THE

FRIEND.

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Selected.

Robert Barclay's Proposition XV.

(Continued from page 410, vol. xxxiv.)

Who then needs further to doubt, but that since Christ would have his disciples attain the highest pitch of perfection, he abrogated oaths, as a rudiment of infirmity, and in place thereof established the use of truth? Who can now any more think that the holy martyrs and ancient fathers of the first three hundred years, and many others since that time, have so opposed themselves to oaths, that they might only rebuke vain and rash oaths by the creatures, or heathen idols, which were also prohibited under the mosaical law; and not also swearing by the true God, in truth and righteousness, which was there commanded? as Polycarpus, Justin Martyr, Apolog. 2, and many martyrs, as Eusebius relates. Tertullian, in his Apol. cap. 32, ad Scap. cap. 1. of Idolatry, cap. 11. Clem. Alexandrinus, Strom. lib. 7. Origen, in Mat. Tract. 25. Cyprianus, lib. 3. Athanasius, in pass. & cruc. Domini Christi. Hilarius in Mat. v. 34. Basilius Magn. in Psalm xiv. Greg. Nyssenus in Cant. Orat. 13. Greg. Nazianzenus in dialog. contra juramenta. Epiphanius adversus heres. lib. 1. Ambros. de. Virg. lib. 3. Idem in Mat. v. Crysostom in Genes. homil. 15. Idem homil. in Act. Apost. cap. 3. Hieronimus Epistol. lib. part 3. Ep. 2. Idem in Zech. lib. 2. cap. 8. Idem in Mat. lib. 1. cap. 5. Augustinus de Serm. Dom. serm. 28. Cyrillus in Jer. iv. Theodoretus in Deut. vi. Isidorus Pelusiota. Ep. lib. 1. Epist. 155. Chromatius in Mat. v. Johannes Damascenus, lib. 3, cap. 16. Cassiodorus in Psalm xciv. Isidorus Hispalensis, cap. 31. Antiochus in Pandect. script. hom. 62. Beda in Jac. v. Haimo in Apoc. Ambrosius Ansbertus in Apoc. Theophylactus in Mat. v. Paschasius Radbertus in Mat. v. Otho Brunsfelsius in Mat. v. Druthmarus in Mat. v. Euthymius Eugubinus Bibliotheca vet. patr. in Mat. v. Œcumenius in Jac. cap. v. ver. 12. Anselmus in Mat. v. the Waldenses, Wickliff, Erasmus, in Mat. v. and in Jac. v. Who can read these places and doubt of their sense in this matter? And who, believing that they were against all oaths, can bring so great an indignity to the name of Christ, as to seek to subject again his followers to so great an indignity? Is it not rather time that all good men should labour to remove this abuse and infamy from Christians?

Lastly, They object, This will bring in fraud and confusion; for impostors will counterfeit probity, and under the benefit of this dispensation will lie without fear of punishment.

I answer, There are two things which oblige a man to speak the truth: First, Either the fear of God in his heart, and love of truth; for where this is there is no need of oaths to speak the truth; or, Secondly, The fear of punishment from the judge. Therefore let there be the same or rather greater punishment appointed to those who pretend so great truth in words, and so great simplicity in heart that they cannot lie, and so great reverence towards the law of Christ, that for conscience' sake they deny to swear in any wise, if they fail; and so there shall be the same good order, yea, greater security against deceivers, as if oaths were continued; and also, by that more severe punishment, to which these false dissemblers shall be liable. Hence wicked men shall be more terrified, and good men delivered from all oppression, both in their liberty and goods: for which respect to tender consciences, God hath often a regard to magistrates and their state as a thing most acceptable to him. But if any can further doubt of this thing, to wit, if without confusion it can be practised in the commonwealth, let him consider the state of the United Netherlands, and he shall see the good effect of it: for there, because of the great number of merchants more than in any other place, there is most frequent occasion for this thing; and though the number of those that are of this mind be considerable, to whom the states these hundred years have condescended, and yet daily condescend, yet nevertheless there has nothing of prejudice followed thereupon to the commonwealth, government, or good order; but rather great advantage to trade, and so to the commonwealth.

§ XIII. Sixthly, The last thing to be considered, is revenge and war, an evil as opposite and contrary to the Spirit and doctrine of Christ as light to darkness. For as is manifest by what is said, through contempt of Christ's law the whole world is filled with various oaths, cursings, blasphemous profanations, and horrid perjuries; so likewise, through contempt of the same law, the world is filled with violence, oppression, murders, ravishing of women and virgins, spoilings, depredations, burnings, devastations, and all manner of lasciviousness and cruelty: so that it is strange that men, made after the image of God, should have so much degenerated, that they rather bear the image and nature of roaring lions, tearing tigers, devouring wolves, and raging boars, than of rational creatures endued with reason. And is it not yet much more admirable, that this horrid monster should find place, and be fomented, among those men that profess themselves disciples of our peaceable Lord and master Jesus Christ, who by excellency is called the Prince of Peace, and hath expressly prohibited his children all violence; and on the contrary, commanded them, that, according to his example, they should follow patience, charity, forbearance, and other virtues worthy of a Christian?

Hear then what this great prophet saith, whom every soul is commanded to hear, under the pain of being cut off, Mat. v. from verse 38, to the end of the chapter. For thus he saith: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee, turn not thou away. Ye have heard that it has been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

These words, with respect to revenge, as the former in the case of swearing, do forbid some things, which in time past were lawful to the Jews, considering their condition and dispensation; and command unto such as will be the disciples of Christ, a more perfect, eminent, and full signification of charity, as also patience and suffering, than was required of them in that time, state, and dispensation by the law of Moses. This is not only the judgment of most, if not all the ancient fathers, so called, of the first three hundred years after Christ, but also of many others, and in general of all those who have rightly understood and propagated the law of Christ concerning swearing, as appears from Justin Martyr in Dialog. cum Tryph. ejusdemque Apolog. 2. Item ad Zenam. Tertul. de Corona Militis. It. Apolog. cap. 21, and 37. It. lib. de Idolol. cap. 17, 18, 19. It. ad Scapulam. cap. 1. It. adversus Jud. cap. 7, and 9. It. adv. Gnost. cap. 13. It. ad Marc. cap. 4. It. lib. de Patientia, c. 6, 10. Orig. cont. Celsum, lib. 3, 5, 8. It. in Josuam hom. 12. cap. 9. It. in Mat. cap. 26. Tract. 35. Cyp. Epist. 56. It. ad Cornel. Lactan. de just. lib. 5. c. 18. lib. 6. c. 20. Ambr. in Luc. xxii. Chrysost. in Mat. v. hom. 18. It. in Mat. xxvi. hom. 85. It. lib. 2. de Sacerdotio. It. in 1 Cor. xiii. Chromat. in Mat. v. Hierom. ad Ocean. It. lib. Epist. p. 3. Tom. 1. Ep. 2. Athan. de Inc. Verb. Dei. Cyrill. Alex. lib. 11. in Johan. cap. xxv. 26. Yea, Augustine, although he vary much in this matter, notwithstanding in these places he did condemn fighting, Epist. 158, 159, 160. It. ad Judices, Epist. 203. It. ad Darium, & lib. 21. It. ad Faustum. cap. 76. lib. 22. de Civit. ad Marc. cap. 6. as Sylburgius relates. Euthym. in Mat. xxvi. and many others of this age. Erasmus in Luc. cap. 3. & 22. Ludov. Vives in Introduc. ad Sap. J. Ferus, lib. 4. Comment. in Mat. vii. & Luc. xxii.

From hence it appears, that there is so great a

connexion betwixt these two precepts of Christ, that as they were uttered and commanded by him at one and the same time, so the same way they were received by men of all ages, not only in the first promulgation by the little number of the disciples, but also after the Christians increased in the first three hundred years. Even so in the apostacy, the one was not left and rejected without the other; and now again in the restitution, and renewed preaching of the eternal gospel, they are acknowledged as eternal and unchangeable laws, properly belonging to the evangelical state and perfection thereof; from which if any withdraw, he falls short of the perfection of a Christian man.

And truly the words are so clear in themselves, that, in my judgment, they need no illustration to explain their sense: for it is as easy to reconcile the greatest contradictions, as these laws of our Lord Jesus Christ with the wicked practices of wars; for they are plainly inconsistent. Whoever can reconcile this, Resist not evil, with resist violence by force; again, Give also thy other cheek, with strike again; also Love thine enemies, with spoil them, make a prey of them, pursue them with fire and sword; or, Pray for those that persecute you, and those that calumniate you, with persecute them by fines, imprisonments and death itself; and not only such as do not persecute you, but who heartily seek and desire your eternal and temporal welfare: whoever, I say, can find a means to reconcile these things, may be supposed also to have found a way to reconcile God with the devil, Christ with Antichrist, light with darkness, and good with evil. But if this be impossible, as indeed it is, so will also the other be impossible; and men do but deceive themselves and others, while they boldly adventure to establish such absurd and impossible things.

(To be continued.)

For "The Friend."

Meteorology.

(Concluded from page 411, vol. xxxiv.)

POUILLET'S SPECULATIONS.

"In 1838, Pouillet published a memoir in which he discusses these large questions; the quantity of solar heat which falls perpendicularly in a given time on a given surface; the proportion of this heat which is absorbed by the atmosphere in the vertical passage; the law of absorption for different obliquities; the total quantity of heat which the earth receives from the sun in the course of a year; the total quantity of heat which is emitted at each instant by the whole surface of the sun; the elements which must be known in order to ascertain whether the mass of the sun cools gradually from century to century, or whether there is a cause destined to reproduce the quantities of heat which escape incessantly from it; the elements which would allow its temperature to be determined; the absolute quantity of heat emitted by a body whose surface, temperature, and radiating powers are known; the laws of cooling of a body which loses its heat without receiving any; the general conditions of equilibrium of temperature of a body protected by a diathermanous covering analogous to the atmosphere; the cause of the cooling of the high regions of the air; the law of that cooling; the temperature of space; the temperature which would be observable everywhere on the surface of the earth if the sun's action was not felt; the elevation of temperature which results from the solar heats; the relation of the quantities of heat which the earth receives from the sun, and from space, or all the other celestial bodies.

"By direct experiment on bodies, exposed during a serene night to celestial radiation, Pouillet inferred that the temperature of space may be about —220°; that it cannot possibly exceed —175°. Yet small as it is, the earth is indebted to it for as much heat as it receives from the sun. This conclusion will appear less strange when it is considered that the sun occupies only five millionths of the celestial vault, and must, therefore, be 200,000 times as hot as the same angular part of space to produce an *equal* effect on the earth. If the sun did not exist, the mean temperature of the earth's surface would be —128°. As the actual mean temperature of the equator is, with the sun's help, 81°, the sun produces an augmentation of 209°. The quantity of heat which the earth receives from the sun Pouillet calculates to be adequate to melt annually a crust of ice having a thickness of about one hundred feet. It would be sufficient to melt a crust of ice enveloping the sun to the depth of about forty feet in one minute. If the mass of the sun possesses a perfect conductibility, so that its temperature is the same throughout, and if the specific heat of its materials is supposed to be 113 times that of water, then without any renewal of the sources of its heat, from chemical, electrical, or other action, it would cool down less than 2° in a century. This must be taken in connexion with the fact that the present temperature of the sun must be as high as 2,628°, and may be, if its emissive power is equal to that of polished metals, 3,168°. Now, if the earth, instead of basking in the nearly uniform rays of the sun and the other celestial radiations, were plunged into a space of absolute cold, it would cool from 140° to 0 in no less than 13,640 years, and from 0 to —140° in no less than 29,830 years. 'These examples,' says Pouillet, 'may show that there has, perhaps, been some exaggeration in the ideas which have hitherto been entertained of absolute cold, and the phenomena which would be manifested on the surface of the earth, if the temperature of space were excessively reduced below the zero of our thermometers; they show, at the same time, that the essential laws of heat are established upon such fixed principles that sudden changes of temperature are not less impossible in the system of the world than the sudden changes resulting from mechanical actions."

POISSON'S CONJECTURES.

"The views taken of this subject by the eminent mathematician, Poisson, are, in many points, peculiar. He rejects the theory of Fourier and Laplace, who attribute the increasing temperature of increasing depths in the earth to a primitive heating. Poisson refers the fact to the unequal temperature of the spaces which the solar system has visited. He considers it highly improbable that the temperature of space is everywhere the same; the variations at remote points may be very large, and must produce corresponding variations in the temperature of the earth, to depths depending on their duration and the magnitude of the variations themselves. If a block of stone were transported from the equator to Paris, the cooling would begin at the surface and extend into the interior; and if the time of its transportation was not sufficient to allow the cooling to extend through the whole mass, the rock, after it reached the northern climate, would present a temperature increasing with the depth. The earth is a large block of stone submitted to a similar experiment. It has come from a region of space where the temperature exceeds that in which it now is. It is a stupendous thermometer which has not time, on account of its size and its imperfect conducting power, to assume, throughout its mass, the temperature of the regions which it visits. To-day the temperature of the earth increases below; the opposite result may once have occurred and may occur again. Moreover, the superficial temperature may once have been, and may be again, at remote epochs, much greater or much smaller than it is now, so that it is not always fit for the abode of man and other animals, and has been subject to the great revulsions which geology discloses. Poisson regards his *cause* as a permanent and general one, while that of an *internal heat* is local and temporary.

"Poisson calculates that, on the theory of Fourier, the increase of temperature at the depth of only $\frac{1}{100}$ of the radius would be nearly 4,000°, and in the central portions may amount to 400,000 degrees. The matter in this heated condition would assume the form of incandescent gases, so condensed, however, as to have a density five times as great as that of water. Poisson doubts whether the solid crust of the earth has a thickness and cohesion sufficient to sustain the enormous pressure from within to which it must be exposed. Inferring from the form of the earth that it was once fluid, if not aeriform, Poisson thinks that the centre solidified first, the surface cooling and sinking. This current would equalize the temperature rapidly throughout the mass. Besides, the superincumbent pressure would force the interior parts to consolidate first, in spite of a high temperature. If a column of water extended from the surface to the centre of the earth, the bottom would be subject to a pressure of thirty million of atmospheres."

"Poisson thinks it very probable that the stellar radiation on one hemisphere of the earth may be different from what it is on the opposite hemisphere, and that this difference co-operates with the slight difference of solar radiation, and the variety in the absorbing and radiating materials of the surface to create that difference between the mean temperature of the northern and southern hemispheres which has been observed. Neglecting the absorption of the air, Poisson calculates that the temperature of space cannot be less than +9°. Poisson thinks it possible that the space traversed by the earth, millions of years ago, may have been 6,000° or more, sufficient to bring the outside crust, studied by geology, into a state of fusion, but not its whole mass, on account of the velocity of its motion. If the earth, 100,000 years ago, passed a spot heated to 8,000°, and if the successive temperatures of the places traversed by the earth diminished in rapid geometrical ratio with the time, so that the excess of temperature in the earth from this exposure would be reduced in 2,000 years to one degree, the earth at the surface would have been in a state of fusion, but at great depths no effect would be felt; and at the present time the superficial effect would have been nearly dissipated, but still there would be a slight variation, even after the temperature of space was sensibly constant, increasing with the depth to a certain extent; another 100,000 years would be required to reduce the effect to one third of its present value, and it would be only after millions of years that there would remain no trace at the surface of the great heat it had suffered.

"Herschel has called in question the accuracy of the reasoning which has led Fourier to place the temperature of space so high as he has done. The same objection would apply to the estimates of Pouillet and of Poisson. Herschel thinks that we can compare the heat derived from the sun with the heat derived from the multitude of stars, by contrasting the brightness of the noonday sky with the brightness of starlight. The latter is fifteen million times less than the former. Hence Herschel conjectures that the temperature of space may be 1,000° or 5,000° below zero. He also suggests that if this is true, and if we depend on the sun to raise the temperature of the earth from this low

point to what it really is, then a change of three per cent. only in the efficiency of the sun (proceeding from a change in the eccentricity of the earth's orbit) would not be insensible, but might amount to 30° or even 150°."

We have now quoted nearly all the article of Prof. Lovering as far as yet published. The reader will perceive that the speculations of scientific men as regards both the terrestrial and the astronomical causes of meteorological changes are conflicting and unsatisfactory; and that their most careful and refined calculations on this subject are of but little value, owing to the want of definite and reliable data, whereon to base their calculations and their theories. With regard to the temperature of space, the measure of the absolute quantity of heat received from the sun, the rate of cooling of our earth and other planets, these are subjects in which little else can be accomplished than vague speculations, until that other question is answered which lies at the base of all these inquiries, viz: what degree of temperature indicates *absolute cold*, or the absence of all heat?

Abridged from "Recorder."

Be Holy.

"I would not if I could," says scoffing Indifference. "I could not if I would," replies downcast Despondency. They are both in the wrong; but our business is not now with the skeptic soul; it is only with our sincere but faint-hearted brother Despondency. He belongs to a large family. He is brother to Mistrust and Littlefaith, and own cousin to a whole troup of Doubts, Fears and Unbeliefs, besides being stepfather to Lackcourage and Muchafraid. Perhaps he or his may fall in with this paragraph, and we will have a friendly word with him and his velvet-footed friends.

What is it to be holy? Holiness is not monkish asceticism—nor is it Pharisaism—nor is it sour sanctimoniousness—nor is it the unattainable state of the glorified before the throne in heaven. It is simply the *habit of being of one mind with God.* It is the fixed, permanent *habit* of soul that hates what God hates, and loves whatsoever God loves, even though all this costs daily and hourly self-denial. That this habit of heart and method of life are not unattainable, is clear from the fact that God commands us, "Be ye holy." Our Heavenly Father never enjoins impossibilities upon his children. It is possible for thee, therefore, my friend, to be holy. The Bible speaks of scores of men as "holy."

"Well, but those were extraordinary men," says one, "who lived in extraordinary times. They possessed wonderful gifts." So they did. And so may we. Their God is our God. Their promises are our promises. Their Heavenly Father never gave their souls a more glorious tonic than these words—*my grace is sufficient for thee.* God's grace is enough. Hast thou ever sought the possession of that, sincerely, prayerfully and practically? I fear not. I fear thou hast never tried to be holy.

Another says, "I have no time to cultivate heart-holiness. My business swallows up all my time." Then there is too much business. The more business we have, the more holiness we need to conduct it aright, and to keep from being spiritually engulfed and ruined beneath it. *Take time.* If in no other way it be possible, take it from the eating and sleeping hours. What is far better, take it in the midst of business, and let God be in thy thoughts when in the counting-room, or amid the buzzing wheels of the manufactory, or behind the plow upon the hillside. Thou cannot well be a busier man than Daniel was when the cares of mighty Babylon rested on him; yet he found time to kneel down thrice in each day before his God. He did not serve the king any the less faithfully for serving his Maker all the more faithfully. We know not what occupation thou mayst pursue, but remember that presently thy *whole business* will be with God, and he it is who commands, "Be ye holy."

"But," says a third, "I live in the midst of irreligious associations. Everything is against me." So far from being a valid excuse for neglecting holiness, it is an urgent reason for cultivating it. There is all the more need of letting thy light shine, if the surrounding atmosphere is as dark as Egypt. Ahab's court was a most unfavorable place for the growth of godliness. Yet in that court was an Elijah who bowed not the knee to Baal. Nero's palace was a chilling spot for the tender plants of grace. Did they droop and die there? We find an answer in that buoyant heart-message of heroic Paul, "All the saints salute you, *chiefly* they that are of *Cæsar's household.*" This excuse brings up a kindred one. "I am driven about from pillar to post, and have no settled home. I am forever journeying, with no quiet home for meditation, and no sweet hallowed Penuels or Olivets of sacred life-long association." Neither had Paul, he was a bird of passage, with no abiding place for the sole of his foot. The roof under which he commonly tarried longest was the roof of a prison. And thou, my itinerant brother, whether roaming the land or sea, whether in the rattling coach or steaming rail-car, whether the denizen of hotels or the lodger in the wayside inn, may realize an ever present Saviour who compasseth thy path, and who can make thy heart to burn within thee as thou walkest with him in the way. Never can thou travel beyond the reach of that Divine injunction, *Be ye holy.*

"I am in trouble," says Despondency, "My mind is overborne by my grief. I shall never be the man again that I was before I met with my losses." Neither was David the same man that he was before affliction came upon him. "It is good for me to be afflicted," was his testimony. Sorrow left him a better saint than it found him. No strains rise sweeter from a Christian's lips than his "songs in the *night.*" Never do the stars of promise gleam so bright as when the sun of worldly prosperity has gone down. Many a man who forgot his God at the noonday, has "sung praises at midnight," like Paul and Silas in Philippi's dungeon.

For it is not only by toil, but by trial, that Christ ennobles, purifies and sanctifies his people. He sometimes takes their estates away, and leaves them nothing but an empty purse and—a confiding heart. He sends a messenger of love into their households with a shroud. The cradle over which the mother hovers slowly turns into a coffin; the little treasure that nestled so warmly in her loving bosom, lies cold enough under the grassy turf. But out from this tempest of trial comes the triumphant child of God, wet with the baptism of sufferiog, yet radiant as "Mercy" rising from the river of death to the pearly gates, and as she cometh up she exclaimeth, "Oh! my God, thou hast tried me, but when thou didst try me, thou didst make me to come forth as gold."

The pressure of affliction affords no better excuse for the neglect of holiness, than does the pressure of business, or the adverse array of worldly associations. These are the very positions for the exercise of holiness. And with the command comes the promise of Divine aid to obedience. Never, therefore, canst thou reach a point of prosperity so lofty, or a place in the vale of adversity so lowly; never canst thou be environed with an array of temptations so dense, or be screened by human authority so weighty, as to protect thee from that solemn injunction of Almighty love: *Be ye holy in all manner of conversation.*

For "The Friend."

Musings and Memories.

REMARKABLE PRESERVATION.

At a mine at Kelvinside, near Glasgow, Scotland, the following occurrence recently took place. In proceeding with a new shaft, an opening was accidentally made into an old working, which contained so great an accumulation of water, as flooded the mine. At the breaking in of the water, two or three men were instantly drowned. There were other workmen in the mine, and in the hope that some of them might be alive in the higher parts, every effort was made by those interested above to pump the water from the shaft. The accident occurred on a Third-day of the week, just after the workmen had commenced their daily operations, and it took until the following First-day, before the water was so diminished as to allow entrance into the workings below, where the miners for whom they were seeking had been at work. Here they found three men alive, who had been immured in this gloomy prison, for six days and six nights.

These workmen had been in the pit but a few minutes when the accident occurred, yet it was several hours before they discovered what had happened. One of them feeling hungry, went for a piece of bread and butter, which he had brought down with him, and saw the water filling the lower part of the passage and preventing any possibility of escape that way. Returning to his companions, he gave them the alarming intelligence, and immediately they all proceeded to the edge of the water, which was still forcing itself in from the old working, and was gradually rising up to the higher parts of the gallery in which they had been at work. They then tried the passage in the other direction, but it soon descended, and they met the water forcing itself up on that side also. The water that thus threatened to engulf them, was a putrid, stinking flood, which had long been gathering and laying stagnant in the old workings. The full extent of the danger which threatened them, now forced itself upon their consideration.

Their situation was indeed truly a sad one, and unless some good degree of christian hope was in their hearts, it must have been an awfully alarming one. Forty fathoms below the surface of the earth, on a small elevation above the general level of the working in which they were, a flood of water in every passage leading from it, rising surely, steadily, rapidly, and threatening soon to drown them, if they should not have previously been suffocated by the air, which must necessarily soon become unfit for respiration. In the expectation that a few hours would close their earthly being, they endeavoured to commit themselves to the great Controller of all things, praying that he would receive them into his kingdom, forgiving, for his dear Son's sake, all their sins. They had oil enough with them to keep their lamps burning for two days, and this enabled them to compute how time was passing. As long as the oil lasted, they kept a close watch upon the uprising of the water. For the most of the time, its approach was rapid, but towards the close of their lamp-light, its rate of increase grew sensibly less and less. At last, it was apparent that it had ceased to rise, and whilst gazing with the first emotion of awakening hope, it began to subside. The diminution went on very slowly for some time, yet they now felt assured that efforts were being made for their deliverance.

They had with them but three slices of bread when their captivity commenced, which had been divided amongst them, and this, with pure water, of which there was, happily, a little well in the part of the working, to which they had access, was all the nourishment they had for those tedious six days. They felt no fear of starvation in the early period of their imprisonment; they looked for a speedy death by water, or by suffocation. With this last fear prominently before them, it is somewhat singular, that they should have kept their lamps burning, which rapidly destroyed the vital property of the air. But the light was doubtless a consolation, and they probably deemed the bright flame would hasten but a very little while the expected consummation.

When the lamps went out, they placed a stone by the edge of the water, to which returning from time to time, they formed a pretty accurate idea of the rate at which the surface sank, and from this formed an estimate of the time it would take to lower the water so that they might escape by the shaft. They thought it could not be accomplished before the first day of the approaching week, and their calculation proved true. On Seventh day they, for the first time, heard the operations going on for their deliverance. The air had become close and suffocating, but as the water lowered, the undulations occasioned in it by the pumping, were communicated to the air around them, and seemed to render it less oppressive. When not examining the state of the water, they sat much together for the sake of the heat, alternatively taking the middle place, which was the warmest and most agreeable.

They reported that they had not felt any severe cravings of hunger, but an unquenchable thirst oppressed them, which up to the latest account (the evening of the day of their deliverance) had not left them. They had slept, lying side by side, on some logs of wood, covered with a piece of oil cloth found near by. When taken from the mine they were very weak, and though the weakness continued through the day, it was the full belief of those who visited them, that a short period of careful treatment would restore them to their usual strength. They were beginning to suffer a little pain in the stomach which, without doubt was occasioned by their long abstinence from food.

During that day they were visited by large numbers of their fellow workmen, who manifested much joy at their deliverance. Such an accident might well quicken in the minds of the delivered and the deliverers, an earnest persuasion of the uncertainty of life, and the necessity of a constant state of preparation for the eternal existence which death will usher all into. Sudden accidental deaths are far more common amongst the workers in mines, than in other classes of their fellow beings, yet it behoves us all to examine our spiritual condition, for whatever our situation may be, in such an hour as we think not, the Son of Man, by his messenger Death, may come to our houses.

The Use of Trials.—It is not in the light and sunny places of the wilderness that the traveller most sweetly reposes. It is under the shadow of a great rock, or in the depth of a sequestered valley; and it is the same with a Christian. The sun of prosperity withers our joys, and changes the green leaves into the sickly colours of autumn. Adversity is like the winter which prepares the ground for the reception of the seed, and for the rich and glowing luxuriance of spring-time.

Our chief troubles do not arise from our living in the world, *but from the fact of the world's living in us.*

Portrait of a Christian Judge.

Judge McLean's personal appearance was both commanding and attractive. His noble form, his countenance that betokened at once a mind full of thought and a heart full of love, and his manners, uniting great dignity, simplicity and kindliness, predisposed every one who met him, even in the most casual manner, to a high estimate of both his intellectual and moral character. And when you began to converse with him, you found that the outer man had borne no false testimony in respect to the inner—you came in direct contact with that bright and active intellect, and that genial and generous spirit, which the external aspect had already shadowed forth to you. While there was nothing in his conversation that savoured in the least, of personal display, there was much to indicate great clearness of perception, a sound, discriminating judgment, large and liberal views of things, and a rich store of varied and valuable information. You saw, too, at once, that he was one of the most transparent of men; that he was truthful and honest. His heart seemed a great fountain of kindness. While he would not hesitate to remonstrate frankly and firmly against what he believed to be evil, even in high places, he was always predisposed to judge charitably, and sometimes displayed some invention in finding an apology for actions of at least, equivocal import. You could not be with him half an hour, without witnessing manifestations that would leave you in no doubt that his presence would grace any circle, and his services honour any station.

It does not become me to speak of him particularly in the relations of Statesman and Judge, except as they were identified with a spirit of lofty patriotism—of inflexible adherence to the true and right—but to omit all allusion to this were to ignore one of the brightest features in his character. At every subject, bearing upon the interests of the country, he looked with a careful and discriminating eye; and, in forming his judgment, he took counsel, not of prejudice, not of party, not of personal advantage, nor yet of the wishes of friends, but of an honest devotion to the public good, under the guidance of conscience and of God. Though his mind always welcomed the light, no matter from what point it came—and though when the light was so strong as to produce conviction, it seemed to cost him no sacrifice to surrender even the most cherished purpose; yet the martyr's stake would not have had terror enough in it to make him falter in his adherence to his own honest sense of duty. I had it from his own lips, that, while he was holding one of the highest offices under the government, the politicians gave him no rest, because he would give them no satisfaction—that is, he would not bow to party dictation—he would not displace from any office within his control, acknowledged intelligence and integrity, from considerations of mere partisanship; and he added that it was to this circumstance that he owed his appointment to the Supreme Judiciary, where his persistence in following out his convictions, would occasion less inconvenience to office seekers. I could not have inferred from any thing he said, what political party had the best right to claim him—he seemed to me to be a man by himself—towering far above all parties; earnestly devoted to, and yet wellnigh despairing of, the perpetuity of his country's liberties. In one of the last letters I received from him, he repeated, with great confidence, the remark that our national corruption had destroyed us.

But the crowning glory of this venerable man, was that he was an humble, consistent, devoted follower of the Lord Jesus. His religious sympathies were not circumscribed by denominational lines—his heart bounded forth in grateful recognition of the image of Christ, wherever he discovered it—and while he was an earnest Methodist, he was yet a more earnest Christian. His religion was at once intelligent, vital, practical. The graces of the spirit were beautifully blended in his character; but no one shone more brightly than humility—if others thought of his wealth, his honours, his influence, it was plain that he thought not of them, except as they could be rendered tributary to the benefit of his fellow men and the honour of his Master. It was evident that he lived habitually under the influence of invisible and eternal realities. His conversation, his prayers, his daily walk, showed that he was in constant communion with the Fountain of all grace and strength.

It pleased a gracious Providence to spare this admirable man, through a long course of years, to perform many and varied services of the highest importance to his country. And yet, when I saw him a few months ago, his vigorous intellect, his cheerful and even buoyant spirits, and his elastic step, seemed to justify his expectation that at least another decade of years of honourable activity and usefulness might be added to his life. He had always been one of the most industrious of men, performing an amount of official labour that seemed scarcely within the range of human ability: though it was interesting to see how gracefully he could, at pleasure, come out from beneath the heavy burden that oppressed him, and give himself up to the pleasures of social intercourse as freely and as fully as if he had nothing else to do. But though I saw nothing to indicate the waning of any of his faculties, it was not long before disease was at work to bow that stately frame, to cripple those manly energies, to close that honoured life. Meanwhile the political elements were evidently combining for a tempest; the spirit of agitation mounting up to phrenzy, was abroad; the old land-marks which the fathers had set up had begun to disappear; and that bond which had united the States in one, had come to look as if, after all, it were but a rope of sand. The venerable Christian patriot watched the approach of the storm with the deepest concern, and yet with full confidence in the Power that was directing it—he saw the lightnings play fearfully on the bosom of the overshadowing cloud, and was expecting the convulsive shock by which our institutions would be overturned, when the Master whom he had served so long, sent his angel, in the livery of death, to whisper the gracious words, "Come up hither."—*Sprague.*

Letter of John Barclay.

I have had from one season to another, up to the present time, many teaching intimations and timely warnings, from within and without, that there is no trust to be had in length of days, nor dependence to be placed on health or strength or youth, no nor yet on any services or sufferings for Truth's sake; but only upon the Rock, Christ Jesus, the Lamb slain from the foundation of the world. To know *that* renewed in us, which rightly gives an interest in his blood, and in the salvation he purchased for us,—to feel the spring of immortal, immaculate life and goodness, bubbling up and breaking forth in and over us,—to be assured by hearing, knowing and following the Shepherd of Israel, that we are his sheep,—to have a sure and satisfactory evidence, that we are more and more coming out of the world's spirit, into that of the weaned child,—becoming more and more separated from sin and self,—more and more seasoned with and leavened into the nature of a child of

God; this is sweet, and a safe spot, saith my soul, for any poor mortal to be found in, when the summons may be sounded forth.

"The time is short," said the apostle; and it remains for us all, whatever be our situation in this life, or our station in the church, or our standing in a religious sense, to remember, that "the fashions of this world passeth away." These things that are mutable must pass away, and shall be as though they had not been; yet shall the righteous stand and be established, when the earth is removed out of its place, and the firmament swept away as with a flood. Greatly do I desire to be found amongst those, who stay themselves upon the living, eternal, Almighty Father and Saviour; and to be increasingly concerned to pass the remainder of my time in true filial fear and faithfulness.

5th mo., 1820.

Christian Laconics.—Long afflictions will much set off the glory of heaven. The longer the storm the sweeter the calm; the longer the winter nights, the sweeter the summer days. The new wine of Christ's kingdom is most sweet to those who have long been drinking gall and vinegar. The higher the mountain, the gladder we shall be when we get to the top of it. The longer our journey is, the sweeter will be our end; and the longer our passage is, the more desirable will the haven be.

A murmurer is an ungodly man; he is an ungodlike man; no man on earth more unlike to God than the murmurer; and therefore no wonder if, when Christ comes to execute judgment, he deals severely and terribly with him. Let him make what profession he will of godliness, yet if murmuring keeps the throne in his heart, Christ will deal with him at last as with ungodly sinners.

A lazy Christian will always want four things—comfort, content, confidence, and assurance. Assurance and joy are choice donatives that Christ gives to laborious Christians only. The lazy Christian has his mouth full of complaints, when the active Christian has his heart full of comforts.

God loves to smile most upon his people when the world frowns most. When the world puts its iron chains upon their legs, then God puts his golden chains about their necks; when the world puts a bitter cup into their hands, then God drops some of his honey—some of his goodness and sweetness into it. When the world is ready to stone them, then God gives them the white stone; and when the world is tearing their good names, then he gives them a new name, and none knows but he that has it—a name that is better than that of sons and daughters.—*Spurgeon's Smooth Stones.*

All for the Best.—Dr. Johnson used to say that a habit of looking at the best side of every event, is better than a thousand pounds a year. Bishop Hall quaintly remarks, "for every bad there might be worse; and when a man breaks his leg, let him be thankful that it was not his neck." When Fenelon's library was on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man!" This is the true spirit of submission—one of the most beautiful traits that can possess the human heart. Resolve to see this world on its sunny side, and you have almost half won the battle of life at the outset.

Happiness is a perfume which one cannot shed over another, without a few drops falling on the giver.

Though sincere repentance is never too late, yet late repentance is seldom sincere.

From "The Family Treasury."

Wanderings over Bible Lands and Seas.

SOLOMON'S GARDENS, HEBRON, AND BETHLEHEM.

(Continued from page 41-o, vol. xxxiv.)

After luncheon and our midday rest we rode to Solomon's magnificient tanks or pools. There are three of these excavated, in the solid rock, and in some places supported or approached by walls or steps of massive ancient masonry. They were full on that June afternoon of living water flowing through them. A ruined castle stood near. But the tanks, which must have been excavated two thousand years at least before a stone of the castle was raised, were not ruined. Throughout the Holy Land no relics of glorious old times are so perfect and so satisfactory as these tanks. Temples, and fortresses, and palaces, are scattered or defaced, but these retain the fresh mark of the workman's tools, and remain a witness,—not to the pomp of superstition, or royalty, or war,—but to the useful labours of an industrious and prosperous people, and a blessing to the peasants of to-day as to those of three thousand years ago.

Thence we proceeded to Hebron, the city of David's early reign, a rough and hilly ride. It was growing dark before we reached it, and our tired horses stumbled frequently over the rocks and roots on the hill-sides. Before night, however, our tents were pitched, and our camp-fire was lighted under the shade of "Abraham's oak." The horses, mules, and donkeys, with a foal which belonged to one of our mares, and greatly perplexed the riders by its erratic ways, were fastened to stakes near at hand. We commenced mending, sketching, and chatting over adventures, and were at home and at rest as much as pilgrims could wish to be. Vines trailed their luxuriant branches along the ground—stakes to support them being expensive luxuries in this treeless land. The horses were led to water at a neighbouring spring; muleteers and servants were grouped in various picturesque attitudes; our dinner was slowly but surely in course of preparation by the Maltese cook; the moonlight fell, chequering the ground through the interstices of the black massive branches and the delicate leaves of the oak, which was large enough to have sheltered a legion of soldiers. And it was Abraham's oak. Here, on this Plain of Mamre, under just such a venerable oak, at the door of a tent (probably more like the camel-hair Bedouin tents than ours,) Abraham had welcomed the three mysterious visitors, two of whom were angels. Heavenly feet had trodden this ground. Had heaven grown distant since then, or only invisible, and were such heavenly beings indeed encamping round us for His sake, who in his humiliation needed their ministry once, and commands it always? That God cares for, and protects the feebleest of those who seek his care, we cannot doubt, and He works out his merciful purposes rather with living agents than with unconscious instruments, rather with bands than with machines. Such thoughts often cheered us in our night encampments in the Holy Land, and in regions far more dangerous than Hebron. Although our party happened to be entirely unarmed, I cannot remember experiencing a sensation of fear.

Before breakfast the next morning, June the 18th, we took a beautiful ride along the side of a very fine ravine to Adoraim, the modern Dura. From the top of a mosque near the poor cabins which form the village, we had one of those views so frequent from high land in the centre of Palestine, embracing a large range of hilly country east and west, from the Mediterranean to the hills beyond Jordan, from the sea to the desert.

My horse fell with me at full gallop on some smooth slippery turf, happily just after we had passed the ravine along the precipitous side of which the road wound quite unguarded. I walked back to the tent, and in that way had more leisure to notice the high vineyard walls, built of rough stones, and leaving narrow lanes between them, with occasionally a rude tower at an angle of the walls. These are characteristics of Southern Palestine, and are the lineal descendants of the ancient solitary "cottage in the vineyard." The proprietors often come from their houses in Hebron and live in them during the grape season, at once to enjoy and to protect their property.

In the afternoon we rode to Hebron. It was more like a European town (not one in England, certainly, but in some remote part of Italy,) than any other place we had seen in Palestine. There were some faint indications of prosperity and life about it: numerous and abundant wells, water-troughs, gardens, vineyards, walls not in ruins, reservoirs well-kept, even a *road* in the valley.

We had some slight hope of being permitted to see the inside of the Harem or Sacred Place of Hebron, honoured by Moslems, Jews, and Christians as Abraham's Tomb. Mohammedan bigotry had yielded to bribes at Jerusalem, enforced by the echo of our artillery at Sebastopol. And why not here? But all our solicitations were in vain. The authorities of Hebron, were either too strictly bound by Mohammedan law, or too ignorant of European politics to pay any attention to our demands. A crowd of angry looking idlers, and boys evidently not averse to the use of physical force, began to collect, and we were obliged to content ourselves with inspecting the outside walls. These were in many parts built of very large stones with that groove round them which we had been told at Jerusalem was characteristic of early Hebrew or Phœnician workmanship, like the stones left in the Temple enclosure. Thus the building carried us back to the days when David dwelt here a king, whilst the cave beneath it is indeed the resting place of Sarah and Leah, Jacob, Isaac, and Abraham, the friend of God.

From Hebron we climbed a steep terraced hill, partly riding, and partly scrambling on foot, leading our horses. At the top was a grove of fine old fig-trees, reminding one of the groves which crowned the "high places" in ancient days. The view from this was rich and beautiful, and might be taken as some faint likeness of what it must have been in David's time, when the industrious Jews had entered on the olive gardens and vineyards of that earlier race, which, with all its crimes and savage idolatries, must have possessed elements of material civilization lost to the lawless Arab peasants who people the land now. The royal city lay below us, not far off, in the luxuriant plain, from a centre in the valley radiating up three separate hills. Its white roofs, domes, and airy minarets, and especially the great mosque over Machpelah, blended beautifully with the olives, vines, and figs which surrounded them. Around was the lovely, rich Plain of Mamre, and beyond, corn-fields were still golden on the lower uplands.

Again a night under the shelter of Abraham's oak, and in the morning (Thursday, June 19th) once more across the hill-country of Judea on our way back by Bethlehem to Jerusalem.

The especial interest of this day's journey was that it lay through the heart of the scenery of David's Psalms. The rocks and hill-fortresses, the "thousand hills," and the quiet valleys, the green pastures by the still waters, the wild caves and ravines of the shadow of death, amidst which we journeyed this day, were precisely those which have from our earliest childhood been made allegorical to us by the inspired poetry of the shepherd king.

Our first thoughts, however, in mounting the heights east of the city, were of Abraham's pleading for Sodom on these very hills, and afterwards beholding from the same spot, not the sea of verdure he had seen there before, or the gleam of sunny waters which we see now, but the heavy sea of smoke going up between him and the mountains of Moab,—no wreathed folds of morning mist, but the smoke of a burning land.

The first place we reached was Tekoah, after a wild, rough ride up and down pathless hills. One valley we had much difficulty in crossing. The side was very steep, and clothed or rather thickly sprinkled with trees, the roots of which perplexed our horses, whilst their branches perplexed us, and more than once forcibly recalled the fate of Absalom. At the bottom of this valley, which was a broad level, were corn-fields and meadows, beside an abundant, but still and noiseless stream—"green pastures by still waters," sufficiently rare in this country to impress themselves strongly on the memory. Some peasants were at work in the fields, who warned us off their territories with angry gestures.

Tekoah only differs from the ruined towns or villages which crest almost every hill-top, in its ruins being, although untenanted, more extensive and perfect than usual. This does not imply much; but since "ruins" in the Holy Land frequently mean little more than shapeless heaps of stones, there was a certain interest in exploring the foundations of houses, and the remains of tanks and wells in the city of the "wise woman" of old. The walls of a Greek church were still standing, with large stones of earlier buildings used in its foundation, and a stone font. The chief interest of the place, however, consists in its being one of the "fortresses," the fortified places on the rocky heights of Judea, which suggested to David the image so frequent in his Psalms: "Thou" and not these strongholds of my country's hills, "art my refuge and my fortress."

(To be continued.)

Be Humble.—Pray much for the spirit of humility, the spirit of Christ, for that is it; otherwise, all thy vileness will not humble thee. When men hear of this or of other graces, and how reasonable they are, they think presently to have them, and do not consider the natural enmity and rebellion of their own hearts and the necessity of receiving them from heaven. And, therefore, in the use of all other means, be most dependant on that influence, and most in the use of that means which opens the heart most to that influence, and draws it down upon the heart; and that is prayer.

"That spirit of Christ which is all sweetness and love, so calms and composes the heart, that peace with God, and that unspeakably blessed correspondence of love with him, do so fill the soul with lovingness and sweetness, that it can breathe nothing else. It hates nothing but sin, it pities the sinner, and carries towards the worst, the love of good-will, desiring their return and salvation. But as for those in whom appears the image of their Father, their heart cleaves to them as brethren indeed.—No natural advantages of birth, beauty, or of wit, draw a Christian's love so much, as the resemblance of Christ; wherever that is found, it is comely and lovely to a soul that loves him."—*Leighton.*

The more any renewed heart tastes of the sweetness of communion with God, by so much more it is disposed for unity and peace with his people.

They that spend their days in faith and prayer, shall end their days in peace and comfort.

Selected.

THE KINGDOM OF GOD.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

And ere thou leave him, say thou this
Yet one word more, They only miss
The winning of that final bliss,

Who will not count it true that love—
Blessing, not cursing—rules above,
And that in it we live and move.

And one thing further let him know—
That to believe these thing are so,
This firm faith never to forego;

Despite of all which seems at strife
With blessing, all with curses rife—
That this *is* blessing, this *is life.*

Trench.

Selected.

NEVER PUT OFF.

Whatever duty waits for thee,
With sober judgment view it,
And never idly *wish* it done;
Begin *at once*, and *do it.*

For Sloth says falsely, "By and by
Is just as well to do it;"
But *present* strength is *surest* strength;
Begin at once, and do it.

And find not lions in the way,
Nor faint if thorns bestrew it;
But bravely try, and strength will come,
For God will help thee do it.

Agricultural Progress at the Sandwich Islands.—It is exceedingly interesting to watch the progress of agricultural pursuits, and the introduction of flowers, plants, vegetables, cereals and animals. It has been the custom to assert that this and that tree, plant, and vegetable would not grow, the climate was too warm, or some other insuperable difficulty existed. The success which has attended the introduction of certain plants, should lead us to be very cautious in expressing our opinions before the experiment is made.

A few years ago it was stoutly asserted that wheat could not be produced, but now more than enough can be easily raised for home consumption. Well do we remember when an ear of Indian corn was a great rarity, but recently on the road to Ewa, we saw more than twenty acres of as fine looking Indian corn as ever grew in Massachusetts or Illinois. Who does not remember when it was said roses and flowers could not be raised in Honolulu? and now the most beautiful boquets are gathered at all seasons. Strawberries and peaches even are becoming quite common upon the islands. Only a few years since it was thought quite impossible to produce good butter, but now an article finds its way to our markets vieing in quality with butter from Goshen, New York, and we hope that something in the way of cheese will soon be produced outdoing Cheshire. Why not? Our beef and mutton call forth even an Englishman's commendation. This, too, is to become a land of honey. The old fogy wiseacres asserted that in our sunny islands the bee would become lazy, and it would no longer be true,

"How doth the little busy bee
Improve each shining hour," &c.

We now have busy and industrious bees, and excellent honey. Only a few months since one hive was imported from California, and now hives are reckoned by scores in some parts of the islands. The honest truth is, we do not know what will thrive and grow in the Sandwich Islands until a fair trial has been made. All praise to those who are labouring to introduce plants, vegetables, flowers, and whatever will adorn our fair islands, rendering them still more lovely and inviting. Only give us places of worship in our towns, school-houses in our villages, a happy and growing population, waving fields, green pastures, numerous herds and flocks, a stable government, and where will you find a more desirable home than upon these sunny islands?—*Late paper.*

Selected for "The Friend."

Letter of Susanna Hatton, (afterwards Lightfoot.)

Stanton, near Philadelphia, 1st mo. 13th, 1762.

Dear and Tender Friend, Sarah Neale.—Thy acceptable letter with that of thy dear husband, was as a cordial to me, a poor pilgrim in a strange land, only my mind was deeply affected on hearing of the decease of our friends. What can I say but this, all that our Master does is for the best. We being but poor short-sighted mortals can see a very little way before us. This I know, that the more like a weaned child I become from all visible objects, with my mind rightly fixed on durable heavenly riches, the better it is for me. Oh, the Lord Jesus! that unalterable sure friend, in whom my soul delighteth! He never failed me when I confided in him. It is true I have been short in some part of my duty before I left home, —for which I have gone through much sorrow. But it is over now, and passed by, on condition of my fidelity in time to come to my beloved Master.

Thy husband makes some remarks concerning deep baptism,—the Lord only knows what I have gone through in this land, and what I am still wading through. Had (thy husband) known my inward condition, he could not have written more to the purpose than he has. His letter came in an acceptable time. I wish to be truly thankful to the great Remembrancer of his little ones. True gospel fellowship is really wonderful, reaching over sea and land, insomuch that the living seed though far separated, can greet one another in spirit, feeling pure cementing love, which can even assist in binding up the broken-hearted, and letting the prisoner go free. May we know it, dear Sally, more and more to arise in us into dominion;—then will our duty not be neglected, as that of too many is.

I wish, my dear friend, thou and thine may be preserved from letting the unstable enjoyments of this fading world hinder you, or keep you back from duty. Truly glad I am, to hear that you get out to meetings, which I am sure is a duty required of every well concerned member. Oh, I am troubled within me, and many times am ready to say, 'by whom shall worm' Jacob arise, for he is small!

I have been favoured with dear Susy Brown* for a companion to the eastward. We went first to the Indians, where upward of five hundred of them were in one place, every tribe by themselves.

*A minister, the wife of William Brown who was also an eminent labourer in the gospel of Christ.

There was about one hundred that bear the name of friendly Indians. There are between four and five hundred, so called, but only the one hundred were present. There are others who appear to be under convincement. We attended the treaty, above fifty miles from ——, in the wilderness. They were told that a Friend was coming to see them, who had crossed the great water, which pleased them much. A number of them came to our lodging, insomuch that the room was filled with Friends and Indians. After shaking hands, in a sweet feeling sense of the Father's love, we fell into silence, and I may truly say, my spirit was clothed with profound silence, as much so as I ever witnessed. After a considerable time, the great Commander and Author of all good, moved my understanding, and I was concerned in humble supplication to the Shepherd of Israel, who was pleased to prepare an offering acceptable in his sight. It was a time never to be forgotten. The hearts of all appeared melted, and admitted to eat and to drink in the presence of the Father. I believe each one had, in a measure, to sit under their own vine, and under their own fig tree; where neither the enemy nor any of his, could make afraid. The sense of this bows my mind in gratitude at this time, and ever will, I believe, when I remember it. The next day I had it on my mind to have a meeting with them, and informed Friends, thy spouse's old companion* being there. Some Friends applied to the governor, his secretary and council, requesting them to allow the meeting to be held in the place erected for the treaty. This was obtained. As we went to the meeting, we saw the Governor and his council coming, which brought a dread over my mind, and a cry was begotten in my heart to the Lord, to this effect: Oh, let not thy glorious truth suffer on my account! neither did it. The Indians of whom there were many, sat all in the middle,—Friends, the Governor and council, with other people, sat around. After a time the fear of man was taken from me, and I stood on my feet leaning on a Friend's shoulder. When I began,—to speak by an interpreter seemed very hard, but it was made easy to me by Him who only can make hard things easy and bitter things sweet. After I closed, dear William Brown concluded the meeting in thanksgiving to Him that lives forever.

SUSANNA HATTON.

* William Brown.

Icebergs.

As we approach the bergs they assume a great variety of forms. Indeed, their changes are quite wonderful. In passing around a single one we see as good as ten, so protean is its character. I know of no object in all nature so marvellously sensitive to a steady gaze. Sit motionless and look at one, and, fixture as it appears, it has its changes then. It marks with unerring faithfulness every condition of atmosphere, and every amount of light and shadow. Thus manifold complexions tremble over it, for which the careless observer may see no reason, and many shapes, heights, and distances swell and shrink it, move it to and fro, of which the mind may not readily assign a cause.

The large iceberg for which we bore away this morning resembled, at one moment, a cluster of Chinese buildings, then a Gothic cathedral, early style. It was curious to see how all that mimicry of a grand religious pile was soon transmuted into something like the Coliseum, its vast interior now a delicate blue and then a greenish white. It was only necessary to run on half a mile to find this icy theatre split asunder. An age of ruin appeared to have passed over it, leaving only the two extremes—the inner cliffs of one a glistening white; of the other a blue, soft and airy as the July heavens.

In the neighbourhood were numbers of block-like bergs, which, when thrown together by our perpetual change of position, resembled the ruins of a marble city. The play of the light and shadows among its inequalities was charming in the extreme. on the outskirts of this Palmyra of the waves lay a berg closely resembling a huge ship-of-war, with the stern submerged, over which the surf was breaking finely, while the stem, sixty or seventy feet aloft, with what the fancy easily shaped into a majestic figure-head, looked with fixed serenity over the distant waters. As we ran athwart the bow it changed instantly into the appearance of some gigantic sculpture, with broad surfaces as smooth as polished ivory, and with salient points cut with wonderful perfection. The dashing of the waves sounded like the dashing at the foot of rocky cliffs, indicative of the mass of ice below the surface.

FOUNDERING OF A BERG.

Between making my last dot and now—an interval of ten minutes—Windsor Castle has experienced the convulsions of an earthquake and gone to ruin. To use the term common here, it has "foundered." A magazine of powder fired in its centre could not more effectually, and not much more quickly, have blown it up. While in the act of sketching, C—— suddenly exclaimed: when lo! walls and towers were falling asunder, and tumbling at various angles with apparent silence into the ocean, attended with the most prodigious dashing and commotion of water. Enormous sheaves of foam sprung aloft and burst in air; high green waves, crested with white caps, rolled away in circles, mingling with leaping shafts, and fragments of ice reappearing from the deep in all directions. Nearly the whole of this brilliant spectacle was the performance of a minute, and to us as noiseless as the motions of a crowd, for a length of time I had not expected. When the uproar reached us, it was thunder doubled and redoubled, rolling upon the ear like the quick successive strokes of a drum, or volleys of the largest ordnance. It was awfully grand, and altogether the most startling exhibition I ever witnessed. At this moment there is a large field of ruins, some of them huge masses like towers, prone along the waters, with a lofty steeple left alone standing in the midst, and rocking slowly to and fro.—*After Icebergs with a Painter.*

In the Long Run.—There is no little of repining on the part of many worthy people, which must be attributed chiefly to a habit of forgetting some well-known truths. It would be good for all to remember that in the long run, the things which now fret and annoy will all be seen to be parts of a plan of infinite benevolence. The evils we lament will be turned into agencies for good, and the sorrows we experience will eventuate in future joys. That life is the sweetest which is passed in extracting honey even from the bitterest adversities; and he is the wisest man who can most heartily confide in the rectitude of Providence, and in the final supremacy of truth and right. In the long run, that Christian will come out well who works cheerfully, hopefully, heartily, without wasting his energies upon vain regrets and passionate murmurings. The bird sings in the storm; why may not the child of God rejoice too, even though passing clouds lower?—*Chris. Intel.*

He that will set the hearts of other men on fire with the love of Christ, must himself burn with love.

Selected.

Life in Java.

HOTEL ON THE OTHER SIDE OF THE WORLD.

A correspondent who went out in the United States steamer Niagara, in company with the Japanese Embassy, writes as follows of hotel life in Batavia, Island of Java:

Now, about Batavia and the hotel at which I am stopping. How many in New York believe that, on the opposite side of the globe, ten thousand miles nearer the sun, hotels to compare with the Oriental magnificence of New York hotels can be found? But such is the fact.

Every thing we see here is so entirely different from what I have seen, or ever imagined before, it is hard to tell where, or how to begin. In all the imaginary wilds of speculative fancy, I had never dreamed of any thing to come up to, or compare with Batavia. The place approaching nearest to it in the East Indies, or, in fact, in any part of the world, is Calcutta, and that by many is not considered equal to Batavia.

The hotel at which I am stopping is the Hotel des Indes, situated in the new, or upper town, some half dozen miles from the water. This is a fair specimen of five or six others, within half a mile of each other. My hotel and grounds cover ten acres. The whole ground, like the rest of the city, is one immense forest of trees and canals. The trees remind one very much of the elms of New Haven.

Houses are placed two or three hundred feet back from the street. In front, the yard is filled with trees, literally alive with birds, and every variety of plants and flowers. Every house has a stoop or piazza in front, on which, mornings and evenings, sit beautifully dressed ladies and children. The houses are white as the driven snow. In front are bird-cages, elegant lamps, beautiful pictures and steel engravings, handsome marble-top tables, rocking-chairs, lounges, &c. These articles are mostly of French manufacture, of the nicest description.

One can ride here for miles on roads as smooth as a floor, and see nothing different from what I have described. At night the city is one blaze of light from lamps—no gas is allowed. The streets swarm with Malays, Japanese, and Chinamen, but no negroes. They are very civil and attentive as waiters, and generally honest. Rooms are left open, and articles of all kinds left exposed, without being stolen. There are no beggars to be met with in the streets.

The hotel at which I am stopping—the main building two stories high, with an immense piazza in front—is connected on each side by buildings like rail road depots, three or four hundred feet long. Each suit of rooms contains room enough to make two, three, and even half a dozen ordinary rooms, such as we get at hotels in the United States. In front and back are bath-houses, fountains, flower-gardens, and out-houses, for cooking and for servants, marble floors, tiled roofs, ceilings, from twenty to twenty-five feet high, no carpets, and but few curtains.

Meals are served up in about the same style as at the first-class hotels in New York.

The habits of living are quite different. At day-light, coffee and tea are taken to your room; at eight, same, with light refreshments; twelve, breakfast, and at seven dinner. Coffee and tea are always ready, day or night, same as baths. No extra charge; take them or not, as you please. No business is done in the street in the middle of the day, on account of the heat. Nights and mornings are cool and delightful. Birds are singing all night.

The Fifth Commandment.—An old schoolmaster said one day to a minister who had come to examine his school:

"I believe the children know the Catechism word for word."

"But do they understand it? that is the question," said the minister.

The schoolmaster only bowed respectfully, and the examination began.

A little boy had repeated the fifth commandment, "Honour thy father and thy mother," and he was desired to explain it.

Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in a whisper:

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave it to my mother for she had no shoes either, and I thought I could go barefoot better than she could."

Of him that hopes to be forgiven, it is indispensably required that he forgive.

Tranquil pleasures last the longest. We are not fitted to bear long the burden of great joys.

SUMMARY OF EVENTS.

UNITED STATES.—*Missouri.*—The calamities of civil war have fallen on this unhappy State with peculiar severity. Beside the large armies of rebels in the southern part of Missouri, nearly every county in the State is infested by bands of murderers and marauders, who are the terror of the peaceable and loyal inhabitants. Gen. Fremont appears to exert all his authority, and to use all the means at his command for the preservation of order, but it remains to be seen whether his efforts will be successful. On the 31st ult. he issued a proclamation, declaring martial law throughout the entire State. He justifies the measure by the disorganized condition of the country, the helplessness of the civil authority, and the total insecurity for life and property. The proclamation declares "The lines of the army of occupation in this State are, for the present, declared to extend from Leavenworth, by way of the posts of Jefferson City, Rolla and Ironton, to Cape Girardeau on the Mississippi river.

All persons who shall be taken up with arms in their hands within these lines shall be tried by court-martial, and if found guilty shall be shot.

The property, real and personal, of all persons in the State of Missouri, who shall take up arms against the United States, or who shall be directly proved to have taken active part with the enemies in the field, is declared to be confiscated to the public use, and their slaves, if they have any, declared *free men.*

All persons who shall be proven to have destroyed, after the publication of this order, railroad tracks, bridges or telegraphs, shall suffer the extreme penalty of the law."

The prisoners taken on both sides at the battle of Springfield have been released. It is said that M'Cullough's army has been increased by reinforcements from Missouri and the south, to 40,000 men. He was gradually moving towards the Missouri river. Gen. Pillow's army at New Madrid had been reinforced from Tennessee and was expected soon to move northward. It is estimated at more than 20,000 men.

The National Loan.—It is said that private subscriptions to the Treasury loan are coming in with unexpected freedom and promptness. At New York they have ranged for several days at $300,000 and upwards, per day. Much of it is taken in small sums.

Affairs at Washington.—The rebels have approached so near that their troops are plainly visible from the dome of the Capitol with the aid of a glass. They are engaged in fortifying themselves on Munsons Hill. The Federal army is understood to be in a more efficient state than it ever was before.

Arizona.—The whole of the Mesilla valley and Arizona seems to have fallen into the hands of the rebels. Fort Fillmore was garrisoned by 750 U. S. troops, under the command of Major Lynde, who is represented to be a weak old man. He surrendered his whole force and the public property under his charge without resistance, to a company of 280 Texan rangers. The Texans released the U. S. troops on parole after disarming them. Fort Stanton has been abandoned by the U. S. garrison, and destroyed by fire.

North Carolina.—The rebel Government has availed itself of the peculiar conformation of the coast, to make Pamlico Sound and the waters lying within the heavy sand barrier extending along the ocean line, its chief nursery for pirates, and a depot for the prizes taken by them. In furtherance of this object fortifications have been erected upon the main inlet leading into Pamlico Sound. Last week a combined naval and military expedition was despatched from the Chesapeake under the command of Com. Stringham and Gen. Butler, for the capture of the rebel forts, named Hatteras and Clark. The bombardment began on the 28th and was continued during part of the next day, when the rebel garrison surrendered. The prisoners, 674 in number, have been sent to New York, together with the commander, Com. Barron, who was formerly an officer of the U. S. navy. No loss, whatever, was sustained by the attacking party. Eight rebels were killed and twenty-five wounded. The forts had 31 cannon, 1,000 stand of arms, and a limited supply of ammunition, &c. Federal troops were left in them, and it is presumed the forts will be permanently held, and made the base for further operations on the coast. The success of this expedition is one of the most important advantages yet gained by the Government. The steamer Harriet Lane, one of the U. S. war vessels, grounded in attempting to enter the inlet. It was found necessary to throw her guns overboard to get her off the bar.

Virginia.—There do not appear to be any reliable statements of the movements or secret position of the hostile forces in Western Virginia, or of their relative strength. On the 26th ult., a regiment of Ohio volunteers under Col. Tyler was surprised near Summerville, in the Kanawha valley, by a division of the Confederate army, commanded by Gen. Floyd, late Secretary of War. Fifteen of the Federal troops were killed and forty wounded. The remainder effected their retreat, except a few who were taken prisoners. The rebel loss is stated to have been much greater. There are reports of other skirmishes attended with loss of life.

The rebel forces near Washington have been pushed forward into near proximity with the Federal lines. It is believed that the resources of the region must be almost exhausted, and that they cannot much longer subsist their immense army on the Virginia side of the Potomac. Hence, necessity will compel them either to cross into Maryland or retire to a greater distance from Washington.

New York.—Mortality last week, 454.

Brooklyn.—Mortality last week, 178.

Philadelphia.—Mortality last week, 259.

The Grain Trade of Chicago.—During the week ending on the 26th ult., the receipts of grain by the rail roads leading from the west amounted to 2,323,089 bushels. This is said to be the largest quantity ever received in one week. It does not include the receipts by the eastern rail roads.

Seizure of Rebel Property.—On the 2nd inst., twenty-five vessels, owned wholly or in part by rebels, were seized by the Government in the port of New York. The value of the vessels seized is over $2,000,000.

The Grain Markets.—The following were the quotations on the 2nd inst. *New York.*—White wheat $1.20, a $1.32; western red, $1.12 a $1.15; Milwaukie club, $1.03 a $1.06; Oats, 30 a 32; corn 46 a 52. *Philadelphia.*—white wheat $1.16 a $1.25; red wheat, $1.10 a $1.13; corn, 54 a 55; oats, 28 a 31.

Southern Items.—The newspapers from the rebel States, which are still received at Louisville, Ky., throw some light on affairs in that section.

The Confederate Congress has passed a resolution approving of the course of the planters in relation to the cotton crop, and the determination of the insurance companies not to insure cotton except when retained at the plantations. It is the intention of the leaders of the rebellion that the crop shall not leave the country under present circumstances. A correspondent of the Charleston Courier says, "We are without the sympathy or friendship of any nation on earth. The only arguments by which we can influence them are their necessities and their fears."

The Memphis Appeal strongly urges the planters of West Tennessee, Alabama, and Mississippi to subscribe flour and meal for the use of the Confederate army, and take the Confederate bonds in payment. It says the immense quantity stored at Memphis last spring by the Confederate Government is all gone, and unless there is prompt action, the troops will soon be without bread.

The Richmond Examiner says that steps are being taken by the Navy Department to construct suitable vessels of light draft for purposes of river and harbour defence.

The rebel Governor of Tennessee has ordered every house in the State to be searched by the county constables for muskets, rifles, bayonets, swords and pistols. The officers are to receive one dollar for every musket and bayonet they discover, and fifty cents each for swords and pistols.

Flour was quoted in New Orleans at $8 a $9 per barrel; corn, 54 cts.; mess pork, $27 per bbl; lard, 16½ cts.

The Congress at Richmond has appointed two more Commissioners to Europe. President Davis will determine to what nations they shall be accredited.

The Mobile News gives a brief summary of a new revenue act of the Southern Congress. It says: "The Secretary of the Treasury, under special conditions, is authorized to issue not exceeding $100,000,000 in Treasury notes. The act also provides for a tax of fifty cents on every hundred dollars worth of real estate, slaves, merchandise, bank and other stock, money at interest, (except Confederate bonds.) It also taxes at the same rate cash on hand, cattle, gold watches, gold and silver plate, pianos, pleasure carriages, &c.

The Savannah Republican says the Confederate authorities, within a week, would complete their defences, so that no Federal fleet can enter a harbor or inlet, or land troops on the coast of Georgia.

The Vicksburg Whig advocates the manufacture of cotton-seed oil for burning, the blockade having deprived them of material for light.

The Petersburg, (Va.) Express complains of the increasing scarcity of coal and salt. The latter readily commands $7 a $7.50, per sack.

FOREIGN.—Liverpool dates to the 22nd ult.

The Emperor of Austria has issued a decree for the dissolution of the Hungarian Diet.

The Liverpool cotton market continued to advance. The following were the quotations. New Orleans, 9¼; Mobile, 9¼; Upland, 9d. Stock in port 913,000 bales. The Manchester advices were favourable.

The market for breadstuffs was still declining, and the sales of the week had been small.

Queen Victoria had proceeded to Ireland on a visit to that part of her realm.

RECEIPTS.

Received from Wm. S. Kirk, Pa., per N. K., $2, vol. 35; from Ann Kaighn, N. J., $2, vol. 34; from Jos. Conrow, O., $2, vol. 34; from D. Coulson, O., $2, vol. 34; from Jesse Hall, Agt., O., for Wm. Hall, $2, vol. 35, for Lewis Taber, $2, for T. A. Wharton, $2, vol. 34; from Jehu Fawcett, Agt., O., for Elizabeth Kirk, and J. B. Bruff, $2 each, vol. 34, for Jos. Taylor, and R. Woolman, $2 each, vol. 35, for Daniel Parry, $2, vol. 33; from Asa Garretson, Agt., O., for L. Lupton, $2, vol. 34, for Jos. Stanton, $4 vols. 33 and 34; from Stephen Hobson, Agt., O., $2, vol. 35, and for Stephen Hodgen, $4, vols. 33 and 34; from J. Huestis, Agt., O., $4, vols. 34 and 35, for D. Deweese, $2, vol. 33; from J. B. Pussy, Pa., for Jane Ann Passmore, $2, vol. 35; from Jos. Snell, Agt., Pa., $2, vol. 35, for C. Ellwood, A. M'Carty, Geo. Schill, G. Wilcox, and J. Battin, $2 each, vol. 35. E. Fogg, in 51, for vols. 33 and 34, read 34 and 35.

FRIENDS' SCHOOL, GERMANTOWN.

Since the opening of this School, in Ninth Month, 1858, the buildings have been enlarged and improved, for the accommodation of Friends' children, and others who conform to the regulations of the School. The situation is pleasant and healthful, adjoining and communicating with Friends' Meeting-House premises, on Germantown avenue. The course of study embraces the usual branches of a good English Education; also, the French and Latin Languages.

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N. B.—A limited number of scholars can be accommodated with board in the dwelling on the premises. Access may also be had by the Scholars to a valuable library, belonging to the Preparative Meeting.

DIED, at Burlington, N. J., Eighth mo. 24th, 1861, GEO. S. BOOTH, son of our late friend Thomas Booth, after a lingering illness which he endured with patience. Being mercifully favoured with an evidence of acceptance he departed in peace.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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Selected.

Robert Barclay's Proposition XV.

(Continued from page 2.)

§ XIV. Nevertheless because some, perhaps through inadvertency, and by the force of custom and tradition, do transgress this command of Christ, I shall briefly show how much war doth contradict his precept, and how much they are inconsistent with one another; and consequently, that war is in no ways lawful to such as will be the disciples of Christ. For,

First, Christ commands, That we should love our enemies; but war, on the contrary, teacheth us to hate and destroy them.

Secondly, The apostle saith, That we war not after the flesh, and that we fight not with flesh and blood; but outward war is according to the flesh, and against flesh and blood; for the shedding of the one, and destroying of the other.

Thirdly, The apostle saith, That the weapons of our warfare are not carnal, but spiritual; but the weapons of outward warfare are carnal, such as cannon, muskets, spears, swords, &c., of which there is no mention in the armour described by Paul.

Fourthly, Because James testifies, That wars and strifes come from the lusts, which war in the members of carnal men; but Christians, that is, those that are truly saints, have crucified the flesh, with its affections and lusts; therefore they cannot indulge them by waging war.

Fifthly, Because the prophets Isaiah and Micah have expressly prophesied, That in the mountain of the house of the Lord, Christ shall judge the nations, and then they shall beat their swords into ploughshares, &c. And the ancient fathers of the first three hundred years after Christ did affirm these prophecies to be fulfilled in the Christians of their times, who were most averse from war; concerning which Justin Martyr, Tertullian, and others may be seen: which need not seem strange to any, since Philo Judæus abundantly testifies of the Essenes, That there was none found among them that would make instruments of war. But how much more did Jesus come, that he might keep his followers from fighting, and might bring them to patience and charity?

Sixthly, Because the prophet foretold, That there should none hurt nor kill in all the holy mountain of the Lord; but outward war is appointed for killing and destroying.

Seventhly, Because Christ said, That his kingdom is not of this world, and therefore that his servants shall not fight; therefore those that fight are not his disciples nor servants.

Eighthly, Because he reproved Peter for the use of the sword saying, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Concerning which Tertullian speaks well, lib. de Idol. How shall he fight in peace without a sword, which the Lord did take away? For although soldiers came to John, and received a form of observation; if also the centurion believed afterwards, he disarmed every soldier in disarming of Peter. Idem. de Coron. Mil. asketh, Shall it be lawful to use the sword, the Lord saying, That he that useth the sword, shall perish by the sword?

Ninthly, Because the apostle admonisheth Christians, That they defend not themselves, neither revenge by rendering evil for evil; but give place unto wrath, because vengeance is the Lord's. Be not overcome of evil, but overcome evil with good. If thine enemy hunger, feed him; if he thirst, give him drink. But war throughout teacheth and enjoineth the quite contrary.

Tenthly, Because Christ calls his children to bear his cross, not to crucify or kill others; to patience, not to revenge; to truth and simplicity, not to fraudulent stratagems of war, or to play the sycophant, which John himself forbids; to flee the glory of this world, not to acquire it by warlike endeavours; therefore war is altogether contrary unto the law and Spirit of Christ.

§ XV. But they object, That it is lawful to war, because Abraham did war before the giving of the law, and the Israelites after the giving of the law.

I answer as before, 1. That Abraham offered sacrifices at that time, and circumcised the males; which nevertheless are not lawful for us under the gospel.

2. That neither defensive nor offensive war was lawful to the Israelites of their own will, or by their own counsel or conduct; but they were obliged at all times, if they would be successful, first to inquire of the oracle of God.

3. That their wars against the wicked nations were a figure of the inward war of the true Christians against their spiritual enemies, in which we overcome the devil, the world, and the flesh.

4. Something is expressly forbidden by Christ, Mat. v. 38, &c., which was granted to the Jews in their time, because of their hardness; and on the contrary, we are commanded that singular patience and exercise of love which Moses commanded not to his disciples. From whence Tertullian saith well against Marc. Christ truly teacheth a new patience, even forbidding the revenge of an injury, which was permitted by the Creator. And lib. de patien. The law finds more than it lost, by Christ's saying, Love your enemies. And in the time of Clem. Alex. Christians were so far from wars, that he testified that they had no marks or signs of violence among them, saying, Neither are the faces of idols to be painted, to which so much as to regard is forbidden: neither sword nor bow to them that follow peace; nor cups to them who are moderate and temperate, as Sylvius Disc. de Rev. Belg.

Secondly, They object, That defence is of natural right, and that religion destroys not nature.

I answer, Be it so; but to obey God, and commend ourselves to him in faith and patience, is not to destroy nature, but to exalt and perfect it; to wit, to elevate it from the natural to the supernatural life, by Christ living therein, and comforting it, that it may do all things, and be rendered more than conqueror.

Thirdly, They object, That John did not abrogate or condemn war when the soldiers came unto him.

I answer, What then? The question is not concerning John's doctrine, but Christ's, whose disciples we are, not John's: for Christ, and not John, is that prophet whom we ought all to hear. And although Christ said, That a greater than John the baptist was not among men born of women, yet he adds, That the least in the kingdom of God is greater than he. But what was John's answer, that we may see if it can justify the soldiers of this time? For if it be narrowly observed, it will appear, that what he proposeth to soldiers doth manifestly forbid them that employment; for he commands them not to do violence to any man, nor to defraud any man; but that they be content with their wages. Consider then what he dischargeth to soldiers, viz. Not to use violence or deceit against any; which being removed, let any tell how soldiers can war? For are not craft, violence, and injustice, three properties of war and the natural consequences of battles?

Fourthly, They object, That Cornelius, and that centurion of whom there is mention made Mat. viii. 5, were soldiers, and there is no mention that they laid down their military employments.

I answer, Neither read we that they continued in them. But it is most probable that if they continued in the doctrine of Christ, (and we read not any where of their falling from the faith,) that they did not continue in them; especially if we consider that two or three ages afterwards Christians altogether rejected war, or at least a long while after that time, if the emperor Marc. Aurel. Anton. be to be credited, who writes thus:—I prayed to my country gods; but when I was neglected by them, and observed myself pressed by the enemy, considering the fewness of my forces, I called to one, and entreated those who with us are called Christians, and I found a great number of them; and I forced them with threats, which ought not to have been, because afterwards I knew their strength and force: therefore they betook themselves neither to the use of darts nor trumpets, for they use not so to do, for the cause and name of their God, which they bear in their consciences: and this was done about an hundred and sixty years after Christ. To this add those words, which in Justin Martyr the Christians answer, ου πολεμουμεν τοις ἐχθροις, that is, We fight not with our enemies. And moreover the answer of Martin to Julian the apostate, related by Sulpitius Severus, I am a soldier of Christ, therefore I cannot fight; which was three hundred years

after Christ. It is not therefore probable that they continued in warlike employments. How then are Vincentius Lyrinensis and the Papists consistent with their maxim, That which always, every where, and by all was received, &c. And what becomes of the priests, with their oath, That they neither ought nor will interpret the scripture but according to the universal consent of the fathers, so called? For it is as easy to obscure the sun at mid-day, as to deny that the primitive Christians renounced all revenge and war.

And although this thing be so much known, yet it is as well known that almost all the modern sects live in the neglect and contempt of this law of Christ, and likewise oppress others, who in this agree not with them for conscience' sake towards God: even as we have suffered much in our country, because we neither could ourselves bear arms, nor send others in our place, nor give our money for the buying of drums, standards, and other military attire. And lastly, Because we could not hold our doors, windows, and shops close, for conscience' sake, upon such days as fasts and prayers were appointed, to desire a blessing upon, and success for, the arms of the kingdom or commonwealth under which we live; neither give thanks for the victories acquired by the effusion of much blood. By which forcing of the conscience, they would have constrained our brethren, living in divers kingdoms at war together, to have implored our God for contrary and contradictory things, and consequently impossible; for it is impossible that two parties fighting together, should both obtain the victory. And because we cannot concur with them in this confusion, therefore we are subject to persecution. Yea, and others, who with us do witness that the use of arms is unlawful to Christians, do look asquint upon us: but which of us two do most faithfully observe this testimony against arms? Either they, who at certain times, at the magistrate's order, do close up their shops and houses, and meet in their assembly, praying for the prosperity of their arms, or giving thanks for some victory or other, whereby they make themselves like to those that approve wars and fighting; or we, who cannot do these things for the same cause of conscience, lest we should destroy by our works, what we establish in words, we shall leave to the judgment of all prudent men.

(To be continued.)

The Power of One Good Boy.—"When I took the school," said a teacher speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by many unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the roguish looks of the rest showed there was mischief in the wind. I learned he was a religious boy, and a member of the church. Come what would, he would be for the right. There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and I saw were much strengthened by his example. Alfred was as lovely in disposition as firm in principle. These three boys began now to create a sort of public opinion on the side of good order and the master. One boy and then another gradually sided with them. The foolish pranks of idle and wicked boys began to lose their popularity. They did not win the laugh which they used to. A general obedience and attention to study prevailed. At last the public opinion of the school was fairly revolutionized; from being a school of ill-name, it became one of the best behaved schools any where about, and it was that boy Alfred who had the largest share in making the change. Only four or five boys held out, and these were finally expelled. Yes," said the teacher, "it is in the power of *one* right-minded boy to do *that*. He stuck to his principles like a man, and they stuck to him and made a strong and splendid fellow of him.

For "The Friend."

Musings and Memories.

HUMAN DETERMINATIONS UNSTABLE.

When Timour Beg, often called Tamerlane, or Timour the Tartar, was about eighteen years of age, it is recorded that he went through some severe struggles of mind, on account of the sins of his earlier youth. It is probable that the convictions which then came upon him, were dispensed by Infinite Mercy, for his everlasting good, and that if he had continued obedient to the light then unfolded, he might have been a benefactor instead of a scourge of the human family. As it was, a great change for the better came over him. His habits of thought and of action were altered. He made profession of repentance for the follies and the wickedness of his past life, as an act of duty he abstained from playing at chess, to which he had been greatly addicted, and in view of the kindness which he deemed the due of every living creature from man, he made a vow that he would never wilfully injure any one of them. So tender, indeed, was at that time his feelings for the comfort of the smallest created object endued with life and sensation, that he was greatly grieved on finding that he had inadvertently set his foot upon an emmet, extinguishing life, causing, at least, momentary suffering, and preventing whatever future amount of pleasure that insect might otherwise have enjoyed. It is recorded that through the shock his mind endured from having been the occasion of this accidental destruction of life, a nervous debility affected the foot which had crushed the animal, and he felt for a time as though it had lost all muscular power. Such was Timour, under the influence, without doubt, of some holy influences; yet filled with fanaticism, engendered by a false religious faith, tending to exaggeration in feeling and hypocrisy in profession. Time past on. This man, so deeply affected at the destruction of an ant, under the teachings of ambition, learned to turn a deaf ear to the cry of suffering humanity, to gaze unmoved at the massacre of thousands, and in his bloody career as a conqueror, to leave as famous a name as a destroyer of his fellow creatures as any one with whose career of conquering wickedness, history has made us acquainted. Ambition prompted him to the destruction of kindred, and led him on to aggressive war; success increased his delight in the fierce carnage of the battle field, whilst he conjured up pretended principles of justice, to soothe his own conscience, to enable him to stifle its convictions, and to offer some sort of a plea by which he hoped to obtain a favourable verdict from those who should undertake to judge of his actions. The principles he avowed, and under which he sought to screen his own course of rapine and blood, were to this effect. First, "from regard to justice, a prince should assault every kingdom wherein tyranny, oppression and iniquity predominated, and extirpate the authors of these national calamities," and again, "It is the duty of a victorious king to bring under his authority every kingdom where the people are oppressed by their rulers."

Had any one told Timour in the period of his tender hearted feeling for the lower animals, that he would one day without hesitation, in cold blood, order the destruction of myriads of his fellow men with multitudes of helpless women and children, slaying some with the sword, burning others in the dwellings wherein they had witnessed the pleasures and comforts of domestic life, he would have felt, probably, as Hazael did, when on being told of the enormities he should commit as a conquering prince, he exclaimed, "is thy servant a dog, that he should do this great thing." No one knows when he departs from the convictions of truth, to what degree of wickedness he may debase himself. No one can tell when he stifles the pleadings of mercy in his bosom in ever so small a degree, be it under whatever plea it may, how far the one act of inhumanity, may open the way for others. Little by little, does the heart become hardened, little by little do mankind in a general way, lose the tenderness and innocency of youth. We should turn from sin in every shape; nay, the apostle exhorts to avoid even the appearance of evil. Thus only shall we, can we, be preserved from participating in wickedness.

Leslie, the noted English artist, would not look at pictures painted with bad taste, lest inadvertently his pencil should, as he expressed it, take a hint from them, or in other words, lest his own style of painting should be debased. It is well for Christians to feel a great jealousy over themselves, lest dwelling on the evil actions going on around them, they become more or less leavened into the prevailing spirit actuating the many to wrong. Lest, in other words, they in their actions show that they have "taken a hint" from sin, instead of keeping to the soul-preserving instructions of grace. At this time, the spirit of war is strongly actuating the community around us. If we do not watch over our spirits with great care, if we do not seek for preserving grace from the only fountain thereof, we shall be almost certain to "take a hint" from the actions, the conversation, the all-prevailing war-tone of our neighbours, and shall find ourselves losing ground as respects a faithful support in our thoughts and feelings of the spirit of the gospel, the spirit that breathes and craves nothing but peace and good will to all men.

Decline of Heathenism in India.—A Baptist missionary in Orissa, gives the following statement in regard to the great idolatrous festival in that part of India: "You may remember my mentioning, when at home, that the last time I attended the Juggernath festival the car was abandoned by the people and left on the road. A few days ago I went to the same spot, and expected to see two cars, and was told that one is too old, and with regard to the other, it was said the proprietor could not afford the usual fee to the Brahmins. But this is all a blind. The truth is, that the people have grown too wise to make beasts of themselves by dragging the car; and thus I have lived to see an end to the swinging and Juggernath feasts in the one and same place; and singular enough, there were no images of Juggernath offered for sale. Formerly there were.

The Daily Struggle.—If we keep not God's grace that he giveth us,—if we do not continually and daily reform ourselves, and with all diligence fashion our lives after His life, it is but right that we lose again that which we have received. But if we abide in him through faith, then hard and unprofitable things are light and possible to us for in Him that strengtheneth us, we may do all things.

He that ceases to be useful to others, becomes a burden to himself.

Religious characters, like the sun when sunk below the horizon, still shed a light upon the world

Letter of John Barclay.

The examination of religious tracts proposed to be printed, is a weighty service. If it were only to judge of words, the consistency of the sense and meaning with the principles which we profess, this would be easy and could be compassed by the spirit of a man: "but the things of God knoweth no *man*, but the Spirit of God;" so that man's spirit is unequal to it, but must be in subjection, with all the vain reasonings which he can muster up and contrive by the natural powers of his understanding, or by his acquired learning and erudition; and he must wait to feel that raised up in him, which is able rightly to discern and comprehend the precious, and to distinguish it from the vile. I believe a time may come, when the writings of many of our early members, who shone bright in their generation, may again rise into repute among us, and also among others; notwithstanding the unfashionable garb in which many of these writings are clothed, so unsuitable (apparently) for these times. So that we would like to see the avenues kept open, and the channel clear, and the conduits clean; that whatever is to flow in the ordering of best Wisdom, may flow freely. As to what thou sayest of the fear of some, about the style of our early Friends' writings, I think this fear is a weakness, and proceeds from a sort of doubting in the mind about the writings themselves, and not merely about the language. I would ask these fearful ones, whether in reading a peculiarly interesting history on travel, the subject of it does not carry them above the style, so that almost any style, however prosy and dull, is overlooked; and this is the case tenfold more strongly with the humble seeking soul in religious matters, by whom the words are overlooked in the earnest desires after the substance. Those who are admirers of words, whether they be words printed or words preached, are very unlikely to be benefited really and truly by either, having gone from that which is beyond words, and which alone can make words effectual.

5th mo. 22d, 1819.

Trials.—Trials are very many and very great, if the thought of our hearts is to be believed. Unfortunately, we shun trials which are least ruinous to piety, and seek to be subjects of those most dangerous. Under trials which are little and safe we complain; and strange as it may seem, we complain if not made subjects of trials great and perilous. For, obviously, there is a great mistake, or perhaps a willing forgetfulness in regard to the nature and effect of trials. Contrary to the general opinion, poverty, having one's name cast out as evil, sickness, and such like afflictions, are the least of this world's trials.

We are often told that the age of stern Christian trial has passed, and with it the resulting high type of Christian life. Not so. The trials of this age are different from those of fiercer ages, but who shall say they are less? "Peace has her victories greater than war." Martydoms are endured in garrets as well as at the stake, and display all the more Christian grace as they are concealed and protracted, and their subjects more sensitive. Many a man would rush along the Bridge of Lodi who would quail before the sneer of his comrades.

The allurements of honour and wealth are more powerful, the opportunities far more general, than when the early disciples renounced them for Christ The allurements and opportunities were almost nothing then, almost every thing now.

It requires far less affection to leap overboard for your wife, than it does to anticipate her wants, relieve her of care, and make joyous her daily life. It requires more grace to live for Christ than to die for him. Years of self-denial, without the spur of any great occasion, show more Christian grace than one great act wrought in the eye of the world. It has been the habit of men to sneer at this age and country as being mercenary and cowardly. But when or where did occasion ever call forth means and men of worth so quickly? The sneer is answered, but no better answered than daily fact replies to the regretful or cynical complainer against the Church of these Christian times. —*Meth.*

From "The Family Treasury."

Wanderings over Bible Lands and Seas.

SOLOMON'S GARDENS, HEBRON, AND BETHLEHEM.

(Concluded from page 6.)

Our next expedition was to the Cave of Adullam, as our guides called it, I suppose incorrectly, since the refuge of David and his outlawed band is considered to have been more probably situated in one of the valleys opening on the rich maritime plains of the Philistines, on whom they made their forays. This mattered little to us—it was doubtless *such* a cave. During that exiled and outlawed period of his life, when David, like so many of whom the world was not worthy, "wandered in deserts and mountains, and in dens and caves of the earth," he had recourse to more than one such hiding-place, and why not to this?

In itself this cave was remarkable, not indeed wrought by stalactite and stalagmite into fairy likenesses of cathedral, palace, or grove, like some of the caves in our own limestone formations, but interesting, nevertheless, from its situation and its size. Its only opening is into a narrow, deep, dry ravine. Its only approach is down a steep mountain-path to a ledge of rock, over which you have to creep on hands and knees, one at a time, round a projecting crag into the cavern. This jutting rock, which effectually screens the entrance, once passed, the opening is large enough to admit abundance of light and air, and introduces you at once into a wide and lofty hall, with a vaulted or dome-shaped roof, the top of which was only lighted up at angles here and there by the daylight, or further in by our torches. This led into other chambers, and into one passage which we did not penetrate. A more secure hiding-place could scarcely be imagined. The entrance even could not be reached to smoke its tenants out, and except that, no mode of attack, but blockade, could affect them. The opening was about half-way up the perpendicular sides of the ravine. Wild birds flew uneasily about the crags, disturbed by our presence. The deep, narrow glen lay in shade even in that burning mid-day, and suggested forcibly by its lifeless stillness and darkness, in contrast with the valley of still waters and green pastures we had just passed, the other valley mentioned in the same psalm—the sunless, waterless ravine of the shadow of death.

There was something most interesting in thus, as it were, approaching the Psalms from the *other side.* Usually the thoughts are present with us, and we illustrate them with David's images. Spiritual life and refreshment—the sure guardianship of our God—his presence lighting us at that hour when all other lights go out,—these are facts familiar to us, and we clothe them in the imagery of stream, and meadow, and dark ravine. But with David, probably, this was often reversed; he *saw* the still waters, the cavern "hiding-place," the commanding "fortress," the gloomy valley, and he linked these to the realities of the unseen world. Looking at his flocks peacefully feeding under his shepherd care, he thought with happy confidence, "The Lord is *my* Shepherd. I would traverse hill and valley before these trusting flocks should lack pasture, and will He suffer me to want?" Or, watchfully leading them through such a desert ravine as this—one of those "desert-creeks" through which Bedouin marauders might invade the peaceful land—without a tuft of herbage or a drop of water to sustain the wearied sheep, gathering the lambs in his arms, bearing the sickly on his shoulder, guarding them and guiding them with his rod and staff, he might feel: "And I also, though I have to pass through a ravine darker and more desolate than this, will fear no evil. These sheep fearlessly follow me here, and I will fearlessly follow thee, my Shepherd; for even there thou shalt be with me. My rod and staff lead and protect them —*They* rod and thy staff, they comfort *me.*" Or, in after years, looking from his mountain stronghold, or hiding in such a cave as this, he thought, "Not these stone walls and this rocky height, or this inaccessible cavern, are my true security. The Lord is my rock and my fortress, my high tower, my refuge, and my hiding-place."

It is difficult to describe the freshness and beauty which those precious, familiar psalms acquire by being thus visibly approached from the side of the scenery which suggested their imagery.

After leaving "Adullam," or whatever this interesting cave should be called, the next feature of importance in our day's journey was the ascent of the "Frank Mountain." This is a conical hill with a square, level summit, higher than the hills around, of a peculiar shape among their usual unvaried rounded forms, and commanding a fine view. There are ruins on it, and the mere fact of its having an outline of some character amidst these monotonous heights, is said to have gained it the honour assigned it of being the last fortress held by the crusading Franks in the Holy Land.

Our last point was Bethlehem, to which, on account of the length of the day's journey and the approaching darkness, our visit was rather hurried.

We lingered a little time by the Well of Bethlehem, waiting for some of our party. But, precious as the hours were to us, we could hardly call this time lost, we were so much interested in watching several of the Bethlehem maidens who were drawing water. Their manners and appearance were so different from most of the peasantry of the country; their bearing was so modest, and yet so frank and trustful; and their movements and figures were so graceful, as they sat on the edge of the well, or helped each other to draw up the heavy pitchers, in their white classical robes, with their head-dresses of gold coins; and their unveiled faces had such a noble beauty, a Greek regularity of feature, combined with such dignity of expression.

I cannot say the refreshment it was to see women once more whose ideas of modesty and good manners consisted in something else than in hiding their faces, and cowering like frightened animals when spoken to. These Bethlehem Christian women are, we were afterwards told, renowned for their beauty and for their good character. They are said to be descendants of the crusaders. The Europeans of Jerusalem engage them, whenever they can, as upper servants. There was something indescribably touching to me in finding this little knot of free, noble-looking women at the birthplace of Him to whom the women of Christendom owe, in every sense, everything which ennobles and blesses them for eternity and for time.

The water they so courteously drew for us was the water of "the well hard by the gate," which David longed for, but would not drink, as the purchase of the blood of his faithful soldiers—the well to which he had doubtless often repaired when feeding those "few sheep" in the upland pastures

near. As we left Bethlehem one of the women we had met at the well, and given some piastres to in acknowledgment of a draught of water, rushed out of a house as we rode by, and took my hand and kissed it fervently. I wonder if that little gift had come at some moment of need, and so awakened that burst of gratitude. It seemed to give one a link with a home at Bethlehem.

Our best views of the town were as we left it, and looked back on it from the hill, the long crest of which its white walls and houses crown,—a brown, bare hill, like the thousand others near, but terraced into vineyards by the Christian population, and looking down on a valley "standing thick with corn," whilst beyond are the pastures of the wilderness where David kept his sheep, and guarded them from the lions and bears which roamed up from the Jordan Valley, and beyond and above again, as always here, the purple mountain wall of Moab. Cornfields where Ruth gleaned, hills where the boy David kept his sheep; but to us how infinitely more than this,—hills where shepherds once kept watch over their flocks, by night—where the glory of the Lord shone round them through the midnight—where the voices of a great multitude of the heavenly host sang, "Glory to God in the highest"—where the Lord of angels, higher than heaven, once lay, a babe wrapped in swaddling-clothes, cradled in a manger. "For unto *us* was born that day in the city of David a Saviour, which is Christ the Lord."

I have often since thought it was unwise, but then and there our hearts revolted from the beads, and relics, and even the Church of the Nativity, with its candles, and silver shrines, and marble floors. Cannot any one see it any day at a diorama in London? At all events, we did not visit it. I know that the subsequent historical interest of that church is great—that it was one of the earliest sanctuaries of Christendom—that Jerome, the fervent, stern, rugged father, lived there in a cave for years. But I cannot, on the whole, regret that our unmixed associations with Bethlehem were of frank and noble-looking Christian women drawing water for us from David's well; of a white town cresting a hill where shepherds feed the flocks, and at whose foot rest golden corn-fields, and where all subsequent historical events are merged in the one event which began all Christian history—that He to whom every knee in heaven and earth shall bow once lay there, a babe, on a poor Galilean woman's breast.

We returned to Jerusalem by the Hill of Evil Counsel, with its one solitary tree, passing in an hour or two from the mountain village where we know the Saviour was born to the desolate fields where it is said the traitor died.

Once more, and for the last time, we returned to Jerusalem as our home, and felt how even the most interesting and sacred minor associations of this wonderful land are dim and distant compared with the thoughts which gather round every minutest touch and incident of that one life and death which are to us, in the midst of all the darkness of earth and time, light and life, wisdom and redemption, the opening of heaven, and the manifestation of God.

Our service to God must not be merely in outward works and religious performances, it must be something by which we become like to God; the divine prerogative must extend beyond the outward man; nay, even beyond the mortification of corporeal vices; the Spirit of God must enter in, and mollify all our secret pride, and create in us true humility, christian meekness of spirit, and a divine charity.

The Solace.

"God is our refuge and strength, a very present help in trouble."—Psalm xlvi. 1.

God is whatever his people needs, and whatever he is, he is to them. Are they in danger? He is their refuge. Here they are safe from the avenger of blood, the justice of God, and the threatenings of a violated law. Are they weak? He is their strength. He will strengthen them for conflict with the foe, strengthen them while in the engagement, and bring them off more than conquerors. Are they in trouble? He is a help, a very present help, in trouble. He will help them to bear trouble. He will help them to improve trouble. He will help them out of trouble. He will deliver them in six troubles, and in seven shall no evil touch them. Christian, in every danger run to thy God. His arms are open to receive thee. His heart is a refuge for thee. He will screen thee. He will shelter thee. He will defend thee. He will be thy protection in adversity and prosperity, in life and death. In all thy weakness go to him for strength; in all thy infirmities, repair to him for grace. He is the strength of the poor, and the strength of the needy in his distress. He has strengthened thousands of poor feeble ones, and he will strengthen thee. In all thy troubles go to him for solace and succor. He will help thee. Hear his own precious words, addressed to his people when in deep trouble and distress: "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness." He is thy shield in danger, and thy very present help in trouble. He is always at hand, always ready to help, always willing to bless thee.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews iv. 16.

Presbyterian.

Every affliction has an errand, and is sent to accomplish some special purpose.

Selected.

STANZAS.

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

Heart to heart was never known;
Mind with mind did never meet;
We are columns left alone
Of a temple once complete.

Like the stars that gem the sky,
Far apart though seeming near,
In our light we scattered lie;
All is thus but starlight here.

What is social company
But a babbling summer stream?
What our wise philosophy
But the glancing of a dream?

Only when the sun of love
Melts the scattered stars of thought,
Only when we live above
What the dim-eyed world hath taught,

Only when our souls are fed
By the fount which gave them birth,
And by inspiration led
Which they never drew from earth,

We, like parted drops of rain,
Swelling till they meet and run,
Shall be all absorbed again,
Melting, flowing into one.

Cranch.

Selected.

THE GUEST.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3: 20.

Speechless Sorrow sat with me;
I was sighing wearily!
Lamp and fire were out; the rain
Wildly beat the window-pane.
In the dark we heard a knock,
And a hand was on the lock;
One in waiting spake to me,
Saying sweetly:
"I am come to sup with thee!"

All my room was dark and damp;
"Sorrow," said I, "trim the lamp;
Light the fire, and cheer thy face;
Set the guest-chair in its place."
And again I heard the knock:
In the dark I found the lock—
"Enter, I have turned the key!
Enter, stranger,
Who art come to sup with me!"

Opening wide the door, he came;
But I could not speak his name;
In the guest-chair took his place,
But I could not see his face;
When my cheerful fire was beaming,
When my little lamp was gleaming,
And the feast was spread for three,
Lo! my Master,
Was the guest that supped with me!

Harriet M'Ewen Kimball.

For "The Friend."

COAL AND DIAMOND.

The coal that warms our home and hearth,
And drives the steam car on its way,
So plain and useful,—rich in worth,—
So poor and meagre in display,
Is the same substance as the gem,
The diamond,—brightest jewel found,
Of any in the diadem,
Of richest monarch ever crowned.
The same in substance, yet we see,
One formed for use, and one for show;
Oh! may I like the dull coal be,
A useful worker here below,
Not formed to dazzle or to shine,
I ask no jewel's bright supplies;
To cheer the hearth and home be mine,
By doing good in humble guise.

N.

Report on the Indians.

To the Yearly Meeting.—The committee for the civilization and improvement of the Indians, report,—

That during the past year, the Boarding School at Tunessassah has been well sustained, and appears to be answering the purpose for which it was established. The number of scholars is twenty; of whom fifteen are girls. Their conduct and improvement have been generally satisfactory. An increasing interest on the subject of education is evinced among the Indians, and our school is viewed favourably by them; application being made for the admission of thirteen more pupils than can be accommodated.

Meetings for divine worship are regularly held on First and Fifth days, "in which, say the Friends, in their report, we may acknowledge that we have been favoured with a little renewal of strength;" and the family have been preserved in much harmony.

A young Indian woman, who has had part of her education at our school, and who has since been employed in teaching, being desirous of further improvement, has returned to the Institution at Tunessassah, and under date of Third month 8th, 1861, writes thus, to one of the committee, viz: "I am now at the Friends' Boarding School, and have been the last two weeks. I am trying to improve my time in a way that will be a bene-

it to others as well as to myself. My heart is full of thanks to you, who have granted my desires. I cannot be too thankful for receiving such privileges as you are bestowing upon us; and I shall make it known by improving my time as I should. I have received those valuable books you sent me—they are very good books, far beyond my expectation. A person would know something to understand all their contents. I have only three studies; Arithmetic, Grammar, and Physiology. Our teacher thought it best for me to take only a few studies at first, until I should get more used to it; then take a few more. I like the school very much; I could not have a better place than this. The children, too, all seem to be very contented."

In our last report it was stated that, owing to partial failure of the crops of the previous year, the natives were likely to be without seed for planting and sowing. The committee thought it right to furnish a supply, and two of their number having kindly offered to attend to the purchase and distribution of it, they repaired to the Reservation, made a personal inspection into the wants of the different families, and divided among them 377 bushels of corn and oats; and 435 bushels of potatoes, at a cost of about $387, which appeared to afford timely and substantial relief to many, who would otherwise have suffered greatly.

The Indians are reported to be about as comfortably situated, this spring, as is usual for them to be; and there is some improvement manifested among them, in avoiding the use of intoxicating drink, and in some other respects.

The decision of the Board of Property, in relation to part of the land belonging to the heirs of Cornplanter, not having been appealed from by those who unjustly claimed it; and the time allowed for such appeal having elapsed, we hope the Indian title to the last remnant of the soil held by them in Pennsylvania, is now secured.

The treasurer's account shows that he has received $1498.60 income, which, with $793.85, balance from last year, makes $2292.45; and he has expended, for maintenance of the family, salaries, and wages, books, stationery, &c., $1887.83; leaving a balance, Third month 14th last, of $404.62; all of which will be required to meet claims not yet presented. The securities bearing interest, amount to $15,700.

The committee deem the present a suitable opportunity to spread the information, that a man and a woman Friend are wanted, to aid in conducting the Boarding School; and they will be pleased to receive early application from such as may feel inclined to engage in this work of christian benevolence.

Signed on behalf and by direction of the committee,

THOMAS EVANS, *Clerk.*

Phila., Fourth mo. 11th, 1861.

The Grace of Silence.—Some invalids find their chief consolation in relating to others a doleful history of their sufferings. Their friends are daily invited to this unwelcome banquet, and grow weary of the oft-told tale, and lose sympathy even for the sufferer. How much nobler and more Christian is silence in regard to our own sufferings, as exemplified in the following sketch, by Dr. Arnold, of his sister, who for twenty years suffered from a painful disease of the spine.

"I must conclude with a more delightful subject—my most dear, and blessed sister. I never saw a more perfect instance of the spirit of power, of love, and of a sound mind; intense love almost to the annihilation of selfishness—a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child—but of herself, save only as regarded her ripening to all goodness, wholly thoughtless, enjoying everything lovely, graceful, beautiful, high-minded, whether in God's work or man's with the keenest relish; inheriting the earth to the fulness of the promise, though never leaving her crib, nor changing her posture; and preserved, through the very valley of the shadow of death, from all fear or impatience, or from every cloud of impaired reason, which might mar the beauty of Christ's Spirit's glorious work. May God grant that I might come within one hundred degrees of her place in glory!"

For "The Friend."

Excellency of True Spiritual Poverty.

The following extract, with the brief letter annexed, appears to have been sent to Susanna Hatton, (afterwards Lightfoot,) by Samuel Neale, whilst she was on a religious visit in England.

"Mary Peasley, (afterwards Neale,) of Ireland was favoured with this manifestation as she rode from Asquith to Knaresborough, in Yorkshire.

"'Having been long under deep baptism, and poverty of spirit, as I quietly rode along, the Lord in mercy was pleased to break in upon my mind by his living presence and power, and it became the language of my soul, speak, Lord, and thy servant will hear. After this many things were Divinely opened to me, whereat I greatly rejoiced, and was thankful to the Lord my God. Then found I, a sudden but gentle rebuke, and as it were, a voice said in the secret of my soul, 'the dispensations thou most delightest in, are least pleasing to me, and are not so beneficial to thy soul, as that pure poverty of spirit, brokenness of heart, contrition, and humility of mind, that have (of late) attended thee. The reason this [state] is so little desired, and is so unpleasant to the creature is, because it can have no part in it; being wholly and entirely excluded and set at naught, it can discover no beauty or excellency in it. The reason I love the offerings of a broken heart and a contrite spirit, is, that it is most pure and without mixture of the creature. Whether there be prophecy, Divine openings, revelations, joying and rejoicing in the Holy Ghost, gifts of healing, tongues of utterance, in all these self can rejoice and have a share, because these are obvious and bring honour.' Then said I, 'Lord, dispense to me what is well pleasing to thee, and be it for me so long as my weak faith and patience can endure it, but when I am ready to faint, then give me a little of the wine well refined on the lees, that my soul may rejoice in thee, the God of my salvation.'

"Dear friend, the above I extracted sometime since, intending to send it to thee, which I have been prevented from doing by one occurrence or other until now. If it contributes to yield thee any satisfaction, my end in sending it will be answered. Please to remember me to John Haslam, when opportunity serves, and also to his daughter. I should be pleased to hear how poor William Longmire is, I sympathize with him and his poor wife. My love present to them; likewise, in thy freedom, to any other honest traveller, thou thinks it would be acceptable to.

"I am thy well wishing friend in the best friendship.

"SAMUEL NEALE."

The less notice we take of unkindness and injuries that are done us, the more we consult the quiet of our minds.

West-town Boarding School.

To the Yearly Meeting.—The committee who have charge of the Boarding School at West-town, report,—

That during the winter session of 1859-60, there were 177 pupils, viz: 106 boys and 71 girls; of this number, 32 boys and 19 girls were new admissions. During the summer session there were 138, viz: 62 boys and 76 girls, of whom 15 boys and 23 girls were new scholars. The whole number admitted for the year was 89, viz: 51 boys and 38 girls; and the average number for the same period was 157, viz: 84 boys and 73 girls, which is 11 less than the number the preceding year. The annual average for the past ten years appears to have been 193. The disbursements for family expenses for the year ending Tenth month 16th, 1860, were $8774.94; for salaries and wages, $9647.34; for incidentals, $363.81; for repairs and improvements, $874.30; making a total of $19,660.39. The charges for board and tuition were $13,515.83; for rents of tenements, saw and grist-mills, and profits on merchandize, $652.05; income of fund for general purposes, $3371.51; income of fund for paying salaries of teachers, $866.12; and net income from the farm, $841.78; making together $19,247.29, and showing an excess of expenditure of $413.10. Adding to this the excess reported last year, $448.82, makes $861.92; deducting from this sum the amount annually appropriated by the Yearly Meeting, $800, there remains a deficiency of $61.92.

The average annual cost of each pupil for the year 1860, has been over $125, or $35 more than the charge made for board and tuition.

The usual visits to the school by sub-committees appointed for the purpose, have been regularly made. During the past year, the health of the family has been good, with but little exception; and the order of the household satisfactory. The deportment of the children, both in and out of school, and their progress in study, has been, for the most part, commendable.

The number of teachers has been unchanged since last year; there are six on the male, and five on the female side of the house. Instruction has been given in the elementary and higher branches of English, including Algebra and Mathematics; also in the Latin and Greek languages. In the primary school on the boys' side, there have been 20 pupils, and on the girls' side, 17 pupils: 71 boys and 60 girls have received instruction in Mathematics, and some of the more advanced studies embraced in the department of English education: 35 boys have pursued the study of Latin, and six boys have made creditable progress in Greek. During the winter, 16 lectures have been delivered; they were attended by all the pupils. The subjects were Chemistry and Natural Philosophy, illustrated by experiments. The usual attention has been given to the recitation of portions of the Holy Scriptures, Barclay's Catechism and Bevan's View. And frequent opportunities have been embraced, when the children have been assembled together, to read to them selections from the Bible, and various religious books.

The library is supplied with a considerable collection of agreeable and instructive works, including many especially suitable for young people; likewise a number of excellent books of reference, adapted to the purposes of teachers: it is an attractive and useful appendage to the Institution. Meetings for divine worship, on the first and fifth days of the week, have been regularly, and we believe, profitably held.

The committee, after much deliberation, have adopted a systematic course of instruction, which

they hope may prove advantageous to the pupils; and be a means of inducing some of them to prolong the period of their studies at the school. This system is two-fold, embracing a classical course, and an English course; either of which may be pursued independently of the other. The former is designed to supply a want long felt by those Friends who wish their children to receive instruction in the higher branches, so as to complete their education at the school; while the English course will embrace methodical instruction in some departments of natural science, combined with the usual branches of an English education, for those children whose parents may not wish them to acquire a knowledge of the ancient languages. In framing this system, the committee have endeavoured to secure careful and thorough instruction in the more elementary branches of knowledge, and to bear in mind the paramount importance of the great object, for which our predecessors founded this school, viz., the guarded and religious education of the youth. They have also made some change in the mode of conducting the periodical examinations, whereby a more frequent attendance of the visiting committee will be required. It is designed to conduct these examinations in a more private manner than heretofore; and to substitute in the higher classes, to a certain extent, written, for oral questions, the answers to which are to be written from memory only. It is hoped that by these methods, some of the inconveniences and disadvantages hitherto experienced from the want of a regular system of instruction, may be avoided, and a more accurate test of the proficiency of the pupils be attained.

Owing to the calendar year not being accurately divisible into weeks, an irregularity occasionally takes place in the length of the school terms. Thus, the next winter session will commence on the 4th of Eleventh month, and the following summer session of 1862, on the 12th of Fifth month; this, deducting four weeks for vacation, will leave 23 weeks for that winter session: this circumstance recurs once in about six years; and it has been concluded, that whenever it shall so recur, the additional week be thrown into the ensuing vacation, so that the length of each session shall be uniformly 22 weeks.

We desire again to impress upon parents and others who may send children to this school, the importance of adhering, in the outfit of their children, to the testimony of our religious society, in relation to plainness and simplicity of apparel, as well as to the printed directions, which are furnished on this and other subjects. The want of due attention thereto, adds materially to the labour of the care-takers, and committee, and is often a cause of difficulty and dissatisfaction to the pupils.

Believing that the management of this seminary, in a manner consistent with our religious profession, is intimately connected with the best welfare of the children placed therein, the committee are desirous that all who participate in its management, may more and more be imbued with religious concern to promote the important objects of its establishment. By the divine blessing upon the faithful persevering labours of these, with the cordial co-operation of parents and others, we may hope for its continuing to confer lasting benefits upon the rising generation.

It being the usual time for making a new appointment, the subject is mentioned for the consideration of the Yearly Meeting.

Signed on behalf and by direction of the committee,

JOEL EVANS, *Clerk.*

Philadelphia, Fourth month 5th, 1861.

Discovery of Basaltic Columns.

A NEW GIANT'S CAUSEWAY.

The *Tuolumne* (California) *Courier* thus describes a natural curiosity, lately discovered in its neighbourhood:

A very great excitement among our miners has been caused by a singular discovery, made by Messrs. Cochrane, Russel and Lambert, on their claim at Dry Arroyo, about a quarter of a mile from Sonora. These gentlemen, while hydraulieing a stream bank, about 70 feet in height, were suddenly surprised by the caving down of an immense amount of gravel, limestone boulders, and lava, which revealed beyond, in the heart of a high hill, some hundreds of basaltic columns of a dull brown colour, pentagonal in shape, and standing perpendicular, from 10 to 21 feet high. The open space between these pillars no where exceeds 4 or 5 inches, and rows of them run into the hill from 30 to 50 feet, closely packed together.

In some places, at certain angles, it is possible to see beyond this singular colonnade into an opening formed apparently of quartz rock, which is certainly exceedingly rich in gold; for even at that distance from the observer, in a kind of dim twilight, strong indications of the metal are distinctly visible. Rays of light seem to penetrate into this opening through fissures in the roof, sides, or from the rear, although the most diligent search of hundreds has not as yet led to the discovery of any of them, or of any other avenue through which light could enter.

The hill is thickly covered with chapparel, which makes the search difficult and unsatisfactory. The well-known geologist of Columbia has been to the spot, and examined the place with great attention. He reports that the columns are exceedingly hard, unusually regular in shape, and closely packed together; that their igneous origin is very apparent; and that on examination he found augite, feldspar, titanic iron, and olivin, in their composition. He is certain that this is the only instance that so perfect a basaltic development of rock has been found in California—although he has seen as good a development in the West Indies, and he considers it, among all the geological discoveries in this country, as by far the greatest and the most worthy of scientific observation. These wonderful natural pillars, interspersed here and there with immense stalactites, indicating a calcareous formation also, and the singular ornithological specimen which he had the pleasure to examine recently on Kennebec Hill, he considers, beyond all dispute, the greatest curiosities ever observed in Tuolumne county.

But in the quartzose walls of the grotto-like space behind these columns is gold, without a doubt, and that in no small quantities. It seems a Herculean task to tear away, even with the aid of repeated powder blastings, some 40 or 50 feet of this exceedingly hard rock, and the company will probably sink a shaft from above down about 60 feet, through solid quartz, and lime rock, and boulders of gneiss, unless they can discover the fissures through which the light now finds its way into the interior of the cavern. It is possible the quartz excavated in sinking this shaft may begin to pay some few feet below the surface. — Cochrane, who is an old quartz miner, is decidedly of opinion that this will be the case. As might be expected, the whole hill, and one or two adjoining, are staked off in claims, and excitement and speculation reigns supreme in Columbia, in Sonora, and in all the surrounding camps.

Be not fond of thyself, and thou wilt not early take up an ill-will against others.

For "The Friend."

An Interesting Epistle.

A copy of the following epistle was forwarded to us by an esteemed Friend some time since, and being laid by for future use, was for some time overlooked. It was written during the time of the American Revolutionary war, and it seems appropriate now to give it publication, as a season of trial is upon the church and upon our land, a great perhaps in many respects, as that which was upon them when this epistle was written.

The allusion to the "solemn silent service" of Thomas Gawthrop, when on his last visit to this land, is peculiarly seasonable. Oh, how much good might be effected in the church Militant, if every minister, whether travelling abroad, or attending meetings at home, would dwell in that which alone can give ability in secret exercise of spirit before the Lord, to have "solemn silent service" in the assemblies of his people.

"From the Yearly Meeting of women Friends held in London by adjournment, from the 19th to the 22nd of the 5th mo. 1777, to the ensuing Yearly Meeting of women Friends to be held at Philadelphia, for Pennsylvania and New Jersey.

"Dear Friends, in an especial manner such as have been permitted in the unerring counsel of Divine Wisdom, to be renewedly baptized into suffering, we would in a degree of the fellowship of the gospel, affectionately salute you. We desire you may, by the invincible power of the Highest, be enabled to gird up the loins of your minds and hope to the end, remembering these encouraging expressions of a tried minister of the gospel in early times, 'though our outward man perish, the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Keep this in view, dear Friends, and labour 'to trust in the Lord at all times.' Some of you, we believe, have known him to be 'as the shadow of a great rock in a weary land.' We trust there are among you and us, those who having been measurably faithful, according to their gifts, can say, He remains the same yesterday to-day, and forever, to his dependent children.

"Having been engaged in addressing a tried baptized number, we now tenderly entreat such among you who have been at ease in Zion, to call to mind the many favours which you have, in time past, been made partakers of, immediately from the Father of mercies, and instrumentally through his favoured faithful servants. Consider how far you have profited by each dispensation, which, in the wisdom of Providence may have been permitted. Time passes swiftly on,—delays are dangerous,—neglect not therefore, the gift that is in you. Despise not the faithful and affectionate labours of those, who 'for Zion's sake cannot hold their peace,' and who are, and have been, as watchmen, or faithful warners upon your walls, and who have declared unto you that which they have heard of the Lord of Hosts, the God of Israel.

"We are persuaded that it is a time of deep trial, and some of our spirits have nearly sympathized with you. If it be the Lord's good pleasure to separate the precious from the vile by these proving dispensations, Oh! frustrate not his glorious purpose. May the aged among you be helped to redeem the time;—the middle-aged, who may be strong for labour, and measurably baptized for service, be willing to submit to the will of their great Master, who in his wisdom requires nothing but that which he will give ability to perform;—and the youth be prevailed upon to give up the prime of their days to the Lord's requirings. He is ever worthy of obedience and love, can those say, who

have faithfully submitted their necks to the yoke. To such, 'wisdom's ways are ways of pleasantness, and her paths are peace.'

"We are favoured with the receipt of your acceptable epistle of the 9th mo. last. May the continuance of our Heavenly Father's regard, in affording you a renewed participation of Divine Love and uniting the spirits of a remnant in harmonious labour," afresh excite you to diligence, and to a dependence on Him, who graciously declared to his disciples, Lo! I am with you alway, even to the end of the world.

"An epistle for your meeting, went from ours last year, but we suppose some adverse circumstance hindered its arrival in due time. Perhaps you have, before this time, been convinced of the continuance of our affectionate remembrance by the receipt thereof. We remark your satisfactory account of good order and discipline being preserved among you, and rejoice to find the hearts of some women Friends have been so opened, as to set at liberty the slaves in their possession. So merciful an act, we believe, will not fail to meet Divine approbation. May the example prevail, and those poor creatures become more and more the objects of compassionate regard, whether under male or female government.

"We hope our ancient valued friend, Thomas Hawthrop's solemn, silent service may tend to his own peace, and the edification of those with whom his lot may be cast; some of us remember him with affectionate regard. We may thankfully acknowledge a good degree of the overshadowing of Divine regard has attended us in the course of our annual assembly. We have been favoured with the company of our esteemed friend, Thomas Carrington, from your land, also divers valued friends, ministers and others, from distant parts. Some of the most deeply baptised ministers, have been led fervently to exhort to a more entire dependence upon the inward teaching of Divine grace; encouragement has been renewedly afforded to our beloved youth, fervent and solemn supplications have been put up on their account, and we trust the Lord has been near to help all those who reverently wait upon him.

"There appears a concern for the revival of discipline, and a care for the poor in this city and the several counties in England, and by an epistle from Wales we learn, that a like care subsists among our women Friends in that principality. Notwithstanding some instances of a manifest departure from the simplicity of truth, we trust a growth is experienced among some of our youth, of whom we have a comfortable hope, that in due time they will be made fruitful in righteousness, to the praise of him who hath called them.

"May the visited of the Lord among you and us be enabled gratefully and acceptably to offer the sacrifices of obedience and praise to Him who is forever worthy. Amen."

A Bedfellow.—I wandered about the town the rest of the day, watching the lazy negroes, and did not return to my house till after dark. I struck a match, and set fire to a torch to go to bed by, and, casting my eyes about to see if any thing had been disturbed, noticed something glittering and shining under my *akoko* or low bamboo bedstead. I did not pay much attention to the object, which did not seem important by the dim light of the torch, till, just as I approached the bed to arrange it, I saw that the glitter was produced by the shining scales of an enormous serpent, which lay quietly coiled up there within two feet of me. My first motion was to retreat behind the door; then I bethought me to kill it. But, unfortunately, my two guns were set against the wall behind the bed, and the snake was between me and them. As I stood watching, and thinking what to do, keeping the doorway fairly in the rear for a speedy retreat, I noticed that my visitor did not move, and finally I mustered up courage to creep along the floor to the bedside, and quickly grasp one gun. Happily, it was loaded very heavily with large shot. I placed the muzzle fairly against one of the coils of the serpent and fired, and then ran out. At the report there was an instant rush of negroes from all sides, eager to know what was the matter. They thought some one had shot a man, and then run into my house for concealment. Of course, they all rushed in, helter-skelter, and as quickly rushed out again, on finding a great snake writhing about the floor. Then I went in cautiously to reconnoitre; happily, my torch had kept alight, and I saw the snake upon the floor. My shot had been so closely fired that it had cut the body fairly in two, and both ends were now loping about the floor. I gave the head some blows with a heavy stick, and thus killed the animal; and then, to my surprise, it disgorged a duck, which it had probably swallowed that afternoon, and then sought shelter in my hut to digest it quietly. This pretty sleeping companion measured eighteen feet in length. I must confess that I dreamed more than once of serpents that night, for they are my horror.—*Explorations and Adventures in Equatorial Africa. By Paul B. du Chaillu.*

Relationship Proved.

"If ye endure chastening, God dealeth with you as with sons; for what sou is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then ye are bastards, and not sons."—Heb. xii. 7, 8.

Afflictions are often chastisements. They flow from a father's love, and are intended to correct us for our faults. Consequently, when brought into trouble, we should ask, "Is there not a cause?" and say, with the prophet, "Let us search, and try our ways, and turn again to the Lord." All the Lord's children need correction, and all are corrected. If allowed to sin without stripes, or to become conformed to the world without chastisement, our sonship is at best very questionable. But when our consciences are made and kept tender, when our follies are followed with trials, troubles, or painful convictions, our sonship is proved. God will not allow his children to wander from him far, or to wander from him long. "The rod and reproof give wisdom," and we shall be smitten and reproved often if we go astray from the right ways of the Lord. If I cannot sin without remorse, if I cannot rest until I confess it to the Lord, if I cannot be happy until I receive a renewed sense of his pardoning love, there can be no reasonable doubt of my relationship. God is my Father, and, however fickle, feeble, wayward and unworthy, I am his child. He uses the rod of a father that he may not use the sword of a judge. I will therefore arise and go to my Father; I will plead with him for grace, that I may approve the discipline, kiss the rod, and bless the hand that strikes me. Oh my Father, let thy child lay his aching head on thy bosom, soothe me with one of thy sweet words, assure me of thy love, and enable me lovingly to accept of thy correction! O Lord, correct me, but in mercy, not in thine anger, lest thou bring me to nothing.

"As many as I love, I rebuke and chasten; be zealous, therefore, and repent."—Rev. iii. 19.

Modesty is to merit, as shades to figures in a picture, giving it strength and beauty.

Effects of Sickness.—Many of our greatest geniuses have been persons of some remarkable physical weakness at some period of their lives. In private life, as in public, the same thing is observable. Who cannot call to mind some member of a family always ailing, always sick, and yet the most exemplary and influential member of the family circle? In the backwoods such a child will grow up with tastes so pure and simple, habits so neat and refined, and affections so elevated, as to give all the highest results of a most finished education without going through any of the fashionable forms of city instruction. She may be the weakest of the whole, and yet her words of love and gentleness light up the whole family circle, and rule, and regulate, and refine the whole. Or in the humble walks of city life, one such weak and sickly child will contrive to establish habits of neatness, and cleanliness, and refinement in an attic or a cottage, such as are vainly sought in palaces and splendour. If she dies, her memory is fragrant; the whole family circle, perhaps the neighbourhood, are really elevated by the memory of the plans and habits she first established, and of the atmosphere she breathed. But if she recover, then she carries up into life and vigour the neatness, order, and quiet elevation first conceived through the refining processes of suffering and of sorrow.

Our best writers, our most ingenious inventors, our most acute metaphysicians, clearest thinkers and ablest discoverers, can generally trace some sharpening of the intellect and refining of the nervous system to a sickness or enfeeblement at some period or other of life. And thus it is that the sickness which weakens and wearies for the time, and incapacitates for exertion afterward, capacitates for a tenfold and higher excellence and usefulness. So long as the depressing effects of sickness lasted, it was wasting and hindering, but these soon pass away and leave a permanent elevation and improvement on every side.

Nearly all sorrow has in it the same tendency. While it lasts it depresses action, crushes hope, and destroys energy, but it renders the sensitive more acute, the sympathies more genial, and the whole character less selfish and more considerate. It is said that in nature but for the occasional seasons of drought, the best lands would soon degenerate, but these seasons cause the lands to suck up from the currents beneath, with the moisture, also those mineral manures that restore and fertilize the soil above. It is thus with sickness and sorrow—once surmounted, they fertilize the character and develope from the deep fountains of the human heart a joy and fruitfulness not otherwise attainable—*Journal of Commerce.*

A Submarine Fountain.—Between Ruad and the coast of Syria the Greeks used to water their ships at a submarine fountain. Another has been discovered recently by Wm. A. Booth off the coast of Florida. It is a boiling fresh water spring, twelve miles north by east from St. Augustine and eight miles off shore. The water boils up with such great force that it can be seen at a distance of two miles. When first seen it has the appearance of a breaker, and is consequently generally avoided, but there are five fathoms of water between it and the shore. Ten fathoms of water are found to the seaward, but no bottom is found at the spring itself with thirty fathoms of line. The water in the spring is fresh and by no means unpalatable. When the St. John river is high this spring boils up from six to eight feet above the level of the sea, and it has been many times reported as a rock with water breaking over it.

THE FRIEND.

NINTH MONTH 14, 1861.

In reading the epistle from the Yearly Meeting of women Friends of London, written in 1777, to which we have this week given place, we were very pleasantly struck with the passage "some of the most deeply baptized ministers have been led fervently to exhort to a more entire dependence upon the inward teaching of Divine grace." Ah, if the nominal professors in London Yearly Meeting, ministers, elders, overseers, and all those of influence, had but been brought into an entire dependence upon the inward teaching of Divine grace, a very different state of things would be found within its borders. Instead of seeking to lay waste some of the old fashioned testimonies, which our fathers bore so faithfully in their day and generation, as we sorrowfully behold many of them now doing, there would have been a united concern amongst them, to uphold the full spirituality and simplicity of the testimonies committed to this society to bear, and a fervent desire that not one jot or one tittle of the spiritual law should be set aside or lightly esteemed.

SUMMARY OF EVENTS.

Virginia.—No important change has taken place in the position of the great rebel army near Washington. A part of their forces have been advanced very near to the Federal lines and within five miles of the capitol. The reports of great suffering and mortality from sickness are confirmed. Thousands of Beauregard's men are stated to be lying in the hospitals. The latest accounts from the western part of the State, show that the rebel army under Generals Lee, Floyd and Wise had not so far, obtained any important advantages. The Federal forces commanded by Gen. Rosecranz, number 19,000 men. Of these about 3,000 men guard the line of railroad from Cumberland to Wheeling; a division of 11,000 occupies the ground from Beverly to Cheat Mountain Pass, and about 5,000 were at Gauley's Bridge. The scattered condition of the troops is said to be necessary from the character of the district to be defended.

North Carolina.—Much alarm as well as exasperation has been produced by the capture of the forts on Hatteras Inlet. The rebels have abandoned their fortifications on Ocracoke Inlet and carried off the guns. Since the Federal forces have taken possession of Hatteras, multitudes of North Carolinians have repaired thither to make a formal declaration of their loyalty to the United States, and the white flag was everywhere exhibited. The union feeling is reported to be rapidly spreading in the interior. Secret leagues of loyalty it is said, exist in every county, and embrace one-half of the inhabitants. Since the capture of the forts, the North Carolina troops have been chiefly withdrawn from Virginia. Many of them are dissatisfied with the war, and those who entered the service for the short term refuse to continue in the Confederate army. There is now no light at Cape Hatteras, the rebels having removed the lenses. Twenty-five wrecks were recently counted between Capes Hatteras and Henry.

Kentucky.—This State has hitherto aimed at occupying a neutral position which it will be difficult longer to maintain. The towns of Columbus and Hickman, near the Tennessee border, have been occupied by the Confederate forces, and Paducah at the mouth of the Tennessee river, has been occupied by General Grant, with a part of the Federal army from Cairo. The hostile armies have been thus brought within a few miles of each other and a collision appeared imminent. The Legislature now in session at Frankfort, consists in the Senate of 27 unionists and 11 secessionists and the House of 76 unionists and 24 secessionists. The Senate has appointed a committee to visit Western Kentucky and inquire of the United States and Confederate military authorities, by whose directions, and for what reasons, they were occupying portions of the State.

Missouri.—The bold and vigorous measures taken by Gen. Fremont for the restoration of order in Missouri are said to be attended with good results. Martial law has been submitted to without serious opposition, probably from the general conviction of its necessity. The reports respecting the rebel armies in the southern part of the State are conflicting. One is that Gen M'Cullough was at Mount Vernon organizing for a movement northward, another that he had separated his forces from the Missourians under Gen. Price, and had withdrawn into Arkansas. The estimates of the rebel force in the southeastern part of the State are equally vague, their numbers being rated at from 9,000 to 30,000. It is clear, however, that they have not of late made any progress towards St. Louis. Gen. Prentiss surprised a camp of 850 rebels at Blonmfield, Stoddard county, about twenty-five miles from the Arkansas line, and made them all prisoners without firing a shot. The captives were taken to Bird's Point opposite Cairo, to work in the entrenchments at that place. The rebels had made an unsuccessful attempt to get possession of Lexington, on the Missouri river. A passenger train of cars on the Hannibal and St. Joseph rail road was thrown into the Platte river on the 3rd inst., by some villain having burned the supports of a bridge. This fiendish action caused the death of twenty persons, and about sixty were maimed and wounded. Gen. Fremont has been largely reinforced from the adjacent States. Gen. Prentiss has been superseded in his command by Gen. Grant, an officer of more military experience.

New York.—Mortality last week, 438.

There are increasing signs of a general revival of business after a long period of depression. The grain trade is very active and exports large. Almost all kinds of domestic dry goods are in fair demand with prices tending upwards.

Philadelphia.—Mortality last week, 254.

Crops in the Northwest.—The Chicago Tribune says that advices received from all parts of Wisconsin, Iowa, and Illinois concur in showing that the wheat crop this season will not be nearly as good as was expected. Some estimate the crop at two-thirds of an average, but nearly all agree that it will not exceed half of the crop of 1860.

Southern Items.—The New Orleans Picayune says that the growth of grass in some of the streets of New Orleans is so heavy as to be well worth mowing.

Gen. Bragg, with three regiments of troops, has been ordered to join the army in Virginia. He left an equal force before Fort Pickens. An attempt has been made to raise the dry dock, but the workmen were fired upon from Fort Pickens and compelled to desist.

A despatch from Richmond says that there are about 2,000 Federal prisoners confined there. The Confederate Congress had adjourned until the latter part of the Eleventh month.

The lighthouses at Jupiter Inlet and Cape Florida, have been blown up by the Confederates. That at Jupiter Inlet was erected by the Government at great expense and with much difficulty.

Major Lynd, who surrendered his command of U. S. troops in New Mexico to an inferior force of Texans, has been put under arrest by some of his subordinate officers.

The privateer Jeff. Davis, has been wrecked on the coast of Florida. The Sumpter has made great ravages among American shipping. West India advices, (via England,) state that she had taken and sunk no less than forty vessels.

The National Loan.—The subscriptions to the 7 3-10 loan are coming in freely in Boston, New York, and Philadelphia. A large proportion is taken in small sums, and the aggregate up to the close of last week, reached nearly five millions of dollars.

Affairs at Washington.—The City is said to be quiet and orderly, and all the ordinary business of the inhabitants going on as usual, unmoved by the occupation of a great army and the close proximity of the rebel forces. Notwithstanding the threatening demonstrations of the latter, it is not believed they will commence any general engagement. Everything connected with army preparations has for the last few weeks been kept as much as possible from public knowledge. There is, however, no doubt that the Federal forces have been increased largely and are constantly receiving accessions of artillery and warlike supplies.

The Grain Markets.—The following were the quotations on the 9th inst. *New York.*—Sales of 190,000 bushels wheat; at 97 a $1.01, for Chicago spring; $1.12 a $1.15, for red State; and $1.27 a $1.29, for white Kentucky. Oats, 33 a 34; rye, 66 a 67. Sales of 207,000 bushels corn, at 46 a 47½, for eastern mixed, and 50 a 51 for western yellow. *Philadelphia.*—Red wheat, $1.10 a $1.15; white, $1.24 a $1.25; old rye, 60, new, 53 a 56; corn, prime, 55 a 56; oats, new, 28 a 29; old, 31 a 32. *Cincinnati.*—Prices are depressed in consequence of the enormous quantity of freight accumulated at all the rail road stations, for transmission eastward. Superfine flour, $3.60 a $3.65; red wheat, 70 a 75; white, 83 a 85; corn, 27; whiskey, 14; lard, 8.

FOREIGN.—News from England to the 1st inst.

The London Globe announces that the army in Canada is about to be reinforced by 22,500 men during the month.

The Times editorially calls on the Government to strain every nerve to develope the cultivation of cotton in India. Elsewhere, it says, that it believes that there will be no lack of will to assist the enterprise on the part of the Government, if the merchants and manufacturers will point out the way. The Government will waive all scruples when the prosperity of the country and the existence of millions are at stake.

The Daily News in an article on fugitive slaves, concludes that the Federal cause is henceforth to be clearly identified with the abolition of slavery.

Queen Victoria had left Ireland for Balmoral. The Queen was enthusiastically received in Ireland.

Four tons of cotton seed are being shipped monthly to India from Suez. The prospect of an increased production of cotton in India was very favourable.

The Bombay mail of Seventh mo. 27th had reached Malta. The cholera was ravaging the famine districts. The harvest prospects were good.

The French had claimed protection over Madagascar. The journals report that five cities of Tartary had been made over to the Russians by the Emperor of China.

A new insurrection had broken out near Pekin.

The Minister of Public Instruction has acknowledged the right of Protestants to open Schools in France.

The Independence Belge publishes the substance of an autograph letter from the Emperor to the Pope, intimating that if the condition of affairs be ameliorated, the present *status quo* will be maintained.

The Patrie says that matters look well in Lebanon.

The harvest is excellent throughout Syria.

Wheat and corn are to be admitted into the ports of France temporarily, free of duty.

The Hungarian Diet was formally dissolved on the 23rd ult. and a new one is to be called.

A resolution passed both Houses declaring the dissolution of the Diet illegal, and protesting against the unconstitutional and arbitrary conduct of the Government.

A collision had taken place between the soldiers and the people, in consequence of the latter singing "National airs." Five persons were wounded.

A new rescript by the Emperor of Russia to the Governor of Poland is very conciliatory in its tone.

A deputation from Finland en route to Stockholm, to demand separation from Russia, had been arrested by the Russian authorities.

The sales of cotton in the Liverpool market for the week, reached 120,000 bales. Prices had advanced 1-16 a ⅛d. per lb. The total stock in port is estimated at 887,000 bales, including 558,000 American. The manchester advices continued favourable. The market for breadstuffs was quiet and steady.

The Bank rate of discount has been reduced to four per cent. Consols, 92¾.

RECEIPTS.

Received from L. A. Hendrickson, N. J., $2, vol. 35; from F. Owen, N. Y., $2, vol. 35; from John Allman, O., $2, vol. 35.

FRIENDS' ASYLUM.

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THE FRIEND.

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Selected.

Robert Barclay's Proposition XV.

(Concluded from page 10.)

Fifthly, They object, That Christ, Luke xxii. 36, speaking to his disciples, commands them, That he that then had not a sword, should sell his coat, and buy a sword; therefore, say they, arms are lawful.

I answer, Some indeed understand this of the outward sword, nevertheless regarding only that occasion; otherwise judging, that Christians are prohibited wars under the gospel. Among which is Ambrose, who upon this place speaks thus: O Lord! why commandest thou me to buy a sword, who forbiddest me to smite with it? Why commandest thou me to have it, whom thou prohibitest to draw it? Unless perhaps a defence be prepared, not a necessary revenge; and that I may seem to have been able to revenge, but that I would not. For the law forbids me to smite again; and therefore perhaps he said to Peter, offering two swords, [it is enough] as if it had been lawful until the gospel-times, that in the law there might be a learning of equity, but in the gospel a perfection of goodness. Others judge Christ to have spoken here mystically, and not according to the letter; as Origen upon Mat. xix. saying, If any looking to the letter and not understanding the will of the words, shall sell his bodily garment, and buy a sword, taking the words of Christ contrary to his will, he shall perish; but concerning which sword he speaks, is not proper here to mention. And truly when we consider the answer of the disciples, Master, behold here are two swords; understanding it of outward swords; and again Christ's answer, It is enough; it seems that Christ would not that the rest, who had not swords, (for they had only two swords,) should sell their coats, and buy an outward sword. Who can think that, matters standing thus, he should have said, Two were enough? But however, it is sufficient that the use of arms is unlawful under the gospel.

Sixthly, They object, That the scriptures and old fathers, so called, did only prohibit private revenge, not the use of arms for the defence of our country, body, wives, children, and goods, when the magistrate commands it, seeing the magistrate ought to be obeyed; therefore although it be not lawful for private men to do it of themselves, nevertheless they are bound to do it by the command of the magistrate.

I answer, If the magistrate be truly a Christian, or desires to be so, he ought himself in the first place, to obey the command of his master, saying, Love your enemies, &c., and then he could not command us to kill them; but if he be not a true Christian, then ought we to obey our Lord and King, Jesus Christ, whom he ought also to obey: for in the kingdom of Christ all ought to submit to his laws, from the highest to the lowest, that is, from the king to the beggar, and from Cæsar to the clown. But alas! where shall we find such an obedience? O desperate fall! concerning which Ludov. Viv. writes well, lib. de con. vit. Christ. sub. Turc. by relation of Fredericus Sylvius, Disc. de Revol. Belg. p. 85. The prince entered into the church, not as a true and plain Christian, which had indeed been most happy and desirable; but he brought in with him his nobility, his honours, his *arms*, his ensigns, his triumphs, his haughtiness, his pride, his superciliousness; that is, he came into the house of Christ accompanied with the devil; and which could no ways be done, he would have joined two houses and two cities together, God's and the devil's, which could no more be done than Rome and Constantinople, which are distant by so long a tract both of sea and land. (What communion, saith Paul, is there betwixt Christ and Belial?) Their zeal cooled by degrees, their faith decreased, their whole piety degenerated; instead whereof we make now use of shadows and images, and, as he saith, I would we could but retain these. Thus far Vives. But lastly, as to what relates to this thing, since nothing seems more contrary to man's nature, and seeing of all things the defence of one's self seems most tolerable, as it is most hard to men, so it is the most perfect part of the Christian religion, as that wherein the denial of self and entire confidence in God doth most appear; and therefore Christ and his apostles left us hereof a most perfect example. As to what relates to the present magistrates of the Christian world, albeit we deny them not altogether the name of Christians, because of the public profession they make of Christ's name, yet we may boldly affirm, that they are far from the perfection of the Christian religion; because in the state in which they are, (as in many places before I have largely observed,) they have not come to the pure dispensation of the gospel. And therefore, while they are in that condition, we shall not say, That war, undertaken upon a just occasion, is altogether unlawful to them. For even as circumcision and other ceremonies were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, after the resurrection of Christ, but because that Spirit was not yet raised up in them, whereby they could be delivered from such rudiments; so the present confessors of the Christian name, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and therefore cannot be undefending themselves until they attain that perfection. But for such whom Christ has brought hither it is not lawful to defend themselves by arms, but they ought over all to trust to the Lord.

§ XVI. But Lastly, to conclude, If to give and receive flattering titles, which are not used because of the virtues inherent in the persons, but are for the most part bestowed by wicked men upon such as themselves; if to bow, scrape, and cringe to one another; if at every time to call themselves each other's humble servant, and that most frequently without any design of real service; if this be the honour that comes from God, and not the honour that is from below, then indeed our adversaries may be said to be believers, and we condemned as proud and stubborn, in denying all these things.

But if with Mordecai, to refuse to bow to proud Haman, and with Elihu not to give flattering titles to men, lest we should be reproved of our maker; and if, according to Peter's example and the angel's advice, to bow only to God, and not to our fellow servants; and if to call no man lord nor master, except under particular relations, according to Christ's command; I say if these things are not to be reproved, then are we not blameworthy in so doing.

If to be vain and gaudy in apparel; if to paint the face and plait the hair; if to be clothed with gold and silver, and precious stones; and if to be filled with ribbons and lace be to be clothed in modest apparel; and if these be the ornaments of Christians; and if that be to be humble, meek, and mortified, then are our adversaries good Christians indeed, and we proud, singular, and conceited, in contenting ourselves with what need and convenience calls for, and condemning what is more as superfluous; but not otherwise.

If to use games, sports, plays; if to card, dice, and dance; if to sing, fiddle, and pipe; if to use stage-plays and comedies, and to lie, counterfeit, and dissemble, be to fear always; and if that be to do all things to the glory of God; and if that he to pass our sojourning here in fear; and if that be to use this world as if we did not use it; and if that be not to fashion ourselves according to our former lusts; to be not conformable to the spirit and vain conversation of this world; then are our adversaries, notwithstanding they use these things, and plead for them, very good, sober, mortified, and self-denying Christians, and we justly to be blamed for judging them; but not otherwise.

If the profanation of the holy name of God; if to exact oaths one from another upon every light occasion; if to call God to witness in things of such a nature, in which no earthly king would think himself lawfully and honourably to be a witness, be the duties of a Christian man, I shall confess that our adversaries are excellent good Christians, and we wanting in our duty: but if the contrary be true, of necessity our obedience to God in this thing must be acceptable.

If to revenge ourselves, or to render injury, evil for evil, wound for wound, to take eye for eye, tooth for tooth; if to fight for outward and perishing things, to go a warring one against another, whom we never saw, nor with whom we never had any contest, nor any thing to do; being moreover altogether ignorant of the cause of the war, but only that the magistrates of the nations foment quar-

rels one against another, the causes whereof are for the most part unknown to the soldiers that fight, as well as upon whose side the right or wrong is; and yet to be so furious, and rage one against another, to destroy and spoil all, that this or the other worship may be received or abolished; if to do this, and much more of this kind, be to fulfil the law of Christ, then are our adversaries indeed true Christians, and we miserable heretics, that suffer ourselves to be spoiled, taken, imprisoned, banished, beaten, and evilly entreated, without any resistance, placing our trust only in God, that he may defend us, and lead us by the way of the Cross unto his kingdom. But if it be otherways, we shall certainly receive the reward which the Lord hath promised to those that cleave to him, and, in denying themselves, confide in him.

And to sum up all, if to use all these things, and many more that might be instanced, be to walk in the straight way that leads to life, be to take up the Cross of Christ, be to die with him to the lusts and perishing vanities of this world, and to arise with him in newness of life, and sit down with him in the heavenly places, then our adversaries may be accounted such, and they need not fear they are in the broad way that leads to destruction, and we are greatly mistaken, that have laid aside all these things for Christ's sake, to the crucifying of our own lusts, and to the procuring to ourselves shame, reproach, hatred, and ill-will from the men of this world: not as if by so doing we judged to merit heaven, but as knowing they are contrary to the will of Him who redeems his children from the love of this world, and its lusts, and leads them in the ways of Truth and holiness, in which they take delight to walk.

The Sickles.—"Let the sickles alone," said a farmer to his son, who was left in the field while the reapers went to dinner. James obeyed his father for a time; but at length he grew lonesome, and took up a sickle "just to look at it." He then felt its edge, and then thought he would cut "one handful." In so doing he cut his little finger, inflicting a wound which rendered the middle joint useless for the rest of his life. When it was healed, an ugly scar and a stiff finger were lasting mementoes of his disobedience.

Disobedience to his heavenly Father leaves a scar on the sinner's soul, and lessens his capacity for virtue. What a frightful appearance would many a soul present, could its scarred and maimed condition be made visible. Unseen facts are as real as those which are seen by the eye. Every sin leaves its mark on the soul. Every sin increases the soul's tendency to sin, and lessens its power for virtue. Every sin thus effects a change for the worse in the condition of the soul. It is not merely registered in the book of God's remembrance: it is registered in the very condition of the soul.

Rhinoceros in the River.—On the 10th ult., a collision occurred between the steamers Key City and Luzerne, on the Mississippi, in the vicinity of La Crosse. The Luzerne had on board the circus-trained animals, &c., belonging to Dan Rice. The cage containing the trained rhinoceros, weighing over four thousand pounds, was knocked into the river. The door of the cage was open, and the animal fastened with a chain and ring in his nose. Some of the men in the employ of Rice watched a day or two, in hopes the monster would make his appearance; but, supposing him to be drowned, they left. Subsequently he was discovered frolicking in the Mississippi, but sank on being approached. At the last accounts he had taken to a slough, and the La Crosse Democrat, of the 27th ult., thus records one of his land pranks:

"Sunday afternoon, Charles Wrightson, F. W. Brown and Robert Eggleston, while roasting green corn on the bank of the slough, five miles below here, were half scared to death by hearing a heavy tramp, and in a few moments the rhinoceros, as he appeared here on the occasion of his first visit in July, minus the blanket and chain in his nose, rushed upon them with a terrible bellow, catching Eggleston on his snout and throwing him, as he says, at least fifty feet over and back of him, breaking an arm and two ribs in the fall. The monster plunged into the river, and the other two persons, badly scared, but not hurt, procured a buggy, took the seat out, filled the box with grass and a blanket, and brought Eggleston to his home in this city, where he is now under the care of Dr. Cameron. The ribs were evidently broken by the snout of the animal, as the flesh was badly torn."

The "slough" in which the animal had established himself is about five miles below La Crosse, and is very deep, with muddy bottom. The Democrat says:

"Though it is just such a place as he was captured from in the East, there is no telling how long he may remain quiet without taking a notion to prowl around the country in search of better fare. This forenoon several of our sportsmen went down to the spot to make arrangements for his capture, when, if successful, they can start a show of their own. He was seen this forenoon swimming in the waters of the slough, but sunk after sporting, if we may so call it, a few moments with back and nose above water. About a hundred persons have gone down there to help in his capture."—*Ledger.*

Letter of John Barclay.

The following observations were made in the year 1832.

"Ever since I have attended this Yearly Meeting, my mind has been deeply exercised, according to my capacity, for the welfare of this people. As I proceed in my pilgrimage, I trust my confidence is increasing, that the great "I am," the King of Zion, still reigns, and will reign to the overthrow of all his enemies, and that he alone is equal to take care of his church, and to overrule all things for the good of his little dependent ones. Yet, oh! how awful do the times appear in which we live: and how awfully critical is our standing among the various professions around us: doubtless, it has always been so, perhaps more so than those of any particular age may have thought. Every period has had its dangers, its temptations, its responsibilities. Yet surely ours are, if not new, very specious snares, and when I look around, I am ready to think, who, even among the highest in knowledge, in faith, or in gifts, is not fearfully liable to fall into some of these snares. Oh! I have this day seen, as I think, in the light of the Lord, the enemy endeavouring to deceive, if it be possible, the very elect. There are baits already laid, golden baits, which if they are not seen and shunned, will even devour those who devour them. I see not how some, who now take the lead amongst us, will or can escape being carried away, as with a sweeping flood, by that which they are now swimming in; unless the Lord prevent, I see not how this Society can escape being landed, yea stranded, on a rock. Every day, every fresh occasion of witnessing the spirit and proceedings of these times, convinces me beyond all hesitation, that we are fast verging to a crisis—an alarming crisis, and a shaking, sifting crisis,—when every foundation will be discovered,—every covering removed. And though many will say, "Lo, here is Christ, and lo there!" is he not with us, and do we not own him and follow him? Yet a clean separation will take place between the chaff and the wheat; and nothing will be able to endure the refining heat of that day, besides the beaten gold. Oh! how loose, how crude, how mixed are the views of many, how accommodating, how shifting is the ground they stand upon, how lofty and superficial is their edifice, though beautiful and apparently solid also. Oh! for more humiliation, fasting, waiting! Oh! for less activity, less self-conceit, less taking of the name of Christ in vain. May such a view of things conduce to drive and keep me yet nearer to the Source of all safety and of all succor, that I may abide in Him, and grow up in Him in all things, who is the Head!"

The *concluding sentence* of the foregoing impressive remarks is especially deserving of the most serious consideration. When the judgment is enlightened to perceive the snares into which others have fallen, and from which the Divine mercy may have preserved us, so far from any feeling of self complacency being allowable, it should rather serve to admonish us of our own frailty and liability to err on the right hand or on the left. Without this care, there is great danger of a censorious disposition being indulged, which will feed the life of corrupt self, and thus our own preservation from some evils, may, in a certain sense, prove a stumbling block, and source of weakness and danger. Truly in this state of probation we stand as on "a sea of glass mingled with fire" and it behooves us to seek in reverent humility to be kept under the continual influence of that Divine power which can alone give the victory, keep us from falling, and enable the soul to ascribe the glory and praise to Him to whom only they belong.

Pardon and Grace.—"When I first entered the Christian life," said Wilberforce, shortly before his death, "my prayer was for pardon and grace. And now that I am near the end of my course, I find that all my petitions, all the wants of my soul, may still be comprehended in those two requests—pardon and grace."

Here are the universal and perpetual desires of the renewed soul. When David said, "I have gone astray like a lost sheep, seek thy servant," he prayed for *pardon and grace.*

When the penitent and returning Church prays, "Take away all iniquity, and receive us graciously," Hosea xiv., what is it but a prayer for *pardon and grace.*

When Paul sends us to the throne of grace," Heb. iv., to obtain *mercy* and find *grace* to help us in time of need, *pardon and grace* form the whole burden of the supplications he enjoins upon us.

When God promises, in his last covenant, "I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more;" and "I will put my law in their minds, and write it in their hearts," *pardon and grace* comprehend the whole boundless grant of divine compassion and goodness.

Pardon and grace! the very intensity with which the new-born soul longs for them, is a sure proof of the gracious life within.

Pardon and grace! The soul that has them has all things else, either in possession or sure reversion. Oh! "the mountain of light," and "the sea of light," those priceless diamonds which glow on the wrists of the King of Persia, are worthless in comparison of those inestimable gems, "*pardon and grace!*"

That disposition is opposite to faith, which is only to be convinced by *external* evidences.

From "The Family Treasury."

Wanderings over Bible Lands and Seas.

THE CHURCH OF THE HOLY SEPULCHRE AND THE LAST VIEW OF JERUSALEM.

We had left our visit to the Church of the Holy Sepulchre until our last day in Jerusalem, not purposely, but because localities more satisfactorily ascertained, and less desecrated by superstition, had engrossed our attention.

In visiting this Church, we felt as if we were leaving the home of Jewish kings and prophets, and the earthly footprints of the Son of God, to enter on a region full, indeed, of deep human and historical interest, but altogether on a lower level.

Our thought, as we descended the steps into the court outside the Church, was not so much of Golgotha, or the tomb hewn in the rock, as of the countless pilgrim-feet which had trodden those steps for centuries, of the innumerable hearts which had throbbed with eager joy, or almost stood still with awe in approaching those sacred walls.

The front and the arched doors are very massive and elaborately ornamented. You compare them mentally, not with anything in the Bible, but with Venice, or Milan, or Cologne. You are transported into the middle ages, the middle ages orientalized. You pass from the burning sacrifice into the dark church. You are no longer in the city where David dwelt—where Nicodemus came to Jesus by night—by which the Brook Kedron flowed—to which her King came, lowly and riding on an ass—and which the little children entered, singing Hosannas, in the light of the spring morning—where the blind and lame were touched by those healing hands, and walked and saw. You are in another world, lighted, not by the blaze of the Syrian sun, or the starlight of the Syrian night, but by faint rays stealing through mediæval windows. The air around you is no breeze from the Great Sea, or the mountains beyond Jordan, but the air of a vault perfumed with incense.

The group of Moslem soldiers sitting on a raised matted stone platform at the left of the entrance, reminds you for an instant of the scenes enacted here at Easter, when Turkish sabres have to restrain Christian worshippers from tearing each other in pieces in their eagerness to light their torches at the "sacred fire," a singular collision of three religions, Mohammedan, Christian, and Pagan. But passing on, you forget this strange discord, and are back again in the days of Richard Cœur de Lion, or of Godfrey of Bouillon, and then mediæval religion seems to rise before you allegorized in stone.

Surely the pilgrimages to the Holy Sepulchre are as contrary to the whole spirit of Christianity, as the worship of the glorified Virgin Mother—"Mary the immaculate," which has succeeded them. To turn from the living Lord to the abandoned tomb is as strange a perversion as to turn from the dying Redeemer on the cross to the mournful mother beside it,—

> "'Tis life whereof our nerves are scant
> Oh life, not death, for which we pant—
> More life and fuller that we want."

And ours is a religion of life; our Lord the Prince of life, the Bread of life, the Life itself, who burst the bands of death, because it was not possible that he should be holden of them. All this presses sensibly on the heart in the Church of the Holy Sepulchre. It is the religion of the Crusades petrified, and the spirit of the middle ages comes over you as you stand within these massive walls.

That flight of steps leading to a stone platform, which to you may seem little more than the rood-loft, or the Calvary of any mediæval church, is what Crusaders died to win. Countless forms have been prostrated there in passionate adoration. We saw a man reverently embracing and kissing column after column.

Ours is a religion of life and light, not of sepulchres or relics. Our sanctuaries are not the twilight of umbrageous groves, or the night of oracular caverns or monumental vaults. Precious, indeed, is every relic of the work of the hand we may touch no more, but the hand of Him we adore is working around us every where. Every star that shines, and every blossom that opens is not a relic of His absent work, but a token of His living presence. The voice which said, "It is finished," is not silenced for us. We know it. It speaks to us day by day in ever loving words. Let us treasure if we will, every relic of the dead we honour. But Christ is not dead. He is risen. He was dead and is living again, and behold he liveth for evermore.

There is, indeed, a sense in which we on earth are said to be absent from the Lord, but never is it said that the Lord is absent from us. On the contrary, He is with us always until the end of the world. Death removes us to be present with Him. But now to-day, and "all the days," He is with us He makes his abode with us. He will never leave us nor forsake us.

Have not all representations of the Church as a "widow," or a "widowed bride," a tendency to sentimentalism? The Bible never uses this language. The image employed in Epistles and Apocalypse is one of an entirely different character The widow is desolate, lonely, her gaze is toward the past, to the life finished and closed. The heart of the betrothed bride is in the future, in the day which ends separation, in the new life opening before her. The Bible compares the Church, not to the widow, but to the betrothed bride. The marriage supper has yet to take place. The new and everlasting home is being prepared; it has yet to be entered. The attitude of all healthy Christianity is not stooping down and looking into the sepulchre weeping, "They have taken away my Lord," but looking up to the risen Lord, and listening to his voice, and answering, Rabboni.

We left the church and ascended the steps worn by the feet or knees of so many pilgrims, and descended the Via Dolorosa with its "*window* of the Ecce Homo," and its various legendary stations.

What a strange reversal of the parables the Crusades were—a Pilgrim's Progress read the wrong way; the body making a pilgrimage to a material Jerusalem; the Christian armour, mail or steel, instead of faith, and the word of God, and prayer; the Christian warfare against the bodies of Moslems instead of against fleshly lusts and wicked spirits. If the Crusades had only been an allegoric drama enacted for the benefit of posterity, they certainly might be valued as tending to give vividness to our conceptions of the true warfare of the Cross. But the Crusaders were men and women with human hearts and deathless souls. Among them must have been some who really longed, like Christian, to get rid of that terrible burden, who travelled all that weary and perilous journey with the fond hope that at the Holy Sepulchre they would in some way be nearer heaven, would obtain spiritual deliverance, and receive spiritual blessing. To such, what hours of agonizing conflict and bitter disappointment must have been spent here, when the first rush of enthusiastic devotion had subsided! The burden of guilt unremoved, the power of sin unbroken, heaven as far as ever, the Saviour as invisible! Yet, perchance on some such, as they turned their steps despondingly homeward, the glad tidings dawned that the crucified and risen Lord could be as near them in Germany or England as at Jerusalem, and that the Holy War, so often a defeat in Palestine, might in his strength be always victorious in works of faith and labours of love at home.

We returned from the Church of Helena and the Crusaders to the Turkish city of to-day. Everywhere we were surrounded by tokens which showed how the great conflict of the middle ages had ended. Moslem shopkeepers sat composedly smoking in the bazaars; Moslem women passed us with their veiled faces; Moslem domes crowned the heights of Moriah; Moslem muezzins called to prayer from the galleries of the minarets. The very name of Christian is a bond. We must lament that the curse of Moslem rule should fall on any spot on earth. Yet we cannot but feel that as regards the sacred association of the Holy Land, Moslem listlessness, and even Moslem fanaticism, have done less to destroy them than monastic superstitions. Two or three centuries of Crusading rule would have left little but a mass of mediæval legends to guide us through Palestine. Turkish rule has, at least, left it Oriental. The language of the peasantry is still allied to that in which our Lord awoke the dead maiden to life, and uttered his own cry of agony. The names of villages, and fountains, and towns are still essentially the same as those in the Old Testament. The traditions of monks who would find you the locale of any scriptural narrative (whether parable or history) within convenient distances of each other, on sufficient notice, are valueless indeed. But the traditions of peasants who have never read the Old or New Testament and yet spake of Shiloh, or Nazareth, or Tyre by names David could have understood, are absolutely satisfactory. Our wonder in the Holy Land was, not that we could trace so little, but that we could identify so much. Once leave the narrow streets and Saracenic gates of the city itself, and you are on the very hills and valleys where Jesus "went about doing good." Deeply did we feel this, as on the afternoon of the twentieth of June we at length collected our muleteers and horses, and set off two or three hours before night for Bethel. The hills which stand round about Jerusalem, the valleys and the brook, were real and familiar places to us for evermore.

We had toiled through the stony bottom of the dark valley of Hinnom. We had sat one sunny afternoon on the Hill of Evil Counsel, looking across the valley to the slopes of Zion. We had gone round about the walls of Jerusalem, commanding from different angles the table-land on the west, the deep valleys on the east and south. We had drunk of the clear, cold waters which flow underneath the temple. We had stood by the ancient reservoirs, one of which must have been Bethesda, and another the Pool of Siloam, for since Roman times no energetic and enlightened rule has continued long enough to commence useful public works of any such extent as these. We had groped our way through the rifled sepulchres, whose entrances no one, for centuries, had cared to "whiten" or adorn. We had carefully guided our horses over the rough ground outside the gates, and among the broken cisterns and deserted wells, which made such dangerous "pits" for them to fall into. We had rambled over the slopes of Zion, and gathered the long dagger-like thorns which grow on the prickly bushes there. We had explored the Temple area, and stood on the very place where the blind eyes had first seen, and lame feet had first walked, and the deaf ears had been unstopped at the touch or word of Jesus;—where, in the women's court, that all might ap-

proach and learn, our Lord taught openly, and even as he spoke words of eternal wisdom, and answered every subtle cavil, was at leisure to watch and mark with his approval the poor widow casting her mite into the treasury.

We had crossed the brook Kedron, and wandered up the valley, in some quiet nook of which, among the olives, was Gethsemane. We had watched from Olivet the sunrise light up the roofs of Jerusalem, and the sunset glow behind them. We had seen the city over which, when He beheld it, He wept, burst suddenly on our sight, in that ascent on the road from Jericho. We had sat on the Mount of Olives, and gazed across the Kedron valley to where the goodly buildings had stood, now overthrown. We had gone over and over again the footpath to Bethany, with the wild fig-tree beside it here and there, until its rugged way had grown familiar to us. Seated on those very slopes under the shade of trees, more abundant no doubt than now, treading those very paths, sheltered in the recesses of that same valley, the voice of Jesus had been heard in familiar conversation with the disciples. On that same level summit of Moriah, His voice, in more powerful tones, had taught the listening multitudes, and silenced the cavilling Pharisees and Sadducees, not with the majesty of thunder, or the voice as of a trumpet, or as the sound of many waters, but a human voice, whose tones would have been inaudible at a few hundred yards distance,—a human voice, thrilling with every emotion of the heart. The words have gone forth to the ends of the earth, the voice would have been inaudible across the Kedron valley.

Within sight of those walls near the city, the three crosses had been raised, with the three agonized sufferers on them, exposed to the unpitying gaze of the multitudes who came to see the sight, and the careless mockeries of those that passed by on the high road from Jerusalem. The mystical shadow of one of those crosses has since then embraced the world, and within it a great multitude, which no man can number, have found shelter, and safety, and rest. But then, before the midday darkness came over the land, there was nothing to distinguish it from the other two, or from the number of similar crosses which afterwards terribly exposed the agonies of their victims to the gaze of besieged Jerusalem. There was nothing gigantic about it, infinite as its results will be. It overshadowed, not the city, but only a few yards of earth beneath it, and at a little distance you would not have distinguished one of those three tortured forms from another, infinitely different as the sufferers were,—the Saviour, the saved, and the lost.

And on these heights of Olivet, above Bethany, that human voice had been heard again, in familiar tones, blessing the disciples. The hands that had been stretched out and nailed to the cross were lifted up to bless. And there, in the act of benediction, the well-known form was parted from them, and carried into heaven.

It was with thoughts such as these that we rode silently away from Jerusalem on the afternoon of the 20th of June. Our road lay across Scopas, and the site of the camp of Titus. On this ground the armies of Rome had encamped, slowly but surely clasping the infatuated city in their deadly embrace, and here those who may have been left to guard the camp in the day of the capture, must have seen the avenging flames burst forth from the Temple on Moriah, no more as from a sacrificial altar, but as from the funeral pile of the guilty city, from which every disciple of the Saviour it had crucified had previously been rescued.

Once more on the height to the north, we paused to take our last view of Jerusalem. The only human feature in the desolate landscape, the city, rests couched on the edge of the high tableland of Judæa; the mural crown enclasps the brow of the hill, the white roofs, and domes, and minarets gleam from afar, still with something of a queenly dignity. The brown hills stand round about it, the blue mountains of Moab gird the distant horizon. Beautiful for situation it stands, the mountain city, the city where David dwelt, the holy city, the city which God chose, the city over which "Jesus wept," desecrated by man's darkest crime, consecrated by the most marvellous manifestation of God's redeeming love. E. C.

What can be done with Paper.—A writer in *Blackwood's Magazine* says it is wonderful to see the thousand useful, as well as ornamental purposes to which paper is applicable in the hands of the Japanese. He states that he saw it made into materials so closely resembling Russian and Morocco leather and pig skin, that it was very difficult to detect the difference. With the aid of lacker varnish and skilful painting, paper made excellent trunks, tobacco bags, cigar cases, saddles, telescope cases, the frames of microscopes; and he even saw and used excellent water-proof coats, made of simple paper, which did keep out the rain, and were as supple as the best Mackintosh. The Japanese use neither silk nor cotton handkerchiefs, towels, nor dusters; paper in their hands serves as an excellent substitute. It is soft, thin, tough, of a pale yellowish colour, very plentiful and very cheap. The inner walls of many Japanese apartments are formed of paper, being nothing more than painted screens; their windows are covered with a fine translucent description of the same material; it enters largely into the manufacture of nearly everything in a Japanese household; and he saw what seemed to be balls of twine, but which were nothing but long shreds of tough paper rolled up. If a shopkeeper had a parcel to tie, he would take a strip of paper, roll it quickly between his hands, and use it for the purpose; and it was quite as strong as the ordinary string at home. In short, without paper all Japan would come to a dead lock; and indeed, lest by the arbitrary exercise of his authority, a tyrannical husband should stop his wife's paper, the sage Japanese mothers-in-law invariably stipulate that the bride is to have allowed to her a certain quantity of paper.

Jacob before Meeting Esau.—To-morrow Esau and Jacob are to meet. There was a quarrel of long-standing between them, which had all the bitterness of a domestic feud. Jacob had deceived and deeply injured his brother. He had not seen Esau for many years, and dreading his vengeance, he now heard of his approach, at the head of four hundred men, with fear and trembling. Greatly alarmed, he cried, "God of my father Abraham, God of my father Isaac, deliver me, I pray thee, from the hand of my brother; for I fear him, lest he will come and smite me, the mother with the children." Pattern to us, when temptation threatens or dark misfortunes lower. Jacob, having done all that man's wisdom could devise, or his power could do in the circumstances, flies for help to God. He will prepare for to-morrow's trial by a night of prayer. Sending off his wives and children across Jabbok's stream, to place them as far as possible out of danger, and leave these innocent ones to forget it in sleep's sweet oblivion, he seeks himself a solitary spot. With deepest silence all around him, and the bright stars above his head, he is alone with God. Suddenly some one grasps him. Folded in his arms, Jacob cannot cast him off. Now it becomes a struggle for the mastery. Locked together, they wrestle in the dark; and, in some mysterious spiritual wrestling, the night passes, and the conflict lasts till break of day. "Let me go," said the other, "for the day breaketh." Jacob but held him faster. He had found out the other wrestler; danger gave him boldness; faith gave him confidence; and, clinging to God with the grasp of a drowning man, he replied, "I will not let thee go except thou bless me." And when he had prevailed, and got the blessing, "Jacob called the name of the place Peniel; for I have *seen God* face to face, and my life is preserved."

For "The Friend."

Musings and Memories.

LONG LIFE.

It is the duty of a Christian to be contented to remain on earth, toiling in the service allotted him by his Heavenly Father, just so long as his all merciful and all wise caretaker shall see meet to continue him in the church militant, yet certainly, to those who have known the washing of regeneration, the forgiveness of past sins, and the adoption that maketh children of God, and heirs of eternal life, a long lingering here in probation cannot be very desirable. To the natural man, who hath not known a preparation for participating in the glories of the kingdom of perfect purity hereafter, this life embodying all of joy that he can understand, it is no wonder that he craves its continuance. Looking at it in this point of view, we can see how, wishing our friends long lives, that common form of blessing in use among certain classes, should have had its origin. Yet to the christian the realization of such a wish might be far from a blessing.

The following remark was made by the late William Wilberforce to a friend of his in the year 1807, at a time in which he was quite unwell, yet was not confined to his dwelling. "A man in the castle-yard this morning, in the honest ardour of his heart, seized my hand, and with peculiar emphasis wished me a *long life*. I was obliged to him for his kindness, but he forced on me the reflection, how *unchristian* are our common feelings and sentiments—that we should be ready to regard a long life as one of the greatest of blessings. "Did we really keep christian principles and christian views before us, we should assuredly think that 'to depart and be with Christ,' was for ourselves at least, 'far better.'"

I have met with a narrative to this effect; a mother was one day taking two of her children, a boy and a girl, to see a very old woman, one who had almost reached her hundredth year, when her son suddenly asked her if she would not like to live as long. To this she replied "certainly not." The boy demanded her reason for what appeared to him such an unnatural view as his mother had expressed, but she deferred any answer until after they had paid their visit.

They found the old woman living with her only daughter, her mind very much gone, and she, though poor, yet in a pretty comfortable condition. When aroused so as to notice the children she said, "blessings on them! I once had bairns mysel." On being asked how many children she had had, she could not tell, but referred them to her daughter, who said there had been ten of them, and that she, who was the eldest, was the only one left of them all. Her mother, she said, had been nine years confined to her bed unable to walk. Whilst the children were sorrowfully wondering over such a long period of lying in bed, the old women who had fallen into a momentary doze, aroused up, and had quite forgotten that she had seen them before.

Sometimes, she acknowledged she did not know her own daughter, her constant and faithful nurse. She remembered, however, many precious religious truths, quoting "the Lord is my shepherd I shall not want," and some passages from the catechism learned in her youth respecting the Dear Saviour, and his Divine nature. Her visitor spoke to her of the precious truths she had repeated, telling her that in a world of change and sorrow, it was delightful that we had a Saviour, who being omnipotent, never wearied, whose love to his children never grew cold, whose mercy never failed them in the hour of need. But even as she spoke, the aged invalid dropped asleep.

The children began to see, that very long life, with its increasing weaknesses of flesh and spirit, its failure of strength of body and of mind, is not to be coveted. The mother pointed out to them, that it was a merciful provision of our Heavenly Father that but few of his children should attain very old age with its attendant trials, but expressed her confidence that when he does appoint them such a lengthened pilgrimage, it is for some good and wise reason, and that through the secret influences of his Holy Spirit he makes it up to them inwardly, by the comfort and peace bestowed.

Many years ago, I was told by a woman friend, whose benevolent heart often led her into scenes of suffering, that she had just visited a very aged woman, who had forgotten all the events of her past life, and even that she had ever been married. Her friends to her had become as though they were not, and all that was going on around her, the love, the care, the turmoil, reached her not. Yet upon being asked if she knew Jesus Christ, she brightened up as she replied, "yes, he is my Saviour." Religion is the only effectual comfort of old age. Kind friends may minister to the wants of the body, and may see that everything is done that can be done to alleviate the hours of weariness and suffering, yet, unless there is a large share of Divine grace afforded, in the decline of the powers of mind, fretfulness and impatience are apt to get in. These often render the closing hours of the aged, even of some who have passed reputable and apparently religious lives, less pleasant to the witnesses at the time, and less comfortable for them to reflect upon, than might have been the case if they had been taken away at an earlier period.

The frailties of flesh and spirit manifested by some as the mental powers have failed, have been cause at times of great trial to their near friends, and have occasioned some stumbling to the evil judging world. We cannot tell in the progress of second childhood, when mental accountability ceases, but we know that God is rich in mercy, and that he will judge all things in righteous loving kindness, through him who hath ever loved his own, and will love them even to the end.

Now and then, as though to exemplify the true meaning of the blessing "with long life will I satisfy him and show him my salvation," the Lord sustains some of his servants to a very green old age. Yea, in the weakness of the earthly tabernacle, he grants them to retain the mental in great vigour, whilst the spiritual seems even to strengthen, so that with holy alacrity, long after the friends of their childhood, the fellow-labourers in the Lord's cause, through the meridian of their days, have been gathered into rest, these continue filling up a blessed sphere of usefulness in the church militant. Such an one is indeed, a great adorning to the truth, an exemplification of the sustaining power of Divine grace, and of the love and mercy of our Lord Jesus Christ.

Wilberforce spoke of our common feelings and sentiments being *unchristian*, and although he dwelt particularly on the wishing long life, without doubt, other things had place in his thoughts. The wishing one's friends temporal blessings is a desire which a real true hearted Christian would feel some misgivings about uttering. Afflictions are so often ministers of mercy, and prosperity so often tends to deaden religious sensibility, and to alienate the soul from that humility and dependence upon God, which is the soul's only safety, that if a truly conscientious mind dared to give utterance to such a desire, it must be coupled with the hope that it might be granted only so far as it would tend to the everlasting well being of the beloved one.

The celebrated religious writer, Cecil, called to see a friend one day, and told him he heard that he was in a dangerous condition. His friend expressed his unconsciousness of any cause of alarm, on which Cecil told him that he supposed such was the case, and had therefore called on him. The danger to which he was desirous of awakening the attention of the earnest listener was, that he was attaining wealth,—prospering in the world,—increasing that which would necessarily require more and more attention, and which without a special blessing from above, would be likely seriously to interfere with his eternal well being.

There is a Boy I can Trust.—We once visited a public school. At recess a little fellow came up and spoke to the teacher; as he turned to go down the platform, the master said: "That is a boy I can trust. He never failed me." We followed him with our eye and looked at him when he took his seat after recess. He had a fine, open, manly face. We thought a good deal about the master's remark. What a character had that boy earned. He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighbourhood is known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say; "I can trust him—he never failed me," will never want employment. The fidelity, promptness and industry which he shows at school, are in demand everywhere and prized everywhere. He who is faithful in little, will be faithful also in much.

Live it down.—If it is a false accusation that stings your sense of honour and justice, live it down. If your upright life is stigmatized with the appellation of righteous overmuch, walk humbly and softly the shadowed way. Soon your name will be gilded with light, all obscurity dissipated, and your character vindicated without a word dropping from your trembling lips. Yes! live it down, if your motives are impugned, and your life is made a kaleidoscope in the hands of men, varying in its form and colors, as each one turns it round and peers curiously in to detect some new appearance. If the friend who sat by your side when the storm-cloud was riven and your quivering form shook beneath the shock, now gazes unmoved upon your conflict with life's stern realities, and he who walked confidingly by your side now seeks some other path, or meets you in the busy haunts of life with rigid lip and pulseless heart, bear on. You will come forth from the shadow of distrust into the sunlight of unclouded peace. Yes! live it down! A silent, consistent life will speak when the slanderer's tongue is silent in death, and the "busybody" stands in awe before Him who said, "Judge not that ye be not judged."
—*Exchange.*

Original Letters of Abraham Shackleton.

Dublin, Fourth Mo. 30th, 1769.

Margaret Shackleton,—My very Dear Grandaughter.—Thy welcome and acceptable letter was received. There are two worthy living ministers of the gospel of our Lord and Saviour Jesus Christ arrived from my native country in this city. They exhort us to abide in the littleness; my very soul, and everything within me that's worth notice, says amen to it. I think I have been stripped to the very root since I came to town, but thanks to Him that hides his face for a moment and will never totally forget his little flock, He appears in the needful time and his hand is filled with consolation; let Him be thy chiefest joy, my dear, and then thou wilt step wisely in thy pilgrimage, little minding what people think of thee if thou hast but the smiles of his countenance. My health is much better this morning, and if I shall not live to see thee and the rest of you there, who are near and dear to me, I trust through mercy to be gathered to the generations of those gone before, whose robes were happily washed in the blood of the Lamb.—I am, with endeared affection to thy aunt, brothers and sisters, and my friends there, thine,

ABRAHAM SHACKLETON.

Dublin, Fifth mo. 5th, 1770.

Dear Margaret.—My mind is mostly centred among those that are begging their bread, and had rather be honestly poor than be filled with unwholesome food, and lose my appetite for that which nourishes the soul up to eternal life. At times I thankfully acknowledge, to the praise of the bountiful hand that satiates the hungry babes with proper sustenance, I have partook with the poor of the flock of what keeps me from fainting, and encourages to hold on my way in watchful fear. I long that you there may be watchful and grow in the root of life. There is true and real comfort to be experienced.

Dublin, Third-day morning, Eleventh mo. 6th, 1770.

I have my dear Margaret's welcome lines, and am pleased with the account of your health, and that I am remembered by you. This morning and the preceding night I found some openness to make a return thereto, though indeed at times since I came to this town, and on the road leading thereto, as at many other seasons, my best beloved to me hath been like a fountain sealed, a well closed and shut up, and then I find it my place to sit like a fool and to wait diligently and patiently for his return who sets all right. This night, though I did not sleep so much as at some other times, I cannot well forbear inwardly humbly to return the tribute of thanksgiving to the God of my life, the heavenly Comforter having been pretty much my companion, the savour thereof has not wholly left me, which is the reason that I sit down in goodwill to salute thee, else I should not have done it I believe. I strongly desire at present, as at other times, for all thy father's children, that you be a generation to serve the God of my life in this land of my pilgrimage unto which I trust and humbly conceive I been led as by a Divine hand for this purpose. And I trust, if you and yours are continued and abide faithful, a blessing will attend you.

And, my dear child, my spirit has been and is at this season nearly united to thee with a desire thou mayst be so happy as, like Mary mentioned in sacred record, to sit low in silence, love retirement, and choose such a part and portion as will abide with thee to endless eternity. Surely those that pursue such lying vanities, as the generality of mankind are led away with, forsake their own, or

what might have been their own mercies. Well, may thou be preserved in stability through the heights and depths, and honour Him that hath given existence for good purpose, even to serve Him here and be an example of uprightness to others in thy day, and to have a happy and blessed mansion in the heavens to all eternity; methinks I could write much, my mind being open, but time doth not allow.

COME UNTO ME.

I heard the voice of Jesus say,
Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary, and worn, and sad;
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
Behold, I freely give
The living water; thirsty one,
Stoop down, and drink and live.
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in him.

I heard the voice of Jesus say,
I am this dark world's light;
Look unto me, thy morn shall rise
And all thy day be bright.
I looked to Jesus, and I found
In him my star, my sun!
And in that light of life I'll walk,
Till travelling days are done.—*Bonar.*

For "The Friend."

Benjamin Ferris.

Benjamin Ferris, son of David and Mary Ferris, was born at Wilmington, in New Castle county, on the Delaware, Fifth month 8th, 1740. He was a child of quick parts, and very early in life was sent to school, wherein he advanced rapidly in his studies. It is evident from some manuscripts left behind him, that he was a Latin and Greek scholar, and that he had gathered a goodly store of general knowledge.

He was, even in infancy, favoured with the visitations of Divine Grace reproving him for sin, one instance of which he narrates in a journal, or collection of memoranda, he left behind him. When about seven years of age, he, perhaps under the influence of the company he was in, made use of the Sacred name, in a rash, irreverent manner. For this, he says, "I felt great remorse and uneasiness. I mention this circumstance as a testimony of the early visitations of the Lord, and the efficacy of his inward appearance: for, though I escaped reproof from man, yet the inward conviction I felt was an effectual caution to me against repeating the like crime."

His piously concerned parents were anxious to do their duty towards their off-spring, and he has recorded this instance of his father's care, about the period when the above mentioned sin was committed. "My father took my sister and me into his counting room, and told us there was a God in heaven who constantly watched over us, and observed our ways; and that we were accountable to him. He also informed us there was a heaven, into which all good men and good children would enter, with peace unspeakable, and live there forever. He also told us there was a place of torment, where all the wicked and evil-doers, and such as told lies and said bad words, would have woe and misery without end. This showed his tender and early care over his children; and it had some good effect to make me more careful afterwards not to tell lies, nor say bad words;—practices which too much prevailed at schools; to check and prevent which, requires the watchful care of parents and tutors. I am fully persuaded, their pious endeavours for restraining from such practices, and their care to inculcate and encourage the principles of virtue, would often be aided by the Spirit of Truth in the tender minds of children. I have many times thought, that the right education of children is a subject of much greater importance than many seem to imagine. It is in their tender years that the seeds of virtue or vice usually take root, and it is the duty of those concerned in this important charge, to use their utmost endeavours to nourish the former, and to prevent [the growth,] or to root out the latter."

When about nine years of age, he visited his father's relations at New Milford, in Connecticut, where he remained about six months. It is probable that whilst there, he had more fleshly liberties granted him, than whilst under the paternal roof, which afterwards ministered trouble to him and his pious parents. He soon acquired most of the learning his Wilmington teacher could impart, and being anxious to study the Latin language, his father, who had received a liberal education himself, consented that he should go to Philadelphia as the best place to obtain it. Having the permission of his father to go, Benjamin then endeavoured to obtain liberty to have fashionable attire to dress in whilst there. But David would not consent to this, and Benjamin records this as a grateful testimony to his father's steadfastness in the Truth. He adds, "If there was more religious concern, and greater firmness in parents on the subject of plainness, it might prevent many undue liberties, and reform customs that have got into our Society. Although my father was thus strict, he was no idolator of forms, but he wisely adopted Solomon's advice, to train up a child in the way he should go, in hope that when he should be old, he would not depart from it."

The opposition of the father to the desired change in dress, probably caused some decrease of desire in the young boy to go to Philadelphia, and a Latin school being soon after established in Wilmington, he entered it as a pupil and continued his attendance there, he says, "for a considerable time." It is probable that it was in the same school that he obtained his knowledge of Greek. Benjamin mentions his persuasion that his being prevented from going to the Philadelphia school was a providential interference for his good. At home he was almost always, except during school hours, much under the eye of his watchful parent, and his preservation in comparative innocence of conduct, may in good measure be traced to the influence tor good exercised over him in the home circle.

He says in his diary "when I was about twelve years old, my father took me with him to Concord Meeting, at which was Mary Weston, from England. Thence we went to Chester, Mary rode in the chair with father, and I rode her horse; being early and frequently in the company of valuable Friends, was a favour to me, as I was induced to love them and value their society, and they often noticed me."

Great are the advantages which many of the children of pious Friends have had in the religious care and oversight exercised for them by godly parents, and also in the notice of ministers of the gospel travelling in the service of Truth. Oftentimes these last are concerned to have meetings in the family, and at seasons many a child and weakling of the flock have been strengthened in righteousness; various instances are on record of a word dropped on such occasions, having been, through the grace mercifully accompanying it, made conducive to the everlasting well being of the listeners, even of some, who, although blessed with pious parents, anointed as ministers of the gospel, and often at home and at meetings hearing the truth declared with power, have yet never before been savingly reached.

In 1755, Benjamin was fifteen years of age, and making an exemplary appearance, and manifesting some concern for his own good and that of others, and being blessed with fine talents, great hopes were felt by religiously minded Friends that he would become an eminent instrument of good in the Society of Friends.

He says, "In the year 1755, I attended the Yearly Meeting held in Philadelphia: and in the latter end of the Eleventh month, accompanied Comfort Hoag, from Hampton, and Elizabeth Dean, from Salem, New England, to Centre, Concord and Springfield. This was to me an instructive season. A few weeks before starting on this journey he addressed the following letter to his young friend Caleb Dean, of Birminghan, son of that eminent minister Lydia Dean, one of the children of Joseph Gilpin.

Dear Friend.—I am through Divine Mercy well in health at present, as are all our family. Father has gone to Lewistown with Comfort Hoag, a Friend from New England, and therefore I could not go to see thee. Do not think I have forgotten thee! Often thou hast come under my consideration, and indeed thou art near and dear to me. Many times we have been comforted together, and have measurably witnessed the joy of God's salvation to abound, to our great consolation, and at this time my soul is filled with love for thee, and in it, I salute thee, desiring that thy eye may be kept single to Him, that thy body may be full of light, and that thou mayest be faithful even in little things. Then will he bless thee with health and strength, and above all, with the pure peace of a quiet conscience, and through his blessing thou mayest be made an instrument in his hand of good to others.

I desire thee to be resigned to do the will of the Lord without reserve. Then thou wilt know him to be the Physician of value, and whether life or death be appointed thee, thou wilt be his. To him I commend thee and tenderly bid thee farewell.

I remain thy truly loving Friend,

BENJAMIN FERRIS.

Wilmington, 11th mo. 6th, 1755.
For Caleb Dean, in Birmingham.

(To be continued.)

The Rhinoceros' Friend.—The Rhinoceros' best friend, and the Rhinoceros hunter's most tiresome enemy, is a little bird, the Buphaga Africans, vulgarly known as the Rhinoceros bird. It constantly attends on the huge beast, feeding on the ticks that infest its hide, the bird's long claws and elastic tail enabling it to hold fast to whatever portion of the animal it fancies. If it rendered the Rhinoceros no better service than ridding him of these biting pests, it would deserve his gratitude; but in addition, it does him the favour of warning him of the approach of the hunter. With its ears always busy as its beak, the little sentinel detects danger afar off, and at once shoots up into the air, uttering a sharp and peculiar note, which the Rhinoceros is not slow to understand and take advantage of, he doesn't wait to make inquiry, but makes of at once. Cumming asserts that when the Rhinoceros is asleep, and the Buphaga fails to wake him with its voice, it will peck the inside of his ears, and otherwise exert itself to rouse its thick-headed friend.—*Wild Sports of the World.*

The Little Girl and the Thorn.—A very little girl was running about in the woods, and gathering wild flowers to twine into a garland. But all at once her shouts of glee were changed to sobs, and her smiles gave place to tears. A thorn had run into her finger, and the smarting, pricking pain was something new and strange to her. To whom do you think she ran for comfort? Ah! you have guessed it. She ran to her mother; and her mother took out the thorn, wiped away the little one's tears, and soothed her, and talked to her till all the bright smiles came back again.

A few years rolled away, and that little girl had grown older. She had gone further on in the pathway of life. She had found it as full of happiness as the wood was full of flowers. But a time of trouble came. It came suddenly. It was a deep grief that filled her eyes with tears as she stood beside her little sister's coffin. And where was her mother? Far away over the sea, and not likely to reach home for a month to come! But that young heart was not without a refuge. She knew that God was her God. She knew the words, "As one whom his mother comforteth, so will I comfort you." She looked up to him, and he put strength and peace into her soul. He will do the same for us, if we are his. He will do it as often as we are in sorrow; till at last he takes us to that better world, where there are no more thorns, no more trials, but where he will wipe away every tear from every eye.

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone; one remains not without the other; so it is betwixt faith and works. —*Selden.*

For "The Friend."

A Testimony in favour of the Good Old Paths.

In an epistle written to the members of the Religious Society of Friends by a member of Ohio Yearly Meeting, and approved by it and Indiana Meeting for Sufferings, in the year 1841, we find sentiments and advice which it will be well for Friends to recur to, and thereby test their present opinions and practice. At a time when great efforts are making to change our principles, our original views of worship, ministry and prayer, and to turn back to the ways of the world on these important subjects, even some of the heads of the tribes have need to compare their sentiments and acts with what they then approved as sound christian practice, obligatory upon the society and its members; on page 1, the address says, "when our forefathers, through a powerful visitation from on high to their souls, were drawn from the lifeless forms and ceremonies that had crept into the church during a long night of apostacy, and in a true hunger and thirst after righteousness, met together in small assemblies, reverently to wait upon Christ Jesus, the true teacher of the children of men, they found to their great comfort, that which they sought after. The Lord gave them to see the unsatisfying nature of a man made ministry, and to understand that in this glorious gospel dispensation, it was a prerogative that Christ had kept in his own hands, who is Head over all things to his church, to raise up and qualify his own ministers, each of whom must acknowledge with the apostle in regard to the gift bestowed upon him, 'I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.' Through the teachings of the Holy Spirit, our forefathers were led into that plain way of worship which has distinguished us as a religious Society from that day to this. The Lord was with them and wrought mightily for them; and notwithstanding the persecutions they suffered at the hands of wicked men, their number greatly increased. In a short time many able ministers were raised up amongst them, who went forth with the glad tidings of the gospel of peace and salvation; and visited souls, who had been waiting for the consolation of the Israel of God, could under a feeling of divine favour through them adopt the language, 'How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth.' These bold, faithful advocates and sufferers for the cause of Christ, were favoured with a clear view of this last and lasting dispensation, and its spiritual nature and design, and very remarkable it was that in their ministry, in their disputations with their opposers, and in their writings, they all spoke the same language, and all advocated the same views of the doctrines of the gospel. This is a confirming evidence, that they were illuminated by the one Spirit, and thus in the mercy, wisdom and goodness of the Lord our God, they were brought forth under a special qualification to hold up a pure and perfect standard of Christian doctrine, agreeably to the Holy Scriptures."

True gospel ministry is a blessing to the church, and when a gift is given, it should be occupied to the praise of the Giver, the growth of the recipient, and for the feeding of the flock. By some it may be too lightly valued, which is a hurt to the individual and to the good cause. A discerning spirit is needed to discriminate between that which comes from the living Spring, and that which an unsanctified spirit would thrust upon the church, and which ministers death instead of life, and if persisted in, may land in confusion, and final scattering of the flock. Persons who appear to think that little or nothing is done, without words are uttered to fill up time, would do well to look at the sentiments which their elders seriously adopted, and spread among the members at that day, and to ask themselves what has led to the almost disregard by not a few, of the indispensable guidance of the Holy Spirit, to qualify for the different acts in the performance of divine worship. Are they not in danger of abandoning that child-like dependence upon Christ, in order to know his will, and to teach them to forbear to move without his putting forth, and going before them in their religious service. Will not the original constitution, and the character for religious weight which has preserved and dignified our Society be destroyed, if this course should be followed? Worldly minded persons may destroy themselves, but the ordinations of the Head of the church, and the foundation on which he builds it, cannot be removed.

The epistle says: "As Christ comes to live in us, and to rule and reign in us, all that is high and lifted up will be laid low, and we shall become willing to be of no reputation, after the example of Him, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Thus only can we answer the design of our heavenly Father concerning us, steadily to maintain those testimonies which he has made it our duty to bear to the world for his glorious name and truth's sake, in this new covenant dispensation." "Let none be ashamed of a deep and reverent silent waiting in our assemblies, for a qualification to perform acceptable worship unto God, nor of meetings that are held throughout in silence, when it is the blessed Master's will that it should be so; but let us show that we believe in, and do experience the truth of his saying, 'without me ye can do nothing.' He alone has brought us into the blessed lot of our inheritance, to sit under his teaching, who is indeed our great prophet, the minister of the sanctuary, and of the true tabernacle which the Lord hath pitched and not man. He hath brought us to feel the sweet and heavenly harmony experienced by the true worshippers within the temple, who are gathered in his name, out of the world and of its worship and ministry, and out of the activity of the creature. May we support unsullied this excellent testimony to the spiritual nature of gospel worship, and may the Lord by his divine power open more and more the understandings of the children of men, to come to partake of the blessed fruit thereof. 'For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name and a pure offering.' As we are faithful, our ever adorable Head will continue to bless the provision of Zion, and satisfy all her poor with bread; and by his divine presence he will cause our religious assemblies still to continue to be holy convocations unto him, and to the rejoicing of the Israel of God."

The following sentiments, though penned twenty years ago, are applicable to not a few in the different Yearly Meetings at the present time, some of whom murmur against the faith and practice of the society, and want to take it back to a man made worship and preaching, in which the self-denial and cross of Christ are rejected. Others, under profession of being supporters of the Truth, cavil at brethren and encourage division, because the body cannot conform to all their wishes. The tendency of both parties is to disorganize the Society, destroy the love and unity which has heretofore remarkably distinguished it, and made it, as disciples of the Prince of peace, a shining example, and a blessing in the world. The address further says, "Let us hold fast the profession of our faith without wavering, and keep out all murmuring and complaining. Some for want of duly maintaining the watch, have in great measure lost that sense and feeling of divine things which they once had, and are very ready to find fault with the living, exercised members of the body, whose eyes are anointed to see the situation and danger they are in, and who through the constraining love of the gospel, are at times engaged to labour with them for their restoration, even as such who must give account of those over whom the Holy Ghost hath made them overseers. These complainers will cry out in language similar to some discontented spirits under the legal dispensation, 'Ye take too much upon you.' But the power of Truth is over them, and all the living members who keep their places in the body, by that living sense which they receive from God, are over them and all their murmurings. Oh! that such might submit to the teachings of Christ in their own hearts. This is the only way by which such can be brought into the unity of the body, into the fellowship of the gospel, and into a living sense of divine and heavenly things. As any come upon this ground of faithful obedience, great reduction of self will be experienced, and their dependence will be entirely fixed upon the source of divine light, life, wisdom and intelligence, Christ in them the hope of glory. As you search diligently with the Spirit or candle of the Lord, you will find the root and cause of your murmurings and discon-

tent is within yourselves, and you will feel that in divine mercy, the healer of breaches and restorer of paths to dwell in, is waiting to be gracious to you, to bring you into the enjoyment of the heavenly life, and to know the flowing of the living sap from the true Vine, in which all the faithful members abide, and wherein their unity and fellowship stand, agreeably to the beautiful simile, used by our blessed Lord and Saviour Jesus Christ; 'I am the vine and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me.'

(To be continued.)

SUMMARY OF EVENTS.

UNITED STATES.—*The National Loan.*—The subscriptions to the loan at the close of last week had already exceeded $9,000,000. Several hundred subscription agents have been appointed all over the loyal States.

New York.—Mortality last week, 447.

Philadelphia.—Mortality last week, 246.

On the night of the 14th inst. a sad tragedy occurred at the Continental Theatre. The dress of one of the actresses took fire, and being of a very light and inflammable character the flames were quickly communicated to others of the ballet corps similarly appareled. Twelve young women were terribly burned, six of whom soon died of their injuries.

Kentucky.—The Legislature of this State adopted resolutions directing the Governor to issue his proclamation ordering the rebel troops to withdraw forthwith. The resolutions were vetoed by the Governor, but being again passed by a two-thirds vote he complied, and on the 14th issued the following:

"In obedience to the subjoined resolutions adopted by the General Assembly of the Commonwealth of Kentucky, the governments of the Confederate States, the State of Tennessee and all others concerned, are hereby informed that Kentucky expects the Confederate or Tennessee troops to be withdrawn from her soil unconditionally."

The rebel army at Columbus under Bishop Polk, consists of thirteen regiments of infantry and three battalions of cavalry, with six field batteries and a siege battery. The Federal forces at Paducah, at the same time, consisted of five regiments of infantry and one battery of artillery.

Missouri—The President of the United States has transmitted a letter to Gen. Fremont modifying the recent proclamation of the latter, in that part which relates to the slaves of the insurgents; as modified by the President, slave property will not be forfeited in Missouri, unless in those cases where the slaves are required by their masters, either to take up arms or to labour upon some military work to be used against the United States. On the 10th a rebel battery at Lucas Bend on the Missouri shore, was attacked by two of the U. S. gun boats. The battery was silenced and a rebel gun boat disabled. The loss of the rebels was severe, 68 having been killed and a large number wounded. On the part of the attacking force only two men were wounded. A secession camp at Dick creek, Monroe county, was recently broken up by the Federal troops and 300 rebels were captured. In an engagement at Boonville the rebels had been repulsed. The main army of the insurgents under Gen. Price, was approaching Lexington. Gen. Hardee was at Greenville with 800 men. The rebel army in northeastern Missouri has, it appears, been dispersed by Gen. Pope. The rebel forces under M'Cullough were near the Arkansas line, ready to act in concert with the Missouri troops as occasion might require. On the whole it would seem that the rebel cause was losing ground in Missouri. In many places the slaves have taken advantage of the disturbed condition of affairs to escape from their masters.

Virginia.—A balloon reconnoissance of the rebel encampments near Washington, shows that since the recent advance of some parts of the southern forces, the main body of the army has fallen back to Manassas, and is now encamped there. The object of the late movements is supposed to have been to draw the Federal troops into an engagement on ground chosen by the rebel commanders. On the 10th, a part of the rebel army in Western Virginia under the command of Gen. Floyd was attacked by Gen. Rosencrans. The rebels occupied a strongly entrenched position on the west side of the Gauley River, but on the night succeeding, abandoned it, leaving behind a quantity of baggage, camp equipage, and ammunition. Having destroyed the bridge across the river, which here flows through a deep gorge, the rebels were secure from immediate pursuit. Their loss in killed and wounded was not known. About 20 of the Federal troops were killed and 100 wounded. In a skirmish near Cheat Mountain Summit two rebel officers were killed, one of whom proved to be Col. John A. Washington, of Mount Vernon. Several other partial engagements are reported, in all of which the rebels were obliged to retreat. The rebel batteries at Acquia creek extend a long distance on the shore. It is feared they will soon obstruct the navigation of the Potomac. The Richmond Examiner of the 9th announces that the Potomac is about to be effectually closed by powerful batteries.

Southern Items.—The report that the Governor of North Carolina has recalled ten thousand of the troops of that State from Gen. Beauregard's command, is confirmed.

A letter in the Savannah News assigns the sickness of the troops as one of the reasons for the inactivity of the southern army since the victory at Manassas. At the beginning of this month he estimated that about one-fifth of the men were unfit for duty.

One hundred and fifty six of the Federal prisoners, including many officers, are confined in Castle Pinckney, S. C.

Heavy and very general rains have prevailed in the cotton region, doing some damage to both rice and cotton.

The southern papers complain of the fact that millions of dollars are sent north by the banks and capitalists of the south, for the purpose of buying the bonds of the States in the confederacy at a depreciated value, and say it is equivalent to giving money to their enemies to prosecute the war.

The Richmond shoe merchants urge the discharge of all the shoemakers from the army, and their employment in the manufacture of shoes, composed principally of canvas.

The Richmond *Whig* has a bitter article against speculating contractors for the winter clothing supplies for the army, and urges the impressment of the cotton and woollen mills into the public service to avoid speculating contracts. It states positively that the War Department has decided from the army operatives to be employed in the cloth factories.

A bill has been passed by the Confederate Congress admitting Missouri into the Southern Confederacy. Jefferson Davis, the President of the "Confederacy" has been very ill, but at the latest dates was convalescent.

At New Orleans, John Ross, chief of the Cherokee Indians, publishes a statement that at a mass meeting on the 21st ult., his people instructed their authorities to form an alliance with the Southern Confederacy, and that a mounted regiment will be raised for the rebel service.

Charleston papers state that within a month, fourteen vessels have entered Charleston and thirty-three, Wilmington, (N. C.,) harbour, and that in the same time $180,000 has been paid to collectors.

The forts at Hatteras Inlet have been repaired and strengthened by the U. S. troops, with a view to holding them permanently. Several valuable prizes have been taken by the U. S. cruizers in that neighbourhood.

Secession in Maryland.—The continued mischievous plotting of influential parties in this State has, it is alleged, led the U. S. Government to order a considerable number of them to be put under arrest for safe keeping. On the 13th inst., G. W. Brown, the Mayor of Baltimore, the editors of two obnoxious newspapers, Ross Winans and seven other members of the Legislature, were conveyed to Fort M'Henry. The legislature was about convening at Frederick, and, from its known character, action of a treasonable kind was anticipated. On the 16th the police of Baltimore continued to arrest the secession members as they arrived in the city on their way to Frederic. So many of them had been secured that there would probably be no quorum on the 17th, the day to which the Legislature had adjourned.

The Slave Trade.—Judge Betts of the U. S. District Court in New York, has decided that the fact of a vessel being fitted out *with intention* to embark upon a voyage for slaves, works the forfeiture of both vessel and cargo. For some months past there has been increased vigilance at New York in suppressing this shameful traffic.

Boston.—The total valuation of real and personal estate for 1861 is $275,281,200. There is an *increase* in the valuation of real estate of $3,444,600, and a *decrease* in personal estate of $5,024,100.

Cotton from India.—At the latest dates, upwards of twenty ships were at Bombay, loading with cotton for England. From First mo. 1st, to Sixth mo. 1st, the shipments were 567,466 bales more than for the same five months last year, the whole amount being 837,631 bales. The total export of cotton from Bombay to England, this year, will be much larger than in any previous year. The cotton monopoly of our Southern States seems to be departing.

FOREIGN.—News from England to the 6th.

The Times, in an editorial, argues that enough has transpired to show that the subjugation of the South is next to impossible, and her submission in the highest degree improbable. All the incidents of the war thus far have been favourable to the South. The Times also doubts much whether Americans, after the war is ended, will return to their old form of Government, and is of the opinion that there must hereafter be two governments, and that they will be less democratic than hitherto, although that of the North will bear a resemblance to the last republic.

Another terrible rail road accident occurred near London by which thirteen persons were killed and fifty wounded.

It is reported that Austria and Spain have addressed a collective note expressing their intention, in the event of the withdrawl of the French troops from Rome, to place some regiments at the disposal of the Papal Government.

The policy of working short time was making progress among the leading manufacturers, as a precaution against the contingencies of the cotton supply and the state of the foreign markets for manufactured goods.

The Liverpool cotton market continued buoyant.

Breadstuffs firm but unchanged.

RECEIPTS.

Received from Isaac Price, Pa., $2, vol. 34; from R. Woodward, Alb., N. Y., $6, vols. 30, 31, 35; from Hiram Cope, Pa., per E. W. $2, vol. 34; from Alfred King, N. Y., $2, vol. 35; from Sarah Roberts, Ind., $2, vol. 34; from Abm. Cowgill, agt., Io., $2, vol. 34, for S. O. Sharpless, $4, to 27 vol. 34, and for Thos. Crozier, $4, vols. 33 and 34.

DIED, at Byberry, Pa., Ninth mo. 7th, 1861, Sarah N. Saunders, a member of Southern District Monthly Meeting of Philadelphia, relict of the late James Saunders. She endured a protracted illness with much patience and Christian resignation, repeatedly expressing the desire that her afflictions might work for "her a far more exceeding and eternal weight of glory." We humbly believe, that, through redeeming love and mercy, her immortal spirit, refined by suffering, has been permitted to enter the Kingdom of everlasting rest and peace.

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For "The Friend."

Benjamin Ferris.

(Continued from page 22.)

His diary continues:—"On the 8th of the First month, 1756, Samuel Fothergill and John Churchman were at our Monthly Meeting, and Samuel was remarkably favoured to speak to the state of the meeting, there being some *unhappy differences* among Friends. He had also an encouraging exortation to the youth, and the visitation of Divine love was renewedly extended to the comfort of the honest hearted. Praised and magnified be the name of the Lord for his mercies and favours vouchsafed to his children and people."

The following letter he addressed to his cousin Abigail Noble, Merryall, New England.

Dear Cousin.—These may inform thee we are all well at present. Father has returned home in safety. By him I understand that a gracious hand is reached out to thee in tender love and Divine regard. This made my soul rejoice and raise the Lord in a reverent sense of his goodness to us, who are but as the dust of Sion. Oh, how my heart leaped within me for joy, when I heard of the goodness of the Almighty to thee! His love unfathomable, his goodness unchangeable, his mercey endureth forever.

Dear cousin, let us forsake all the vain and transitory fading and perishing enjoyments of this life, which in the end, create trouble to the mind, and sorrow to the soul. Let us follow the Lamb, and learn of Christ Jesus who was meek and lowly, plain in speech and apparel, wearing a coat without a seam, yet adorned with the robes of righteousness and love. He is my beloved, and that he may be thine also is my desire. Oh, how lovely is He! He is the chiefest of ten thousand! Let us, my dear cousin, wait before him in humility, meekness and fear, for he giveth grace, saving grace, to the humble, and he beautifyeth the meek with salvation. Let us seek to be made vessels of honour for his heavenly House, wherein the righteous dwell in everlasting peace. Joy unutterable and full of glory. There the redeemed sing songs of eternal high praise to the Lord God, and to the Lamb immaculate, who reigns in the Holy city, and is alone worthy to rule and reign world without end, amen!

Now, in a degree of love, which I believe is extended to thee, I bid thee farewell.

Wilmington, Third Mo. 8th, 1756.

Towards the close of the Third month, he was in Philadelphia, attending the public meeting at the time of the Spring Meeting. He says, "I attended the Spring Meeting in Philadelphia, the Youth's Meeting at Concord, and a meeting at Hockesson, where was Catharine Payton from England, and divers other Friends. Dear Samuel Fothergill came with me to Wilmington. His kindly noticing me, had in it something encouraging to my mind. I was at a number of meetings with him and Catharine Payton, and Mary Piesly, to my comfort and instruction, and was also in Philadelphia at the time of their taking leave of Friends to return to England. It was an affecting, memorable season, in which many tears were shed. Dear Samuel Fothergill said we could not part better than under such a Divine influence as was then felt. I came in company with them and divers Friends to Chester, where after a comfortable sitting at Joseph Hoskin's, Samuel Fothergill, Catharine Payton, Mary Piesly, Abraham Farrington, and Samuel Emlen, Jr., went on board the vessel, which fell down the river to New Castle, where the next day, being First day, they had a large meeting in the court house. They embarked for England on the 6th of the Sixth month, 1756.

"During the summer, I attended divers neighbouring meetings, and in the Eleventh month, my father sent me to New England to transact some business for him. I went by way of Richard Hallets, at Newbern, Long Island, and reached my uncle's, Benjamin Ferris, on the 1st of the Twelfth month, where I was received with gladness, and my heart was humbly thankful to the Lord that I had been preserved in my journey. I spent about six weeks among my relations at Oblong, New Milford, Merryal, and New Preston, to my satisfaction; and than having completed my business, I returned home. On my way, I stopped at an inn to lodge. It was late when I got there, but I found a company of young men, among whom were several Friends' children, drinking and making a noise. This being very disagreeable to me, I obtained a private room and passed the remaining part of the evening alone, to my comfort, the Lord being pleased to overshadow me in some degree, with his presence. During the most of this journey I had no company, except the good presence of the Lord; for which and his watchful care over me, I felt thankful, and enjoyed peace."

Copies of a number of letters addressed to his friends, written in 1756-7, are preserved, interesting as disclosing the religious bent of his thoughts at that period. In the Fifth month, 1757, he writes in his diary, "I was at a meeting in Philadelphia, in which 'the glorious Lord' was unto me 'as a place of broad rivers.' '25th, was at the burial of Daniel Stanton's daughter, Abigail, who was a virtuous young women.'

"Ninth month 17th, I went to the Yearly Meeting in Philadelphia, the various sittings of which, according to the sense of many Friends, were eminently favoured with the Divine presence and counsel. The affairs of the church were conducted with much concord and harmony, and the youth were encouraged in the attendance of these meetings. Five European Friends attended this meeting, namely, Thomas Gawthrop, John Hunt, Christopher Wilson, William Rechett and Samuel Spavold.

"In the Tenth month, being in Philadelphia, I was at a meeting where Thomas Gawthrop attended, and it was a tendering time to me, under a renewed visitation of Divine love. Oh! that I may walk worthy of such favours. In the evening I went to see T. G., who was about departing for England.

"Tenth month 14th, being in company with Esther White and another Friend, on their way to attend Cecil and Choptank Yearly Meeting, in the evening I took a walk into the fields alone, and being humbled under a sense of inward want, I was enabled to cry unto the Lord for preservation during this journey. I believe my tender eries were graciously regarded, and a degree of holy fear rested on my mind, with a feeling of thanksgiving and praise to Him from whom cometh all good."

In writing about this time to his cousin Zebulon Ferris, whose father having attended our Yearly Meeting, was engaged visiting the subordinate meetings, thereof he writes, "I have been unwell for several days past, was taken at Centre Meeting with a fit of the ague, where was thy father whom I left proceeding on his journey towards Choptank. He was well and cheerful."

The diary of Benjamin Ferris has lost several leaves about this time, but it appears from scraps preserved, that he lost ground in a religious sense. He left off the daily waiting on the Lord for wisdom and direction, and grew fond of the exercise of his own faculties on religious subjects, and took pride therein. He says, "I thought to acquire a knowledge and understanding in the operations of Providence, and explore the unsearchable mysteries of the wisdom of God, without the influence of His own Spirit, and that barely by improvement of my natural reason." "I was careful to keep to morality, grew wise in my own eyes, and increased in this earnal wisdom, whereby my company was coveted, and I was delighted with such who preferred natural reason to revelation, but I became a stranger to the truly religious, and my once well beloved friends, who walked in the narrow way which alone leads to the paradise of God. I despised their simple * * behaviour and contemned their"

The parts of the diary which more particularly relate his sad spiritual downfall, are lost, and the scraps given above, are from a leaf, one half of which is torn off. He appears not to have departed from his principles, so as to cause reproach, and to have been diligent in attending meetings; he says, "I was an utter stranger to those refreshing joys the truly religious feel."

(To be continued.)

Origin of the Word Spinster.—It is said that women in the olden time were prohibited from marrying until they had spun a set of bed furniture, and hence they were called spinsters until they were married. Supposing the same requirements were continued in these modern times—what regiments of spinsters there would be!

The Chameleon.—An officer in Africa thus writes of the habits of this animal:—"As some of the habits of the chameleon may not be generally known, I will mention a few which came under my observation. One morning I saw close to my tent a very large chameleon, hanging on a bush. I immediately secured him, and provided a box for him. In the course of a few days he became quite familiar; and having seen them before, I knew how to gain his affections, which, in the first place, was done by feeding him well, and in the next place by scratching his back with a feather. I used to put him on my table at breakfast, and in the course of a very few minutes I have seen him devour at least fifty flies, catching them in the most dexterous manner with his long, slimy tongue; nor does he ever move from his position; but so sure as an unfortunate fly comes in reach, so sure he is caught, and with the rapidity of thought. In the forenoon I always gave him a slice of bread, which he devoured, and he generally supped on as many flies as he could manage to entrap. Promises would not have suited him at all, being at the end of each day considerably more like a crammed capon than an air-fed chameleon. It is not true that this animal will change colour according to what he is put on; he will change shade according as he is pleased or displeased. His general hue is a bright green, with small gold spots over his body; he remains at this shade when he is highly pleased, by being in the sun, or being fed, or scratched, which he delights in. When angry—and he is easily made so—his hue changes to a dusky green, almost black, and the gold spots are not to be seen; but I never could perceive any other colour on his body but green, in a variety of shades. The spots enlarge very much when he is in good humour—so much, indeed, as to give a yellow tinge to the upper part of the animal: but in general they are merely little yellow spots here and there, on the back and sides."

Selected.

Look on the Bright Side.—Look on the bright side of things. It is the right side. The times may be hard, but it will make them no easier by wearing a gloomy and sad countenance. It is the sunshine, and not the cloud, that makes the flower. Full one half our ills are so only in imagination. There is always that before or around us which should cheer and fill the heart with warmth.

The sky is blue ten times where it is black once. We have troubles it may be. So have others. None are free from them. Perhaps it is as well that none should be. They give sinew and tone to life; fortitude and courage to the man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean.

It is the duty of every one to extract all the happiness and enjoyment he can without and within him; and above all he should look on the bright side of things. What though things do look a little dark! The lane will turn, and the night end in broad day. In the long run, and very often in the short, the great balance rights itself.

What is ill becomes well; what is wrong, right. Men were not made to hang down either their heads or their lips, and those who do, only show that they are departing from the path of true common-sense and right. There is more virtue in one sunbeam than a whole hemisphere of cloud and gloom. Therefore, we repeat, look on the bright side of things. Cultivate what is warm and genial; not the cold, repulsive, dark, and morose.

It is better to find out one of our own faults than ten of our neighbour's.

For "The Friend."

Musings and Memories.

A KIND PHYSICIAN.

A late female writer relates this anecdote. An unmarried woman of her acquaintance, afflicted with an incurable malady, with little society, and few loving ones to wait on her wants and administer kindly words to cheer her drooping spirit, was sinking through much pain, to a certain death. Through years of suffering, her outward comforts were few, consisting principally of the ability to read, and the caresses of a faithful dog. In the last summer of her life, she found some relief from the pain she was suffering under, by watching the movements of two little house-flies who had made their home in the curtains of her bed. Often in the morning after a night of extreme agony, her first enquiry would be, "are the flies there still?"

Her physician, a man of high intellect and with a great pressure of business upon his mind, entered into her feelings and manifested much sympathy with her in her fears lest her little favourites should die, or forsake her. "More than once," says the writer, "I have known him, amidst the pressure and hurry of a large, wide-spread practice, when time was capital and literally every moment had for him a solid, financial value, come from her chamber to the parlour with anxiety and pity in his face, exclaiming—'she is fretting so, because she has lost her flies. I must find her two others. We must not let her know they are gone; any irritation so exasperates the pain—and she has enough to bear, poor thing!'" She adds he would not give up the search until he had found two flies and introduced them into the curtains.

The authoress alluded to, after moralizing on the vanity of man's boasted reason and elevation of intellect, because here was "one of the highest order of intelligence reduced to such isolation of feeling as to value and covet the society of an insect," then bestows her warmest eulogium on the physician. She desires that the blessing of the most High may be on him "for this and multiplied instances of the exquisite apprehensive sensibility he manifested alike for the mind's laceration or the body's infirmity."

It is not the physician alone who should labour to appreciate the feelings of others, and to minister by kindly considerate actions to the comfort of those with whom they associate, this is a debt due by each of us to our fellow mortals. How numberless the kindnesses we each one of us have received at the hands of others. Let us then endeavour to return, with interest, kindness and sympathy to the members of the human family, as we find occasion, and surely no day can pass over our heads, in which opportunity does not occur, to those not isolated from the world, for kind thoughts, kind words, and kind actions.

A kind physician! There have been many such. Skilful men, who, whilst employing the utmost of their knowledge and judgment in ministering to the bodily wants of their patients, have human sympathy for them, and willingness as well as tact and ability to soothe and cheer the depressed or excited mind. Such are very desirable attendants in the chamber of sickness and suffering, when the mind often participates deeply in the weakness of the body. But, however desirable such may be, there is one, whose company, all knowing, all sustaining, all sympathizing, is more desirable still. The Physician of value. He knows our wants and sorrows, and to the soul thoroughly confiding in him, he condescends even to their weaknesses, and where it does not interfere with their soul's welfare, he gives them to feel the extendings of his mercy in granting their requests.

FRUITS OF THE SPIRIT.

On earth we have no abiding,
No certain repose or stay,
Our moments are evermore gliding
On noiseless pinions away.

The seasons in bloom and beauty,
In budding and fruiting fly,
Each fills its allotted duty,
Each tends to the earth's supply.

First buddings in spring hours waken,
Then summer gives fruitage for flowers,
And from autumns bent boughs are shaken,
Sweet store for the wintry hours.

Young christian! Oh may we labour
To fill as life's seasons move,
Our duty to earthly neighbour,
Our duty to God above.

Within as his Spirit soweth,
May we know a spring bursting of seeds,
Then a summer whose fruitfulness showeth,
Ripe crop of obedient deeds.

Then an autumn of true dedication,
With sheaves of increase richly blest,
Giving winter ripe fruits of salvation,
Rich store for the season of rest.

Then, as closes our life year of duty,
We shall enter where grief cometh never,
Where peace plants bloom perfect in beauty,
And love fruits are ripening forever.

BE NOT DECEIVED.

Many a trembling, fainting Christian, who in an awful sense of the purity of the immaculate one, and of the holiness which becometh his worshippers, looks fearfully towards the close of their earthly pilgrimage on their own imperfections, and the want of thorough dedication through life, shall doubtless through the mercy of God in Christ Jesus, and a living faith in him, receive the glorious welcome "come ye blessed of my Father." The inward work of sanctification has been going on in them in the midst of their fears and faintings, and whilst it may be acknowledged their salvation is all of free mercy, yet it is "by the washing of regeneration and the renewing of the Holy Ghost." Happy will it be for those whose terrors are all witnessed on this side of the grave; to whom death is swallowed up in victory. For whom the pains and sorrows of the parting moment of the earthly struggle, give place to the peace of God, and those good things which eye hath not seen nor ear heard, which are in store for those who love God.

But how tremendously awful will it be for those who go down to the grave in a condition of unconcernedness, a kind of dreamy hoping for heaven, if they waken up to a sense of condemnation, and hear the language uttered, depart from me ye cursed into everlasting fire, prepared for the Devil and his angels.

A captain of Holland who was wrecked at sea, and with his crew, for eight days tossed about in an open boat, gives an interesting account of their feelings and condition. Hunger occasioned them intense suffering, they felt little sleepiness, he tells us, towards the last part of their voyage, but that when it did overtake them, they all had similar dreams. "Each time it was a well laden table, a substantial dinner, that stood before us, and to which we set ourselves with lively shouts of joy. Every one of us dreamed this at least ten times. The waking up to the truth of our situation was horrible."

Far more horrible will it be, to waken up from our dream of earnal security, and find that our portion is forever fixed in the unutterable agony of that condition, where the worm dieth not and the fire is not quenched.

Letter of John Barclay.

Thy last seemed to convey a low account. "Behold we count them happy that endure;"—the spirit of glory and of consolation is specially provided for these: and however bitter the chastening may be at the time, yet afterward it cannot but yield peaceable and blessed fruits to those rightly exercised, and endeavouring to be given up thereto. The furnace is even made and heated for the gold, and for nothing else but that which is worth refining; therefore, what a blessed thing to be counted worthy to be chastened, as a dear child of the Lord, and not to be left to one's self. Oh! thou knowest not what are the all-wise, all-merciful intentions of our Wonderful Counsellor towards thee, and how he would work in, and for, and also through thee. Nothing is too hard for Him; and all things are possible unto his simply obedient children who believe He is able to do all things for them. These he will never leave nor forsake, but keep in the hollow of his hand, and as the apple of the eye. Not one trial, not one pang will such have to pass through, more than there is a 'need be' for, or more than will be made to work for good unto them, both here and forever.

My secret petition is, that you may each discern what his good pleasure is concerning you, and concerning each other, lest in anywise you mistake it; and thus miss of any thing that did really beloug to you. May you be wholly given up, and give up each other freely to His ordering and service, whose gifts you are to one another; lest if there be even the shadow of drawing back, the Lord should withdraw his hand so full of blessings temporal and spiritual. We may easily reason away the tender gentle touches of his hand, so as to doubt whether they are the requirings of the Lord; and those who are very jealous of his honour or clear in their discerning respecting the standing, and steppings, and out-goings of others, have the greater occasion to beware of placing so strong a guard against all out goings, as to cramp or cripple either themselves, or those with whom they have influence. These are days in which the enemy would persuade some of us, that we had better do nothing, lest we should do wrong, or in our attempts to aid the cause only give pain and trouble to the rightly exercised by our meddling. But oh! how otherwise is the fact! what preservation, what help, what direction and qualification, have the simple hearted received, whose strength is made perfect in a humbling sense of their own weakness;—out of weakness they are made strong. My beloved friend, I must go further, and urge on thee to weigh well, (but without undue carefulness, discouragement or distrust,) whether there is not a call upon you to double diligence in coming up, in a noble, disinterested, unbending, and unblushing way, to the help of the Lord and his church,—to stand in the breach, and fill up your ranks, as those that are deeply concerned for the spreading, as well as the upholding of the testimonies of Truth. Ah! it is high time that all who have been awakened to a sense of the state of things in our poor church, were 'up' to retrieve and turn the battle to the gate. The enemy and his willing instruments are busy indeed; we see the fruits springing forth on every hand; and there are few given up to withstand him in a true-hearted, uncompromising plainness and boldness. May we then join in an unqualified surrender of our all, to the disposing of Him, who would work in us and for us, and also through us mightily, to the subduing of all within us that would choose, or refuse, or chalk out our own line for ourselves, entrenching ourselves in the rectitude of our own wills and counsels: whereas, we should be tender as the growing vine, and teachable as the weaned babe,—no fretting, but with mortified wills, even slain and nailed to the cross.

Eighth mo. 22nd, 1836.

Too Late.—It is a solitary feeling which is awakened by being left alone, and thinking of a great assembly from which we are shut out. A great assembly is now gathering. They come from the East, and the West, and from the North, and from the South, and are sitting down with Abraham, and Isaac, and Jacob, in the kingdom of God. Some of our dearest friends are there, with whom we once took sweet counsel, and walked to the house of God in company. Soon the assembly will be complete; and the door will be shut. Where, then, shall we be? What if we are shut out, and spend eternity thinking of that multitude, our friends amongst them, and hear the distant noise of their music, like the sound of many waters, and the voice of harpers harping upon their harps! We have sometimes been disappointed in our hopes of being present on some great and interesting occasion, and have been left behind. The feeling at such a disappointment is most painful. We have seen members of a travelling party reach the starting place too late, while their friends in sight depart from them; we know what we are capable of suffering at such disappointments. Christ seems to have had in mind the susceptibility of our hearts when he said, "There shall be weeping, and wailing, and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out."

Our Father.

"I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—2 Cor. vi. 18.

Tried Christian, thou art not an orphan! Thou hast a Father. God, in all the glory of his nature and perfections, is thy Father. He has adopted thee for his own. He has regenerated thee by his Spirit. He has called thee out of the world, and has promised to do a father's part by thee. He says, "*I will be a Father unto thee.*" Dost thou want advice? Consult thy Father. Dost thou need supplies? Ask them of thy Father. Art thou tormented with cares? Cast them on thy Father. Art thou alarmed at foes? Cry unto thy Father. Do thy difficulties appear insurmountable? Appeal to thy Father. God is not merely a Father in name: he has a Father's nature. He not only calls us his sons and daughters, but wishes us to act towards him as such. We should exercise confidence in his love. We should trust in his promises. We should appeal to his paternal heart. We should look for our supplies from his hands. In everything, by prayer and supplication, with thanksgiving, we should let our requests be made known unto God. He loves to see us confide in his care, rely on his promises, expect his communications, and acquiesce in his will. Believer, whatever trials may befall thee; whatever troubles may come upon thee: whatever enemies may rise up against thee; whatever changes may take place in thy circumstances, one thing can never befall thee: thou canst never be Fatherless, therefore thou canst never be friendless. Thou art God's child, however poor thy circumstances or trying thy path. What an unspeakable mercy!

"We are the children of God; and, if children, then heirs; heirs of God, and joint-heirs with Jesus Christ." Rom. viii. 16, 17.

The water without the ship may toss it, but it is the water within the ship that sinks it.

Encouragement to the Awakened.

"Seek ye the Lord while He may be found, call ye upon Him while he is near, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for He will abundantly pardon." When that ear is unstopped that can hear the still small voice, and that eye is opened that sees the exceeding sinfulness of sin, and we feel that the weight of our iniquities and transgressions are heavier than we can bear, what an unspeakable mercy is it to be given to believe there is an High Priest who *can* be touched with a feeling of all our infirmities, who, though He was rich, yet for our sake, he became poor, and who said of himself, "I came not to call the righteous, but sinners to repentance, for they that are whole need not a physician, but they that are sick." Let not any sin-sick soul be too much cast down or discouraged, but remember for their consolation that our compassionate Redeemer declared "likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." And the eminent Apostle testified, "that Jesus Christ came into the world to save sinners, of whom he was chief." Now, if he who said he was chief among sinners could by the washing of regeneration and renewing of the Holy Ghost, adopt the language, "For me to live is Christ and to die is gain," let none faint or give out during the dispensation of condemnation, for it must be endured before we can experience the fulfilment of his language to the Corinthians "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus Christ, and by the Spirit of our God.

The Groaning.

"For we that are in this tabernacle do groan, being burdened."—2 Corinthians v. 4.

The body is a poor residence for the soul. It was at first a noble structure, but it is now like a poor canvas tent, affording few accommodations, and letting in all kinds of annoyances. It is the seat of pain, the medium of temptation, and often a great hindrance to us in our spiritual course. We groan in this tent, because of what we feel we want, as well as from what we positively suffer. Nor will our groaning cease but with our breathing. We shall have to groan over our carnality, worldliness, concupiscence, dulness, deadness, darkness and unbelief. We shall groan for liberty, holiness, and perfect, uninterrupted peace. We *do* groan now, as some of us have for years; and we *shall* groan until mortality is swallowed up of life. We shall go down to the grave groaning, but from thence the ransomed of the Lord shall return with singing, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. My brother, is thy poor body the seat of disease, of strong pain? Dost thou feel fettered by it, and pent up in it? Art thou groaning as a poor prisoner for freedom? Lift up thy head, for thy redemption draweth nigh.

"We groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Romans viii. 24.

Members of the Body subject to the Body.—I am persuaded it is our place, as members of the body to be subject to the body. Who ever prospered, in the best sense, by either going out, or acting in a way to be disunited. Especially, when did such as have once shown themselves deeply concerned for the upholding our principles, in their native character of simplicity and purity?—*Sarah (Lynes) Grubb.*

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOSHUA BROWN.

(Continued from page 326, vol. xxxiv.)

Although now a close prisoner at Ninety Six, and not knowing in these days of civil commotion and excited partisan feeling what the result might be, he says that they were greatly favoured for the first two days with calmness, tenderness and holy quiet. On the third day, however, the quiet of his mind was somewhat disturbed, and he was brought closely to scrutinize his actions, to see whether his visit south was in the ordering of the Divine will, and if he had that authority for being there which would bear him out, in bringing suffering on himself and his friends. In this time of deep exercise, the enemy of all good, who is ever near to take advantage of our want of faith, suggested that he might have his liberty for himself and the rest, if he would only give security that he would return home and not come into those parts again without consent of the legislature. This looked to the eye of sense, as an easy remedy for existing evils,—but Joshua knew he had not gone there in his own will, and although tried with these fleshly reasonings and suggestions, he was not willing to close in with any plan on which he could not see some light, some evident token of the Master's approval. Ceasing from reasoning, although in great distress of mind, he was favoured to experience a fresh tenderness of spirit, and deep humility, in which fervent desires were raised in him, that his blessed Master would favour him once more with true judgment as to his duty. In this condition of mind he received a clear sense and a conviction without a doubt, that whatever suffering might come upon them, they must give no security to depart from that part of the country until his work was done, and that they could not, as followers of Him who had said "swear not at all" take the test oath. In a sense of the Lord's mercy in thus favouring him with the intimations of his duty, he was once more clothed with sweet resignation to the Divine will. In this condition of mind his companions participated, and he says, "In our being so resigned, we were favoured with the incomes of Divine love, and had the reward of obedience which is peace." They passed the time in great quiet, and on First-day, the 3rd of the 5th month, 1778, held two meetings. Two Friends from Little River, and three from Long Cane settlement were present, and the Lord's presence being with them in these little sittings, they were satisfactory. On the 4th and 5th of the month, his mind was brought into deep exercise, under a concern to hold a meeting with the inhabitants of Ninety Six, and he was made sensible that although many of the people were very wicked, yet the Lord ever rich in mercy, would willingly gather them into his fold of purity and peace. He thought of the Court House as a suitable place for the meeting to be held in, and wrote to Robert Stark, the sheriff of the county, in whose keeping they were, requesting the privilege. His mind then became easy, having done his part. On Fifth-day, the 7th of the month, they held a meeting at which some Friends who lived about eight miles distant sat with them. On the same day Joshua had a religious opportunity in one of the dungeons with some prisoners who were condemned to death. After some exhortation he was concerned to pray that the Lord might if it were consistent with his holy will, grant them the gift of repentance unto life, that they might witness reconciliation. On the 8th the poor fellows were executed in sight of the windows of the room in which Joshua and companions were confined. On the 9th, they spent the day in much quietness of mind, reading some; and being favoured with near access to the Father of mercy in secret prayer. They were also visited by Joseph Davenport, a man residing about 17 miles from their prison, who sympathized with them in their afflictions though not a Friend. His visit was very acceptable and comforting to the prisoners. On First-day they held two meetings, and their morning meeting also, and several people of the town came. Joshua felt concerned to open to them the things concerning their eternal welfare, and to point out the necessity of their becoming a spiritually minded people, if they reaped any benefit from the coming of the dear Saviour. It was through attention to his law written in the heart,—obedience to the teachings of his Holy Spirit there, that reformation was effected, and that change of heart, without which no one can enter the kingdom of Heaven. At the next meeting on Fifth-day, they had the company of some Friends from Bush river and Henderson's Meeting, and the landlady also attended. Joshua's mind was still exercised under a religious concern for the inhabitants of the town, but no way opened for obtaining relief. During that week Joshua prepared an address to the President and council of South Carolina, requesting that he and his friends might be set at liberty, which two Friends who were visiting them undertook to convey to Charleston.

At their meeting for worship on First-day, the seventeenth, in addition to their Friends from Bush river, many of the inhabitants of Ninety Six attended. Joshua was on this occasion much enlarged in testimony, pointing out the way to the kingdom of eternal rest and peace. He showed them that to obtain an entrance therein, they must receive the Lord Jesus Christ in his inward spiritual appearance, and know the effectual operation of the New Birth unto holiness, the washing of regeneration and the renewing of the Holy Ghost. Thus coming to partake of a true faith, and knowing that baptism which cleanseth from the pollution of sin, they would become of the Lord's chosen ones, who through his offering on Calvary, should witness the salvation of God. This opportunity was very relieving to Joshua's mind, and a comfortable hope rested with him, that the day's labour would not be wholly in vain. On Fifth-day, the twenty-first, at their meeting were a number of Friends and some of the people of the town. Joshua pressed upon them the necessity of coming under the government of the blessed Saviour, and witnessing his inward baptism to cleanse the heart; and before the meeting closed, was favoured with ability to pray for them, to him who alone can grant spiritual blessings.

The exemplary conduct of the prisoners had so operated on the minds of those who had them in custody, that they were now treated with great kindness and allowed much liberty in passing about their prison-house. This was esteemed a great favour by the Friends, and whilst acknowledging the kindness shown them, their hearts rose in grateful aspirations to the God and Father of mercy, who had opened the hearts of their keepers towards them in tenderness and love. On the twenty-first, the First-day of the week, a lieutenant of the army came to them just before meeting time, and mentioned that he and the keeper of the prison had consulted together and were anxious that they should that morning hold a meeting in the court house. Many Friends had come from a distance to sit with them, and many persons in the town and the neighbourhood were anxious to attend. The way seemed clearly to open in Joshua's mind to accept the offered kindness, and the meeting was held. His service was much in the fundamental doctrines of the gospel, the universality of the love of God,—salvation by Christ, through his one offering, and the inward operation of his Holy Spirit working the regeneration of the soul, with its consequent deliverance from the thraldom of sin. Joshua says in reference to his labours that day, that he had cause to be humbly thankful in that the Great Master favoured him with strength so to express himself as to clear his mind to the people.

On the 4th of the Sixth mo., Captain Boughey, an officer in the American army, came to see the prisoners. He said he had a habeas corpus to remove certain of the prisoners for political offences to Charleston to be tried, and if Friends would like it, he would insert their names in the list, which already numbered more than fifty. Joshua would gladly have gone to Charleston to trial immediately, but the warning was short, their horses were thirty miles off, and his fellow sufferers seemed unwilling at that time to go, unless they were taken under a command. Joshua mentioning that he refused with reluctance, adds, "we had on this occasion to pass through a dipping dispensation, lest we should do wrong. We were favoured at last to sit down in quietude of mind to wait how the Lord would further dispose of us."

On First day the 7th, in the morning, Joshua was concerned in the meeting, that the prisoners, as well as others, should through submission to the Lord's cleansing power, which was freely offered to each one in the day of their visitation, come to witness a preparation to answer the awful summons of death, come when it would. At the afternoon meeting he was enlarged in testimony on the different dispensations, which, in the providence of God had been meted out to his church and people. He showed from Holy Scripture that this latter house, the dispensation under which we now live, was to excel those which went before. They were legal and ceremonious, this was inward and spiritual. Outward forms now were without saving value. The new birth, the cleansing baptism of the spirit, these were through the Lord Jesus and his atoning sacrifice, the only things needful and of saving efficacy. They now held their First day meetings regularly in the court house, some of which were held in silence. On the 21st of the month, in the morning, there being many persons present, Joshua exhorted them to seek to know the only true God and Jesus Christ whom he has sent, which as the blessed Saviour himself has declared, is life eternal. He opened to them the way in which alone they could attain this knowledge, which was by receiving Christ in his inward appearance and witnessing the baptisms of his Spirit working the regeneration of the heart. He pointed out the inefficacy of the baptism of water, and the danger of dependence on that rite as of saving use. In the afternoon he was led to exhort those present to be in earnest in seeking the salvation of their souls. He pointed out the sorrowful consequences which must result from being deceived in a matter of such moment, urged the necessity of witnessing a real renovation of heart, without which all dependence on an imputed righteousnesss would fail. As an encouragement to all to endeavour after the salvation of their souls, he opened and enlarged on the universal love of God to mankind, in and through our Lord Jesus Christ. He rehearsed in proof thereof the proclamation of the angel at the birth of the Saviour, "as glad tidings of great joy which shall be to all people." In reference to the day's labour, Joshua writes, "I had cause to be humbly thankful to the Great Master for enabling me to pass through this day's service."

On the 28th, at the meeting in the court house, he exhorted the hearers to seek after a knowledge of the true soul cleansing, saving baptism, which is of the Holy Ghost and fire, and which is the only way through which the soul can be prepared for admission into that kingdom in which nothing that is unclean can enter. He exhorted them against a dependence upon the administration of water to themselves, and especially against trusting to a sprinkling of water on young infants, as regenerating them. He showed them that children, at an age in which they had no perception of good or evil, had no need of baptism, and quoted the loving saying of our dear Saviour, "suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven." He exhorted all to labour to be made partakers of the inward communion of saints, the true participation of the body and blood of Christ, and not to be depending on the outward bread and wine, which at the best was but the sign of the spiritual supper. On Seventh mo. 2nd, their meeting at the court house was held in silence, except a "few seasonable words" spoken by Uriah Carson.

(To be continued.)

W. C. Preston and Little Henry.

BY WILLIAM MARTIN.

On one occasion, while the late W. C. Preston was an inmate of my family, I had been from home several days; and on my return, my little boy Henry (then in his seventh year,) as was his wont, manifested great joy on the occasion; so much so, as to attract the attention of my friend, who said to the little fellow:

"Henry do you love your father?"

"Yes," said Henry.

"Are you sure you love your father?"

"Yes, I am sure I do." And by way of proof the little fellow kissed me.

"Henry," he still asked, "do you know that you love your father?"

The little fellow was puzzled for a moment, but recovering himself, replied, with evident feeling,

"Yes, I know it for I *feel* it"—and again he threw his arm around my neck, and kissed me.

My friend was amused; so were we all; but there as far as we knew, the matter ended. Colonel P. was at that time an earnest seeker after the truth, and two years afterwards, when nearing the eternal world, having made his peace with God, and realized the power of converting grace, as he lay calmly waiting and patiently suffering the will of God, he said to a friend, in speaking of his confidence in God:

"I am like a little child with his father—like little Henry Martin—I know that I love God, and am in his favour, because I *feel* it—I *feel* it."

Truly his confidence was simple and child-like, his humility deep and genuine. He loved God—he *felt* that he loved him; and in this peaceful frame of mind he continued most of the time, until his happy spirit took its flight to the bosom of God. He had long been an inquirer after truth, and the simple remark of that little child, furnished him with an illustration of the spirituality of religion; that it is something that may be experienced, that may be felt. He sought it, and found it, to the joy of his heart and the salvation of his soul.—*Home Circle.*

Godliness is the tendency of the mind towards God, and is exercised in believing in Him, loving and fearing him, holding communion with him, and employing ourselves in his service, and consecrating all that we do to his honour.

Piety is the brightest ornament of youth.

Valley of Esdraelon.

Ignorance of the geography of the Bible is a formidable barrier to understanding its history, or deriving the full benefit even of its moral lessons. The land of Palestine is so limited in extent that a few hours faithful study can make one acquainted with its chief points of interest, but many teachers have little more intimate acquaintance with it than with the interior of Africa. The following brief sketch shows how much of the sacred narrative often centres round a single locality:

"The valley of Esdraelon is a fertile plain in the southern part of Galilee; the largest one in the whole country, it being thirty miles in length, twenty in breadth, and extending 'from the Mediterranean Sea and Mt. Carmel to the southern extremity of the Sea of Galilee.' It is surrounded by Mts. Carmel, Gilboa and Tabor, and is watered by the river called by Deborah, 'that ancient river, the river Kishon.' This valley is noted for its battle-fields and encampment grounds. Here occurred the famous contest between Gideon, with his three hundred, and the army of Midian. At Megiddow, in this valley, Josiah was defeated by Pharaoh-necho. Here was Esdraelon, or Jezreel, a favourite abode of Ahab, where was Naboth's vineyard; and where Jezebel was killed, whose blood Hosea announced that God would avenge on the house of Jehu. In this plain was Shunem, where the Philistines met to oppose Saul, and from fear of whom he consulted the witch at Endor, also in this valley. Here was Nain, where Christ raised the widow's son. But the most memorable place in the valley of Esdraelon is Nazareth, where Mary dwelt at the time of the annunciation, where our Lord spent his life from the return from Egypt to the commencement of his ministry; where one day he entered the synagogue, opened the Scriptures, and read part of the sixty-first chapter of Isaiah, and spoke to the people; and where they took him to the brow of a hill to cast him down therefrom. On Carmel, which forms the western limit of this plain, Elijah and Elisha dwelt. On Gilboa, a mountain on the eastern extremity, Saul's army was marshaled previous to battle, and here Saul and three of his sons perished. There also arose in this plain Mt. Tabor, where Barak and his ten thousand encamped, and whence they issued forth to encounter and to defeat Sisera, the commander of Jabin's army. Thus have we seen that the valley of Esdraelon has been the scene of numerous conflicts; and even in modern times as late as 1799, Napoleon I., here defeated a body of Turks and Mamelukes; and travellers tell us that almost always at the present day this valley serves as the encampment ground of some wandering tribe of Arabs."

Recaptured Africans in Liberia.

During the past year, or a little longer period, the living freight of eight American slavers, captured by the U. S. cruisers, and consisting of four thousand five hundred of the natives of the Congo country, have been landed in Liberia. Most of these are very young persons, a large number ranging between the years of eight and fourteen. There have been fears expressed that the sudden accession of so large a mass of barbarism would have an injurious effect upon the population and prospects of the rising republic. Late and reliable information on the subject shows that the apprehension was not well grounded, and that on the contrary the strangers are likely to contribute to the prosperity of the people in whose territory they have found an asylum.

Alexander Crummel, one of the most respectable and intelligent citizens of Liberia, in a late communication expressed himself as follows:—I find in your letter a question which has already, even before leaving the coast, come to me from other correspondents in the United States—It is this: "If you take further shipments (of Congoes) will they not seriously affect the interests of the Republic, and may they not jeopardize the very existence of the people and the government?" To this I must reply to you: First, That the providence of God in the recaptures is one of the greatest blessings which could have been bestowed upon the Liberians, for the Liberians themselves. For it gives them first of all a labouring population, which is their great need in the cultivation of their great staple, sugar. The neighbouring nations do not supply this need, chiefly because they are more especially engaged in trade, and so well acquainted with our colonists and their habits, that they know well how to inconvenience our planters by a demand for high wages, and by irregularity in labour. The Congoes are apprenticed to our citizens; are remarkably pliant and industrious, and peculiarly proud and ambitious of being called "Americans." The result of their arrival on our borders is that already hundreds of acres are being cleared for sugar farms; and those citizens who for years have been satisfied to live in the midst of weeds, have been prompted by this auxiliary, to plant extensively, and are as ambitious of wealth as any of our citizens. Second, Its influence upon surrounding tribes is equally manifest. They dislike the Congoes, and as a consequence, the Congoes are thrown upon us. This leads them to the adoption of American habits, and prompts all Americans to adopt measures for the thorough assimilation of these people to our habits. They go to our schools. They crowd our churches. They adopt our dress. They speak English. They are trained with our militia. Third, So plastic is the Congo's character, that they are easily moulded into Americo-Liberians, and into their habits. In Palmas we have not seen a single relic of their heathenism. They are regular attendants at church, industrious, polite, contented. In Sinon some have already intermarried with our colonist women, and in two cases are thrifty men and members of the church. Two years ago they were naked heathens in a slave ship. On the St. Pauls, masses of them are industrious peasants.

I need not speak of the benefit to them in thus being placed in juxtaposition with civilization, under an orderly government and Christian influence.

So far then as we are concerned, I am satisfied that President Benson does not exaggerate in the declaration that we can receive 20,000 without any detriment to our own civilization.

Our Earthly Life.—My life is a frail life; a life which, the more it increaseth, the more it decreaseth; the further it goes, the nearer it cometh to death; a deceitful life, and like a shadow; full of the snares of death. Now I rejoice, and now I languish; now I flourish, and now I fade; now I live, and now I die; now I laugh, and now I weep. O joy above all joy, without which there is no joy, when shall I enter into thee, that I may see my God?—*Augustine.*

An Apostle's Humility.—It has been remarked that soon after Paul was converted he declared himself "unworthy to be called an *apostle.*" As time rolled on and he grew in grace, he cried out, "I am less than the least of all *saints.*" And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, "I am the chief of *sinners.*"

Selected.

PETITION.

Gently, Lord, oh gently lead us
Through this gloomy vale of tears,
Through the changes Thou 'st decreed us,
Till our last great change appears.

When temptation's darts assail us,
When in devious paths we stray,
Let thy goodness never fail us,
Lead us in Thy perfect way.

In the hour of pain and anguish,
In the hour when death draws near,
Suffer not our hearts to languish,
Suffer not our souls to fear.

When this mortal life is ended,
Bid us in thine arms to rest,
Till by angel bands attended,
We awake among the blessed.

Then, oh, crown us with thy blessing
Through the triumphs of thy grace,
Then shall praises never ceasing,
Echo through Thy dwelling place.

For "The Friend."

A Testimony in favour of the Good Old Paths.

(Concluded from page 24.)

The institution of the discipline in the direction and authority of the Great Head of the church, has been a blessing to the members of our religious Society, acting as a hedge about them, and encouraging them in the performance of their duties, and in the exercise of their respective gifts. To grow in the truth, every one must submit to the preparing, sanctifying power of the Lord, and act faithfully the part which he assigns, under his direction. This will show him his place in the body, keep him in it, restrain him from acting when he ought to be still, and make his labours a blessing to his fellow-members, for which he will receive the reward of the peace which Christ gives to his servants and disciples.

The address contains the following instructive counsel on the support of the discipline, which is as applicable now to Friends, as when first circulated among them. "And dear friends, it rests with me to make some remarks on the exercise of the discipline. The great design thereof is, that things may be kept decently and in order, that no reproach may attach to our holy profession, and that we may watch over one another for good. Where any, through unwatchfulness, turn aside from the footsteps of the companions of Christ, those members who keep their places, will feel it their duty to seek their restoration, agreeably to the apostolic exhortation, 'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.' Here we find this great duty and service confided to those that are spiritual, that are under the government of the Spirit of Christ. Such, indeed, will feel the weight of the language, 'in the spirit of meekness, lest thou also be tempted.' As delinquents are laboured with in this restoring spirit of christian love, though it may not at the time have the desired effect, yet I doubt not it will often prove like bread cast upon the waters, which will return after many days. And such as have been engaged in this christian duty and service, as they have been faithful, receive a reward therefor. But how important it is, that those who step aside, should not suffer any wall of partition to get up between them and their best friends; those members of the body who, under divine influence, are engaged to labour for their restoration. When hardness and bitterness are permitted to grow in individuals, they place themselves very much out of the way of help.

"Seeing then that the work is the Lord's, that he only can qualify us rightly to support the discipline, let us look daily unto Him that he may clothe us with his own Spirit, and strengthen us for every part of the service assigned, furnishing us with that wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. I have no doubt that the light and unfeeling manner, in which the discipline in many instances has been exercised, has been an inlet to very great weakness in the church. Individuals have risen up, and obtained considerable influence, not from religious weight and feeling, but from good natural parts, and their quickness of understanding the letter of discipline, and are even sticklers too in the observance thereof. Yet such not having experienced the one baptism, whereby all the living members of the body are raised from dead works to serve the living God, are a great hindrance to the good and necessary work of exercising gospel order in the church of Christ; hence the great necessity of a deep and fervent exercise in these meetings. Those only who are spiritual, who are in a good degree under the government of Christ, can to advantage be made use of, in restoring such as may have been overtaken in a fault.

"And dear friends, as our meetings for discipline were first established by divine authority, for the preservation of good order in the church of Christ, it is only as they are held and maintained under the same influence, that the blessed end can be realized. Hence the need there is for us in an individual capacity in such meetings as well as those held especially for divine worship, to feel the presence of our Holy Head to strengthen us for his service. I have lamented that in some there is a disposition, to move and act in their own time, way and wisdom, whereby the standard is lowered, meetings are greatly injured, and the living in Israel burdened. When the right authority is maintained, each member keeping in his proper place, looking to and waiting upon our blessed Master, who is jealous of his honour, and will be head over all things to his church, a divine and heavenly covering is often felt to overshadow, and to bring into oneness of spirit. Through this, such whose business it is to speak and act publicly, are strengthened according to the sense and feeling they are favoured with, to discharge their duty, whilst others, by the inward weight and travail of their spirits, bear up their hands, and so the work is carried on in the unity, and life spreads and prevails. Then, dear friends, let us strive together that our meetings for discipline may be held in that authority in which they were first set up, where the excellency of the wisdom of our great Head is seen and experienced, enabling each member of his body to keep its place; for although there is a blessed liberty in these meetings, all having an equal right to speak, as the renewed sense which may be afforded shall warrant, yet it does not follow that all shall speak on a particular subject, but only as they may feel inclined by the Spirit of Truth, or at least have a freedom in the light so to do. Hereby we shall be preserved on the one hand from a superabundance of expression of sentiment, which has a tendency to carry off the weight of such meetings, and on the other hand from falling into a dull and protracted procession of the business, which is also a great disadvantage. As all keep in the life, in that true authority wherein clear discernment is known, we shall be favoured to see how much is enough. Sometimes a very few voices on a subject leaves the meeting in a better situation than more. We should keep in the meekness and gentleness of Christ, suffering no warmth of the creature to prevail, which brings distress in meetings, wounds those who give way to it, and grieves the Spirit of the Lord. As there is an abiding in that which gives the dominion, and preserves all the living members in the *bond of sweet and heavenly peace, submission one to another will be our blessed experience, even in honour preferring one another.* In the business of meetings for discipline, after we have given our views clearly, *it is then our duty to leave it with the meeting*, and *cheerfully submit to its judgment*, whether the subject makes its way in the minds of those present according to our wishes or not. Thus the bonds of christian fellowship are preserved, and in true dignity maintained, to the peace and prosperity of the church, and to the praise of her adorable Head."

In transacting the business of Yearly Meetings, as well as of the inferior meetings for discipline, where Friends are kept in the fear of the Lord, humbly depending upon Him to guide them by his counsel, as they act in conformity with it, their conclusions will support our christian doctrines and testimonies, and thereby preserve them in the unity of the Spirit and bond of peace. If they lean to their own understanding, and act in the will and wisdom of man, they forsake the true ground of sound judgment, and will land themselves in perplexity, producing division and confusion in the society. A departure from the immediate guidance of the Holy Spirit, is a fundamental error, and wherever it has crept into our religious assemblies, fervent should be our desires, that the Lord would cause us to see our condition, that he would enable us to renounce all self-dependence, and bring us to a humble reliance upon his will, and grant renewed strength to observe and adhere to it faithfully in all our proceedings. Then the ancient love and fellowship which once characterized Friends everywhere, would return, and again make us one another's joy in the God of our salvation.

The subjoined paragraph will close our selections from the Address—"All the branches that abide in the Vine partake of the same life-giving sap, and the fruit brought forth by them is of the same good kind, to the praise of the great Husbandman. In this blessed and heavenly unity, all the members of the body are strengthened to go forward in their respective services, and they know that there is no room for complaining, nor for any to say, because I am not the hand, or the eye, or the ear, I am not of the body. The different members feeling a portion of the same virtue, act unitedly and rejoice or suffer together, as may be consistent with the will and wisdom of our ever adorable Head. May this sweet and heavenly fellowship more and more spread amongst us, that those branches, which, having ceased to draw the due portion of sap from the living Vine, are in a dry and withered condition, nigh to being taken away, may be restored to life. Then, from living experience, such may adopt the language, 'Truly, our fellowship is with the Father, and with his Son Jesus Christ.' May the church arise from that wilderness state, wherein she has been long clothed as with a sable garment, because of her backsliding sons and daughters, and come forth in that beauty which adorned her in the first breaking forth and spreading of the day of gospel light and power. Blessed, honoured and magnified over all, be the name of our God, who is waiting to be gracious unto us, visiting us again and again by his Spirit, that all may come and partake of the waters of life freely."

High buildings require firm foundations.

Extracted for "The Friend."

Human Care Transferred to God.

Casting all your care upon him; for he careth for you."—1 Peter v. 7.

Were we to take the world's estimate of the real value and happiness of a life of faith in God as the true one, how gloomy, joyless, and forlorn a life would it appear! The world imagines that there is nothing substantial, bright, or social in the religion of Christ—no reality, sunshine or companionship! But how mistaken! where, in the world's wilderness, grows the flower of *heart's ease* as it blooms and blossoms here? "Casting all your care upon Him; for he careth for you." How full of soothing and repose are these words! What cares have they lightened—what anxieties have they removed,—what burdens have they unclasped, —and what springs of joy, and comfort, and hope have they unsealed in many a sad and oppressed heart! But do we not, beloved readers, need to be put in constant remembrance of this divine secret of rest amidst toil, of repose amidst disquietude, of soothing amidst corroding cares, and of confidence and hope in the midst of change and depression? Bewildered and oppressed by the multitude of anxious thoughts within us, is there not a danger of being so absorbed by the care as to overlook the Care-taker? Verily we think so. Hagar pining with thirst, and blinded by grief, saw not the well of water flowing at her side. The disciples in the storm, filled with alarm, and absorbed by fear, recognised not the Lord Jesus walking to them upon the waves which threatened the foundering of their vessel. Thus often is it with us. We look at the want, and not at Him who supplies it; at the storm and not at Him who controls it; at the care and not at Him who assumes it. Is not the voice of the Lord mightier than the noise of many waters, yea, than the mighty waves of the sea? Is not the Care-taker greater than the care itself? Yet how we limit the Holy One, and magnify and multiply our cares and sorrows. But for the immutability of our redeeming God, whose unseen hand guides, and whose power, almost insensible to ourselves, sustains us, our care would consume us. How often we are upheld, we scarcely know by whom; kept in peace, we scarcely know how; preserved in safety, we scarcely know why. But, "*the secret of the Lord is with them that fear him;*" and sooner or later, we learn that Jesus has done it all, and has done it for His own glory.

The world through which we pass heavenward, and oh, forget not, Christian pilgrims, it is a passage *soon passed*—is a world laden with care. Earthly care confronts us at every step, and in all whom we meet. The knitted brow, the restless eye, the compressed lip, the fevered expression, are as true an index of the mind oppressed with care, of the heart shaded by human sorrow, as the dial is of the sun's altitude. It is true, the great device of the world is to conceal its care from others. But its transient gleam of artificial joy—the forced smile, the excited laugh, the unnatural levity, which imparts an air of happiness, but betray to the penetrating eye of the spiritual observer that inward restlessness of the spirit, that lowering anxiety of mind which can ill be concealed.

"If every man's internal care
Were written on his brow,
How many would our pity share
Who move our envy now!"

But it is of the care peculiar to the Lord's people that we particularly speak. And here we must be cautious to distinguish between the carefulness that is proper in a child of God, and the carefulness which is the result of a distrust of God—the offspring of unbelief. We are to be careful, undoubtedly, to maintain good works, or our faith is vain; to take care of our own houses, or we shall be worse than the infidel; we are to care for the interests and prosperity of Christ's Church or we ignore our individual membership; we are to be careful to walk holily and circumspectly, as followers of the Lamb, or we dishonour Christ. Now this implies a heavy weight of care, vigilance, and unceasing prayerfulness on our part. These are cares which especially appertain to, and are inseparable from christianity. But let us consider that state of anxious carefulness which so much weighs down the spirits, beclouds our spiritual joy, and is so corrosive of the best, holiest, and finest feelings of the soul, but which a simple, childlike confidence in our heavenly Father's promise, care, and love should chasten and moderate, yea, entirely remove. It would be impossible to enumerate the cares which contribute so much to the mental anxiety and depression of the Christian. The cares of this life enter deeply into the carefulness of which the Lord seeks to lighten us. In proportion to the spiritual tone of the mind, and the closeness of the heart's converse with God and heavenly things, will be the tenderness of the believer to the chafing and pressure of temporal cares. The more heavenly we grow, the more acutely sensitive do we become to the encroachments and influence of earth and earthly things.

* * Our temporal cares, to us often so depressing, are objects of God's consideration. If godliness has the promise of the life that now is, it follows that no earthly care that saddens the heart or shades the brow is beneath His notice or regard. How many a child of God is struggling with large domestic claims and but small revenues! Who can tell the troubled thoughts, the anxious feelings, the painful forebodings that pass through that mind! One only knows it. To Him there is nothing little, nothing insignificant, nothing beneath his notice and regard. Are there widows, with narrowed incomes and heavy demands? Are there orphans, combatting with loneliness and want? Are there men of business, sustaining heavy liabilities, involved in perilous investments, and weighed down by ceaseless anxiety and care? Veiled from every eye but God's may be your pressure. These worldly engagements, these temporal cares and anxieties, are not too mean for His notice. "Cast your care upon Him, for he careth for you." But there are greater cares than these—*the spiritual cares of the soul*—which often press heavily upon the heart. We are anxious to know that we have an interest in Christ's redeeming love,—that our names are written among the living in Jerusalem, —that our sins are pardoned,—that after death we may reign with Jesus forever. We are anxious too, that our Christian walk should be obedient, preceptive, believing; that we may be more heavenly-minded, growing in knowledge and grace, and divine conformity to the will of God, and the image of Jesus. Ah! these are cares before which all others vanish into insignificance! There are no burdens like those which touch the present and future well-being of the soul! How many a man would freely and joyfully part with all his worldly possessions for spiritual peace of mind, and for an assured hope of the future! Oh! to have an evidence that we shall be saved! What is rank, what is wealth, what is learning, what is fame, in comparison with this? the dust, the foam, the dream, the shadow! Do we think that there is no wakeful eye to see us, that no ear is bending to listen, that no heart is interested to sympathise? Ah, yes! He who travailed in sorrow for our salvation, is tenderly cognisant of the profoundly anxious desire of our souls. We are not alone in this exercise. Jesus is with us. The travail of our hearts after Him, the panting of our spirits for his salvation, the longing of our souls for an assured interest in His love toward us—awaken in our Saviour the deepest, the tenderest response.

Yes, we have one true Burden-bearer—one Almighty Care-taker, even Him whom God has made strong for Himself, and strong for us—the Mighty and the Almighty Saviour.

The Limit.

"Now for a season, if need be, ye are in heaviness through manifold temptations."—1 Peter i. 6.

Temptations are trials, and are intended to test our principles, try our profession, and prove the strength of our graces. The temptations, or trials, of the believer, are manifold. They come from various quarters, they affect us in various ways; but they are all limited. They are but for a season. "In the *day* of adversity consider." "The *hour* of temptation." "Our light affliction, which is but for a *moment*." "For a *small moment* have I forsaken thee." Thus they are limited sometimes to "a day," "an hour," "a moment," "a small moment." God fixes the limit of every trial; and, however long that limit may be, it is confined to the present time. "I reckon that the sufferings of *this present time* are not worthy to be compared with the glory that shall be revealed in us." Beloved, however severe the trial, it cannot be long; however heavy the burden, you have not far to carry it. We shall soon lay down our cross, and ascend to receive our crown. If our Father frown upon us now, he will smile again soon. "His anger endureth *but for a moment*, in his favour is life; weeping may endure *for a night*, but joy cometh in the morning." Thy present trouble is *but for a season*, and that season will soon close; therefore bear it patiently, prayerfully, and hopefully. Yield not to despondency, listen not to Satan; but hope in God, for thou shalt yet praise him, for the help of his countenance. The darkness of night will soon be chased away by the rosy light of morning; the limit of thy trouble will soon be reached; and then joy, everlasting joy, will be upon thy head, and all sorrow and sighing will flee away forever.

"Now the God of all grace, who hath called us unto his eternal glory by Jesus Christ, *after that ye have suffered a while*, make you perfect, establish, strengthen, and settle you."—1 Peter v. 10.

Christ's Family.—The Church is Christ's family. It ought, therefore, to be a very loving family. The members ought to have great tenderness for each other, and to feel a deep interest in each other's welfare.

How solicitous the members of an affectionate family are to promote each other's happiness, and to assist one another in the business of life. How solicitous should the members of Christ's family be to promote each other's happiness, and to assist one another in making progress in the divine life in laying up treasure in heaven.

If the true idea of the Church were realized by its members, what a power it would be on earth. —*S. S. Times.*

SUMMARY OF EVENTS.

UNITED STATES.—*Missouri.*—This State is still the field of an obstinate and doubtful struggle. On the 16th inst., Lexington, on the south bank of the Missouri river was attacked by Gen. Price, with a large army of rebels, estimated to number from 15,000 to 20,000. It was defended by Col. Mulligan who occupied a fortified position with a force of 3,500 men. The contest was renewed on the three following days with heavy loss of life on both sides, and terminated on the 20th in the surrender of the Federal forces, who were completely ex-

hausted with thirst and fatigue, the rebels having cut off their supply of water. A battle is reported to have occurred at Blue Mills in the western part of the State in which the rebels were defeated with a loss of from 200 to 300 killed and wounded. The Federal troops had about 100 men killed and wounded. Collisions had occurred at Booneville and Marrattstown, in both which the rebels were defeated. There are few armed rebels in that part of the State which lies north of the river. The Union men in North Missouri are organized and determined to preserve the peace if possible. Gen. M'Cullough with a well armed force of 18,000 men was reported to be advancing rapidly from the southwest in the direction of Jefferson City. He would probably unite his forces with those of Gen. Price. Gen. Fremont's administration of affairs does not give general satisfaction. Some of the Western papers complain heavily of the manner in which he has performed his duties. The perilous situation of affairs has induced Gov. Gamble to convene the State Convention. The members are invited to meet in St. Louis on the 10th proximo.

Kentucky.—The commanders of the rebel forces have refused to withdraw them from Kentucky until the Federal troops have left the State and the Union camps been broken up. The Legislature has called out the militia for the purpose of expelling the Confederate invaders, and has devolved the chief command upon Gen. Anderson. More troops from Indiana have entered the State. Some skirmishes between the rebels and the Union troops have occurred.

Virginia.—The rebel forces at Cheat Mountain have been attacked by Gen. Reynolds and driven from their position, with the loss of nearly 100 men killed. The rebel Generals, Lee, Floyd, and Wise, appear to have been foiled by the superior strategy of Rosecrans, who has not permitted them to get at any time far from the mountain barrier which separates Western Virginia from the rest of the State.

Southern Items.—The rebel fortifications at Ocracoke Inlet which were abandoned after the capture of Fort Hatteras, were recently visited by a company of U. S. troops for the purpose of effecting their destruction. The Federal troops sunk the cannon and burnt the magazine.

It is said that the rebels were assembled in force at Washington and Newbern, and that two thousand of them had landed on Roanoke Island with the intention of destroying the lighthouse and the dwellings of the Union men. A detachment of seven hundred men, accompanied by a naval force, were about to leave Hatteras Inlet to prevent this inroad.

It is reported that another naval expedition has sailed from Fortress Monroe and New York, its destination being unknown.

Walker, the Secretary of War of the "Southern Confederacy," has resigned in consequence of ill health. The post has been assigned to Gen. Bragg.

The banks of New Orleans have suspended specie payments. Treasury notes circulate as currency.

From various sources, apparently reliable, it would seem that the main rebel army now threatening Washington, numbers not less than 180,000 men. The Charleston Mercury says that 15,000 of the southern troops are now lying sick at Manassas, and that numbers were being sent by every train from the camp to the hospitals at Richmond. It attributes much of the sickness to bad and insufficient food. The Richmond Whig also contains a letter, in which a gloomy picture is given of the state of the army. The government of Jeff Davis is censured for incapacity and inefficiency. The writer says "somebody must tell the people the plain truth, or *we are ruined.* Freezing and starvation stare you in the face for next winter, and you call on the women and children to give up their blankets and bread for the soldiers. The women have supported the war so far. You couldn't be in the field to day but for their needles. You've had the Government for seven months, and you confess your inability by your daily ways, and still you speak of 'confidence.' It is waning hourly, I assure you, and unless the press speaks out plainly, and that soon, all is lost!"

The navigation of the Potomac has not yet been interfered with by the rebel batteries, but there is no doubt that such are being extensively erected along the river in the neighbourhood of Acquia creek.

Miscellaneous.—In Iowa it has been found necessary to resort to drafting for the army. The same step will also probably be soon taken in New York, only 7,500 men having volunteered for the last requisition of 25,000.

Gov. Curtin of Pennsylvania, has forbidden all enlistments in this State for regiments forming in other States. Hereafter all enlistments are to be subject to the control of the State authorities.

The corn crop of the United States in 1840, was estimated at 377,000,000 bushels; in 1850, 600,000,000; and in 1860, 900,000,000 bushels.

The census of Nova Scotia just completed, shows a population of 330,099, against 276,117 in 1851.

There were imported into New York in the first eight months of 1859, dry goods to the amount of $81,512,220, in 1860, during the same period, $71,533,210, and in 1861, only $18,949,502.

Great advance in Cotton.—"The mills of this city," says the Manchester, (N. H.) Mirror, "have a large quantity of cotton on hand which has advanced in price since it was bought, about $1,000,000. That owned by the Amoskeag Company would sell for $480,000 more than it cost; that owned by the Stark Mills, $350,000, and that owned by the Manchester Mills, $165,000. Sum total, $995,000. It would be a handsome profit enough if they would sell it, but they will not sell a single pound, though the advance of goods does not correspond at all with the advance on cotton."

New York.—Mortality last week 374.

Philadelphia.—Mortality last week 265.

California.—The San Francisco dates are to 9th mo. 11th. The returns for the State election were still incomplete, but there was no doubt that the Republican and Union candidates had been chosen by large majorities. Great numbers of emigrants from Texas were arriving in the southern part of the State. They report a terrible condition of affairs as existing in Texas. All the Union men were disarmed as soon as the rebellion broke out, and they are therefore powerless, and their lives and property at the mercy of lawless men. The overland immigration from Indiana, Illinois, Iowa, and other states was large the present season, being estimated at 25,000 or 30,000. There was also a large overland emigration to Oregon. At one point there were 2000 wagons travelling in a compact body. The whole region of country embraced between the Cascade and Rocky mountains, is, it is asserted, rich in gold.

The San Francisco markets were firm and healthy. The export trade was heavy, consisting of copper ore, quicksilver, wool, wheat, oats, flour, &c. A vessel which sailed on the 9th of Hong Kong, had a cargo of flour and wheat, 1000 flasks of quicksilver, and $592,000 in gold.

Railroad disaster.—On the night of the 17th instant, a train on the Ohio and Mississippi Railroad, containing a portion of a regiment of Illinois troops, while passing over a bridge near Huron, Ind., fell through, killing and wounding more than one hundred of the men.

Maryland.—In consequence of the arrest of nearly all the more active and noisy members with secession tendencies, the meeting of the Legislature at the appointed time was frustrated. It cannot again assemble unless called together by the Governor.

Fenians.—News from England to the 15th inst. The policy of the English government in sending troops to Canada, having been seriously questioned, the arrangements have been suspended for the present. The Liverpool cotton market continued to advance. Breadstuffs were active at a small advance. It is stated that Spain, in conjunction with France and England, are about to intervene in the affairs of Mexico, by sending troops from Cuba. At a meeting of theologians at Palermo, a resolution was adopted declaring that the temporal power of the Pope was incompatible with and contrary to the mission of the Catholic Church. The wheat harvest of France is believed to be deficient; importations of grain will be needed. The monthly returns of the Bank of France show an increase in specie of nine millions of francs. It is stated that the American minister at Brussels had visited Garabaldi at Caprea, to offer him a command in the U. S. army. His acceptance was uncertain.

RECEIPTS.

Received from J E., Pa., $2, vol 34, and for Eliz. Lowens and J. Lewis, $2 each, vol. 34; from M. Atwater, Agt., N. Y., for Wm. Brownell, $2, vol. 34, for L. H. Atwater, $4, vols. 34 and 35, for Abm. Deuel, H. Fuller, Josh. Haight, C. Haight, and Wm. Brachen, $2 each, vol. 35, and for M. A. Baldwin, Pa., $2, vol. 34.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

A Principal and Assistant Teachers are wanted for the Men's School, and a Principal and Assistants for the Women's School.

The schools will be opened on the 14th of the Tenth month at the usual place; they are held five evenings in the week. Apply to JOHN C. ALLEN, No. 321 N. Front, or 335 S. Fifth Street; WILLIAM EVANS, Ja., 252 S. Front Street, or SAMUEL ALLEN, 524 Pine Street.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding School at West-town, will meet in Philadelphia on Sixth day, the 4th of next month, at 7 o'clock, P. M. The committees on Instruction and Admissions, meet on the same day, the former at 4 o'clock, and the latter at 5 o'clock, P. M. The Visiting Committee attend the semi-annual examination of the Schools, commencing on Third day morning, and closing on Fifth day afternoon of the same week.

For the accommodation of the Visiting Committee, conveyances will be at the Street Road Station on the arrival of the 2 o'clock train on Second day the 30th inst.

JOEL EVANS, *Clerk.*

Ninth mo. 18th, 1861.

WEST-TOWN BOARDING SCHOOL.

The winter session of the School will commence on the 4th of the Eleventh month next. Parents and others intending to send children as pupils, will please make early application for their admission, to Dubre Knight, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 304 Arch St., Phila.

DIED, at his residence in Ledyard, Cayuga Co., N. Y., the 1st of Seventh mo. last, JOHN KING, in the 49th year of his age, a valued elder of Scipio Monthly Meeting. In early life he chose the Lord for his portion, taking up the cross in his daily walk, whereby he became a preacher of righteousness to those among whom his lot was cast. Having "set his affections on things above," he held terrestrial enjoyments in their proper estimation, possessing them as though he possessed them not; yet viewing them as the gifts of his heavenly Father, he could fully appreciate and relish the gifts and blessings of a beneficent Creator. Attached from heartfelt conviction to the principles of Friends, it was his desire that they might be preserved in their ancient purity, and for this purpose he devoted much of his time for the promotion of the cause of Truth. Meekness and humility were the clothing of his spirit, his words few and weighty, and being imbued with that charity which "thinketh no evil," he viewed the conduct of his fellow-beings in the most favourable light, scrupulously avoiding detraction himself, and giving no countenance to it in others. In the discipline of the church he endeavoured to act in meekness and lowliness, with a single eye to the honour of Truth. During his illness he communicated but little relative to himself, remarking to a friend that he wished not to express any thing, unless he felt authorized; yet the sweetness of his spirit and the serenity of his countenance afforded satisfactory evidence that all was peace within, replying to the question, "Is it perfect peace?" "I believe so." At another time he said, "I have nothing to boast of, I have endeavoured to do what I thought was right." His day's work having kept pace with the day, it is believed he was only waiting the summons of his blessed Master, and to him might justly be applied that portion of Scripture, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." A few hours before his departure, though his breathing was difficult, he distinctly expressed these words, "I have been very much favoured during this sickness, in not having suffered much acute pain, and I am very thankful for all the mercies bestowed upon me. And now I am entirely resigned to the will of the Most High, and my desire is that those who are left a little longer, may serve Him with full purpose of heart, that they may seek to know His will and do it above all other considerations. My desire is that you should be entirely resigned." His mind continued clear to the last, and he peacefully departed, leaving to his bereaved relatives and friends, the consoling assurance that his purified spirit had passed "to an inheritance incorruptible and undefiled, and that fadeth not away."

——, on the 15th of Fourth mo. last, LYDIA ENGLE, widow of Joseph Engle, in the 81st year of her age. Also, SUSANNA B. HAINES, widow of Thomas Haines, on the 14th of Eighth mo. last, in the 75th year of her age, both members of Evesham Monthly Meeting, N. J.

——, on the 21st of Seventh mo. last, after an illness of three weeks duration, in the 70th year of his age, CALEB FOWLER, a member of Plymouth Monthly and Particular Meeting, Washington County, Ohio. He was of an unassuming disposition and attached to the ancient doctrines of Friends.

——, on the 6th of Ninth mo., 1861, at the residence of her husband, Salkeld Larkin, Chichester, Delaware County, Penna., SARAH LARKIN, an esteemed elder and member of Concord Monthly Meeting, in the 83rd year of her age.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

Benjamin Ferris.

(Continued from page 25.)

Diary continued.—"I continued in this broad way until the Ninth month, 1760, in the 20th year of my age, when it pleased the Lord in infinite mercy, to visit and awaken me, discovering to me where I was, and how I had spent my precious time for that which was not bread. I was brought to lament my being so far behindhand with my day's work, and I cried to the Lord, who heard me, and renewed his visitation of love to my soul. I then gave up all to follow him and became as a weaned child. I sought him, and he was found of me, glory to his name! His mercy endureth forever; or I had been cut off from the land of the living. But he never leaves men until they leave him.

"I now saw the excellency of the glorious principle which we profess, and how far it transcends human reason, with all its boasted acquirements. Let the learned world say what they will in the praise of reason, I testify, it is utterly insufficient, though never so carefully improved and obeyed, to effect any thing toward our redemption; this I know by my own experience. Reason is a favour from God, and necessary for the transaction of worldly affairs, which is its province. I firmly believe that Infinite Wisdom hath excluded it from having part in the work of our soul's salvation, except as it is subject and subordinate to the influence of the Spirit of Truth,—the grace of God. Then it may subserve the purposes of the Lord as an external means, sanctified by him for his immediate use and service. My soul doth magnify the Lord in that he hath by the working of his own power, brought me off from any dependence on human reason, and that I have received ability to renounce any confidence or trust in any former works of my own, or moral righteousness.

"It now appears to me, that I must begin again, do my first works, and not build upon things I have formerly known; but that I must seek after the Lord, being earnestly concerned faithfully to follow him from day to day. Yea, I find a necessity to seek his face oftener than the morning, from a sense of my weakness and inability to keep my place, unless his everlasting arm is underneath. He is the strength of his dependent children, and blessed be his ever-glorious name, his arm is often made bare for my help. As I carefully wait upon him, he is found of me in every needful time. Many times hath he overshadowed my soul with the wing of his love, and renewed a feeling of thankfulness, which, through the help of his spirit, hath been offered in reverence and fear. He is worthy of all worship, honour and praise, now and forever, amen."

"I was now fully convinced of the necessity of a conformity to the plainness and simplicity that our ancient Friends were led into. Although I had been trained up in the plain, self-denying way, yet it required my understanding to be opened to see the reasonableness and necessity thereof, by the same divine principle which opened to our fathers. As I apprehended that I was favoured with a measure of this opening, I found a freedom, Eleventh month 3rd, 1760, to write as follows, as my testimony that amongst us, the present professors of the Truth, a humble conformity to plainness and and self-denial is still necessary, agreeable to the practice of our worthy primitive Friends, viz:—

"It appears to me that the law of the Almighty by which burnt offerings, sacrifices, circumcision and other rites were required of the Israelites, his peculiar people, was intended more to distinguish them from other nations, than from any great benefit they would prove towards furthering the sanctification of those who made use of them. Yet as they were of Divine institution, being faithfully performed under a sense of duty to him, their honest intention therein was accepted, and they received a recompense for obedience. When the honesty of intention was lost, these very observances became unacceptable, yea, an abomination to the Lord. Israel i. 11-14.

"Many things required of them, seemed to the view of a carnally minded reasoner, as unsuitable to be offered to a Holy, All-wise Being, and such as he could not delight in. Yet being of his appointment, his people were bound carefully to observe them. It certainly would not have been proper for finite creatures, with their limited comprehension, instead of rendering obedience, to have entered into an inquiry as to the reason why Infinite Wisdom should thus bid them. Their duty plainly was in honest faith to keep all his commandments, trusting to his mercy and justice for such a recompense for obedience, as he should see meet to bestow.

"It has pleased Almighty God in the riches of his love through Christ Jesus our Lord, to introduce a more glorious dispensation for the children of men,—even the Gospel, through which he put an end to the law, abolishing its rites and ceremonies. He has pointed out under it, with indisputable clearness, to those who would be his followers, that the way to salvation was by and under the cross. They must deny themselves of many things pleasant to the flesh, and practice others contrary to their own natural wills, which requirings to the unenlightened reason of the carnal man, appeared of as little moment towards the work of salvation, as the oblations offered under the law.

"The doctrine of our Saviour was so little consonant with the mode of worship and the religious observances under the law, that the wise and learned of that day, the self righteous Jews, Pharisees, and high professors, did not receive his doctrines, nevertheless there were those who did,—many of whom were illiterate, and added to these a remnant of the Gentiles also. Their new profession occasioned them no little reproach, with much persecution and suffering, from the then high professors of religion. Yet under all this the principles of Truth spread abundantly. About three hundred years after the introduction of the Christian religion, a great declension from its purity and simplicity took place amongst its professed followers,—great innovations crept in, many outward rites were introduced, many flesh-pleasing allowances were made. The discipline of the cross had by degrees been laid aside, and an almost total apostacy from the spirituality of the truth ensued.

"For twelve hundred years the way of salvation was much hidden and obscured, until God in unspeakable mercy, began gradually to enlighten the children of men to see the gross darkness and superstitions prevailing in christendom, and in the nominal Christian church. Many testimony bearers he raised up to declare against some of the grosser evils, of whom numbers sealed their testimonies with their blood. Persecution did not quench the zeal of those whose eyes were anointed to behold the degeneracy of the times and whose hearts were opened to crave better things. Through the faithfulness of such, a reformation was effected. So long as persecution endured, the reformation seemed progressive, yet when a time of tranquillity came, the reformed churches, so called, were contented to sit down at ease, although still under many of the shadowy observances which had been patched up and laid upon the nominal church in the night of apostacy. Thus the work of reformation was still incomplete.

"Once more the Almighty Father, in the counsel of his own will, caused the pure light of the everlasting Gospel to shine more clearly amongst men, whereby many of our worthy predecessors being illuminated, they were as faithfulness was abode in, led to see the inconsistency of the forms and shadows still retained by the reformed churches with the spiritual nature of the Gospel dispensation. Being brought to Christ Jesus, the substance and antitype, in whom the symbols and types of the law were fulfilled and ended,—they saw as to themselves primitive Christianity restored. As they proclaimed the Gospel of Christ in its ancient spirituality and beauty, thousands feeling the effectual working of the grace accompanying the word preached, were gathered to a saving knowledge of the Truth. These were enabled to lift up a standard for God and his Truth, against all false worship, unrighteousness of every sort, wars and oaths, and better still, to bear a constant unwavering testimony to the efficacy and preserving power of the Truth they upheld, by an unspotted conduct, holy conversation and habits, in unity with their profession, but differing from that of the world, whether professors of religion or not. Through obedience to the unfoldings of Truth, they were led into a strict, self-denying way, and into peculiarities which brought them no small suffering and

reproach, from the nominally religious as well as from the children of this world, who are ever enemies to the cross of Christ.

"It was no affectation of singularity which led them to a conduct and behaviour, repugnant to nature, and so opposed to carnal reason, which ever justifies us in our inclinations for fleshly ease and comfort, but it was obedience to the reproof of instruction, the discoveries of the light, grace and good spirit of the Lord Jesus Christ. The same Divine Light, as it is regarded and faithfully followed, still leads the humble, dedicated christian, into the same plain, narrow, self-denying way, under the cross. Although this path is foolishness to the natural mind, yet many can testify, that they have had and still continue to feel Divine acceptance in the faithful performance of these apparently small things.

"The Lord requires of us a testimony for his truth, in plainness of speech, apparel, address, furniture, and many other things, and we ought with all readiness to be obedient thereto, leaving the reason therefor, to his infinite, unsearchable wisdom. He hath doubtlessly a purpose therein, consistent with his attributes, though feeble-minded mortals, unless enabled through the instruction of his eternal spirit, cannot be able to comprehend it."

(To be continued.)

The Condition of Ireland was the subject of an address lately delivered before the Social Science Association at Dublin, by Judge Longfield, the chairman of the Social Economy Department. It was shown by reliable statistics that the progress of Ireland during the last quarter of a century in material prosperity has been both rapid and steady. Among other statements made in support of this opinion, the following are interesting:—The total area of Ireland is 20,000,000 of acres. Of these, in 1841, 13,464,301 acres were arable, 6,300,000 being waste. In 1860 the amount of arable land had increased to 15,400,000 acres, two millions or fourteen per cent. of the whole having been reclaimed during the intervening twenty years. In the same period, moreover, the total value of live stock in the Island increased in value from £21,105,808 to £33,839,899, or upwards of fifty per cent. The same progress is exhibited by investments in Government stock of Irish fund-holders, which had increased twenty-five per cent. during the ten years ending in 1860. Since 1851 eight hundred additional miles of railway have been constructed, while the traffic has grown in a much larger proportion than the mileage. The total amount of capital invested in Irish railways is now £19,000,000, the net receipts on which are equal to three and a half per cent. The public revenue at present derived from Ireland is greater by fifty per cent. than it was a decade ago, and seven-ninths of the population are now educated by the State in national schools.—*Ledger.*

Letter of John Barclay.

I can truly say, that with me often there has been no want of feeling and sympathy, when I have been but little drawn forth into expression, perhaps checked in myself from it, not that there are in the mind unpleasant reserves in such cases, but on the contrary, this course naturally leads to great plainness, undisguised simplicity, and honesty towards all. It is in my view of much importance, to endeavour to maintain entire the "uncorruptness," the genuineness, the unsophisticated artlessness, which is of the Truth. Every little habit, every compliance with custom in things that are thought indifferent, and which trenches upon these, endangers the tender principle of life, and indirectly, perhaps almost imperceptibly, lands us in bondage, impedes us in a straight forward, unaffected course of acting, thinking, and judging. Thus the mind and character become involved and prejudicially affected. The character of George Fox is as good an illustration as I can give, of what I desire in this respect for myself and for my friends. If I might venture to throw in a little counsel, who am sensible that I also am not above the need of it, most certainly I would say, in a very tender feeling with thee, under whatever occasion of disquietude, "Look not so much at them, as for the poor mind to be much taken up therewith; endeavour to look over them up to Him, who orders all things that concern us, and will not lay out any thing for us to pass through, but what is really needful for us. Do not let us dwell too much upon anything that happens to us; but let us simply seek to be conducted through the circumstances that attend us, and our allotted conflicts, with filial simplicity and submission, and in a cheerful surrender of our all into the hands of our tender Shepherd and Preserver, our Father, and our constant friend. When we reflect upon the low condition we are in, it is seen to be a great mercy that we are not left to ourselves, but are led about and instructed by many painful dispensations. And when we look at the trials of the faithful in all ages, bitter almost in proportion to their faithfulness, also at the sufferings of the church as well as of the Head of the Church, what are we, that we should be spared, or rather what are we that we should be honoured with them? How light are our grievances, how great are our privileges and mercies, how gently are we dealt with; we are as wayward children, that are ready to complain if aught be taken from us with which we might have injured ourselves. Ah! like as a father, or a mother pitieth her babe, so doth He, who watcheth over us for good!

Second month, 1836.

For "The Friend."

Musings and Memories.

ANIMAL INTELLIGENCE.

It is probable that man will never be able clearly to distinguish in the lower animals, where instinct ends, and memory, partial reasoning, and education commence, as guiding and directing influences. I remember that many years since, a Friend in this city passing along the streets, beheld two dogs in a quarrel; the larger dog had thrown his antagonist down, and was evidently preparing to inflict a severe punishment, when in an instant he relinquished his hold, ran toward a house with a double door, the upper half of which was open, leaped over the lower half into the entry and disappeared from sight. The friend was amazed at such an act of a dog in the moment of his victory, and he stopped and looked into the house, seeking for some clew to unravel the mystery. Being observed by one of the inhabitants, he frankly mentioned what he had seen, and his curiosity to know the "why and the wherefore." On this, he was invited into the back parlour or sitting room, where he saw the late conqueror busily engaged in rocking a cradle, in which was a sleeping child. The person who had invited him in, then briefly explained the matter. The child being put to sleep, it was the dog's business to rock the cradle and keep him so, but he was allowed to intermit the rocking when the child seemed to be sleeping soundly. On such occasions he would sometimes look out into the street for a little recreation, and on that particular time, he had seen a dog go by, who, because of some old affront, or some present dislike, he concluded to quarrel with. He had accordingly sprang over the door and was inflicting the chastisement intended, when the voice of his young charge from the cradle, recalled him to his duty. His love of contest, the sweetness of revenge, the favourable opportunity offered by his overthrown enemy under his feet, all were forgotten. He sprang back to his post.

A more delightful anecdote of a dog is narrated in the life of Patrick Titler. One of his brothers who resided at Aldourie, had an Isle of Skye terrier, named Cossack. The dog was very fond of the children of the family, and seemed to sympathize with them in their joys and in their troubles. One of them playing about one day fell on the gravel, and being hurt by the fall, commenced crying. This induced Cossack to endeavour to comfort the child by leaping around it and on it, and licking its face. These old means of giving pleasure to the little one failing to pacify it, he sought for some other source of amusement for it. Running to a Mountain Ash tree near by, he leaped up, seized a branch of red Rowan berries, broke it off, and carried it to the child.

Towards the close of the past spring, being in Chester county, where sheep shearing was in progress, an interesting incident occurred. The Friend at whose house I was, had a flock of sheep of which ten had carried bells. Two or three weeks before my visit, a ewe who was honoured with carrying one of the bells, was accidentally killed, leaving a couple of orphan lambs, some six or eight weeks old. These lambs took no notice of the other sheep whose bells were continually sounding around them, but on the afternoon of my visit, something induced the son of my host to take up the bell which had hung round the neck of their mother. As soon as they heard its tingle, the lambs were roused into activity, and they approached where it was in the hands of the young man, and evidently expected to find their long lost mother. They seemed to recognize the peculiar sound of that bell, and associated it with the guardian of their infancy.

Cows sometimes appear to become attached to the sound of the bell placed round their necks, if they do not feel some degree of pride connected with it. A recent female traveller of the name of Best, in her work entitled "Abroad: and How to Live there: A Narrative of three years' residence in Germany and Switzerland," mentions this anecdote as having been related to her by a pastor in Switzerland. "M. Penchaud told us that the finest toned bell is placed on the neck of the handsomest cow, and that one day a cow, having lost this ornament, became low spirited and dejected, refused her food, and the owner feared she would die. Day after day passed in this manner, until it was observed there was one particular part of the meadow she never quitted. Struck with the circumstance, the farmer went there, and in a rut discovered the treasure. No sooner did he fasten it round her neck, than her whole manner changed, her eye was no longer dull, she mingled with the herd, ate freely, and soon recovered her former beauty."

Memory in some animals is evidently very strong, yet how far it extends we probably shall never know. An anecdote I have recently met with, would seem to indicate that in the crow at least, it is not perfect. The dead body of some kind of an animal lying near a barn, some crows busily employed themselves in devouring it whenever no man was about that building. If they saw any person approach the barn they flew away from the carcase, and would not return to it, until they had seen that person leave it. Some young men desiring to shoot the crows, made many unavailing efforts to get into the barn unperceived, and remained at

times a long period in the place, in hopes the crows would forget they were there, but all was in vain. Reporting the case to their father, he said, "Crows can remember, but they can't count." He then advised that three of them should go to the barn together, and that after remaining there awhile, two should go away. They followed the plan, and on the two leaving, the crows immediately returned to their banquet, and a number of them fell victims to their inability to distinguish between two and three.

Gentleness and Meekness.—Gentleness is delicacy of action. It is a way of ease and tenderness in one's movements. It is the opposite of all that is rough, or hard, or coarse. It is a way of acting that does not irritate. It has nothing rude in it. It is not apt to provoke. It is not heedless or abrupt. It is nicety, thoughtfulness, kindness in acting. The gentle temper is the one that makes all its movements in fitness, easily, delicately.

Meekness is the same temper in reception. It is the quality that admits of being acted upon appropriately, delicately. So it becomes the accompanying complimentary grace of gentleness. One is active, the other passive. Gentleness is meekness in exertion; meekness is gentleness in its rest. The gentle spirit does not do any thing roughly; the meek spirit does not receive any thing so. Gentleness fits its hand to that which is to be touched; meekness fits itself to the hand that touches it. Gentleness is the smoothly running water; meekness is the green meadow that opens to let it flow. One does not irritate; the other is not irritated. One is not harsh in going; the other is not refractory in resisting. Gentleness gives but a soft blow, even at that which is rough; meekness takes the rough blow softly into itself. The dew drop gathers gently in its falling upon a rock; the still water closes meekly over the stone that drops upon it. Gentleness kisses the cheek of her enemy; meekness turns her own to his second stroke. Gentleness is tender to do; meekness is quiet to bear. Gentleness goes out softly to act; meekness retires silently to endure. Gentleness is like the morning in its coming, that wakes the earth lightly to its life with its sweetly shedding rays through the hours of dawn; meekness is the evening twilight, that steals away to hide her shadows in the lap of night.

They are beautiful alone, each by itself; but more beautiful together; when they are joined in perfect harmony, they make life's "evening and morning" one day.—*Christian Mirror.*

Conformity in Plainness without Conviction.—But some may object against this conformity, if it be without conviction. I answer, *there is no need of conviction in this case, it being no matter of conscience to have and wear fine and fashionable things, instead of plain;* it then results into matter of condescension to the advice and counsel of worthy elders, to which they are absolutely enjoined by Scripture, or to what purpose do the Scriptures repeatedly advise thereto? And our worthy, esteemed friend and brother Robert Barclay, largely proves by Scripture the conformity of church government or discipline to the mind of Christ, as well as the necessity of condescension and submission to elders, &c., and that the church of Christ has power to give a positive sentence, &c., relating to matters of conscience. To this treatise, namely, his "Anarchy of the Ranters," I refer my reader, believing it to be one of the most excellent works which treat of church government, that has been written since the apostles' days. However, let none mistake me in what I have said, as if I intended that those who are unruly or disorderly in their conversation in other respects, should be advised to outward conformity in plainness, while they remain so. No; these are to be dealt with another way, and if they cannot be reclaimed, I would rather choose they should go in their flaunting, fashionable dresses, and appear as they really are, by which they would not bring a greater reproach upon Truth and Friends.—*Joseph Fike.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOSHUA BROWN.

(Continued from page 29.)

In the evening of the 4th of the Seventh month 1778, "they were informed by the high sheriff that they were to be banished," and he wished to know whether they were willing to go to those in authority in Charleston. This brought a fresh trial upon them. Joshua says, "we were favoured to unite in judgment not to move in it ourselves, but that if we were commanded, [by those in authority,] we were willing to go there. We were not easy to do anything towards furthering our banishment." The sheriff had received orders to keep them close prisoners. Joshua says, these more severe commands "must have proceeded from some evil disposed person, who had complained to the president of the State Council against us, envying our privilege of going out. But we have cause to be thankful in that we are favoured with resignation to the Divine will." They were now prevented from holding meetings in the Court House, but efforts made by some Friends at Charleston, had succeeded in obtaining a writ of habeas corpus, on which they were to be taken to that city for a hearing. On the 11th of the month, in custody of Fields Purdue, one of the under sheriffs, and accompanied by their friend Benjamin Eaton, they rode to one of the plantations of the latter, where they were that night obliged to lie on the floor, there being no beds there. The next morning they rode to Robert Stark's, the high sheriff, and started with him to go into Charleston, but he not being met by a file of soldiers who were to be his official escort, they all returned to his house, where they were kindly entertained that night. On the 13th, they started without the sheriff, and lodged in the woods that night, during which there was a thunder storm, which although very severe near by, was not so where they were encamped. On the 14th, they rode forty-five miles to a tavern and lodged; —The next day rode to Orangeburg to breakfast, where they were met by William Pearson, a Friend from Bush river. That night they lodged at the house of one Johnson, having ridden thirty miles. The next day they rode into Charleston, and went to the house of Daniel and Thomas Latham, who received them hospitably, and took charge of them and their horses. Joshua felt concerned to have a meeting in Friends Meeting-house there, which was held at 4 o'clock that afternoon. In this he was concerned to press on those present the importance of seeking first the kingdom of God and his righteousness, rehearsing the promise to those so exercised, that all things necessary should be added. He also treated on baptism, and as usual on the necessity of a real change of heart. The sheriff, and Abraham Livingston, continental agent, went to the judge of the district, in hopes that he would release them, but he concluded that in their case he had no authority to interfere. The prisoners were then taken before the President of the council, who treated them very civilly, but told them they could not be discharged from imprisonment without being banished from the state. On the request, however, of the continental agent, the President discharged the sheriff of Ninety Six of any further care over them, and committed them to the custody of the agent.

They were brought before the council on the following Third-day, and from some of the members, suffered much insult for not removing their hats, which faithfulness of theirs to their Christian duty gave great offence. After a hearing they were dismissed, being directed to be at the house of the President, at 5 o'clock that evening, to hear the conclusion of the council concerning them. They went there accordingly, and found that although the President wished to set them at liberty, the council would not agree, and they were to be continued as prisoners, but the President was willing that they should go and remain with their Friends at Bush River, until discharged from custody.

Leaving Charleston on the 22nd, they finished a wearisome journey by reaching Bush river on the 25th, Joshua being obliged to leave his horse, which was taken sick by the way. At Bush River Meeting on the 26th, Joshua had to urge his favourite theme of reformation, and the necessity of witnessing the baptism of Christ to cleanse them, before they could become acceptable in the sight of him who is pure. He was brought under exercise in a prospect of a duty devolving upon him towards the families of the Friends of that meeting, and desiring the Friends to remain after the meeting for worship closed, he spread before them his prospect of visiting at least some of the families. This was united with, and in company with Enos Elliot, Mary Pearson and some other Friends these visits were paid to satisfaction, although part of the time Joshua was in great pain, his body being much bruised. His bodily infirmity occasioned them to move along slowly in the service, and at times to intermit the work for a day. He attended the meetings of Bush Creek as they came in course, sometimes setting an example of silence, and at other times exhorting to reformation, regeneration, freedom from sin, and exalting the universality of the love of God. Sometimes telling them that the stone which the very builders of an outside religion rejected, was Christ, the power of God and the wisdom of God. On the 11th of the Eighth month, they rode to the Long Cane settlement of Friends, where Joshua made his home at the house of his son Samuel Brown, who was living there. At a public meeting held there on the 13th, many neighbours attended, amongst whom were some Presbyterians of the most rigid sort. In this meeting Joshua says, "I had to set forth the plain path to the kingdom, through the operations and instructions of the Spirit of Truth in the inward parts, of the necessity of experiencing the new birth, through the effectual cleansing of the baptism of Christ, and of a knowing a deliverance from sin in this life." Some of those who had been present came to his son's, and dined with Joshua. One of them, William Cahoon, was very stiff and rigid in his views, and too full of talk and disputation to gather much good,—but a Patrick Cahoon, a member of the legislature of the state, was moderate, and he and Joshua had much conversation on religious matters, and their parting was very friendly. On the 14th, they rode to Richard Henderson's, thirty miles. Joshua says that Hannah Smith and Hannah Kelly accompanied him and companions in the visit to Friends' families in that neighbourhood, indeed "we were favoured together, so as to be glad we were there."

Being now near Ninety Six, they rode there and

paid a friendly visit to their late keepers at the prison, and then went on to the house of William O'Neal at Little River. After visiting the families of Friends at that settlement and attending a meeting there, they on the 18th rode to Pagors Creek, twenty-five miles. They were at two meetings at Pagors Creek beside visiting the families, and then proceeded towards Cane Creek; after attending a meeting in the latter place, and sitting with the Friends there, they returned to Bush River on the 28th. On the 29th, was held the Monthly Meeting at that place, in which he had good service, and on the meeting on the 30th, which was the first day of the week, he was much enlarged. His concern was that his hearers might be prepared for a future state of existence, and had to show them by the example of the rich man and Lazarus, what the sad end of living in earthly comforts, without the love of God ruling in the heart—must be in eternity; and what happiness a proper submission to our lot, if it be that of suffering and affliction, in humble acquiescence to the will of God, will assuredly bring us when the trials and sorrows of earth are over. The rich man died,—riotous feasts cannot retard the advance of death,—he died, and was buried, and in hell he awoke. The poor man died, and notwithstanding his despised earthly condition, he was carried by angels to his everlasting reward. Joshua then was led to open the way which under the blessed Gospel dispensation, our heavenly Father hath appointed, to restore his fallen creature man to a state of acceptance, and to prepare him for everlasting enjoyment with the saints in light. He pointed out the operations of the Holy Spirit in the heart, preparing for and perfecting the new birth, which was of absolute necessity for all to witness before they can enter into the kingdom of God. This work of the Spirit, being the baptism of the Holy Ghost, must not be confounded with water baptism, upon which no dependence for assistance in the work of salvation ought to be placed. He particularized the sprinkling of infants, called baptism by many, as a mere relic of the superstitions of the Church of Rome, a man-made invention, which had neither example nor precept to give force to it, in all the scriptures.

For several days after this Joshua was engaged writing an address to the assembly of the State, and letters to Friends and friendly people at Charleston. After this he was for some weeks busily engaged visiting families and attending meetings at Bush River, Cane Creek, Pagors Creek and Little River. He was informed on the 17th of the Ninth month that the petition he had sent to the Assembly had been rejected, because of some plain expressions in it concerning liberty of conscience. Joshua had quoted a saying of Oliver Cromwell in favour of toleration, which seemed to him pertinent and clear, and expressed the opinion that the downfall of the cause he espoused might have been permitted as a punishment, because of his allowing persecution, and his want of faithfulness to the good principles he professed. These remarks, which were intended to apply to those in authority in Carolina, who were pleading for their own liberty and rights, and yet were interfering with the conscientious scruples of others, gave them some offence.

Joshua still continued his labours of gospel love, although for some days after hearing of the rejection of their petition he was under some depression of mind. This continued until the 20th, when being at a meeting at Little River, he was much favoured by his Divine Master. In this meeting he had to open the case of Naaman the Syrian, and the simple means made use of in healing him of his leprosy. In commenting thereon he spoke of the simplicity of the appearance of Christ in the heart, when he works therein to cleanse us of the leprosy of sin. As in the days of old, Naaman could not be healed without obedience to the directions of the prophet, so in this day, man cannot witness the defilement of sin removed, and spiritual health restored, except as he is brought into a state of obedience to the Lord's requirings. He spoke of the soul cleansing, soul saving efficacy of Christ's baptism, and the insufficiency of that of water, to bring about inward purity, the necessity of which he strongly urged. In the love of the gospel he set forth the universality of the love of God through Christ Jesus, extended towards every soul whom he hath created during the days of their visitation, but from which, with the sufferings, death and perfect righteousness of Christ, they will derive no benefit, and have no resort to trust in, unless they have witnessed the Saviour's baptism which cleanseth the heart.

After a week of laborious service in family visiting, he was at Bush River meeting, on First-day the 27th, which was attended by many persons not members with Friends. He spoke of the case of the young man who came to the Saviour desiring to know what good thing he should do that he might inherit eternal life. This young man had kept the moral duties from his youth up, and in commenting on his case Joshua opened the necessity of knowing something more than the mere performance of these, which nevertheless were also obligatory. This opened the way for preaching the Lord Jesus Christ, his free gift of grace in the heart, the baptism of his spirit to regeneration, the universality of God's love to mankind, and many other comforting doctrines of the Gospel. At the close of this meeting, Joshua was favoured with much peace of mind, and his service in South Carolina appearing much ended, he received a returning certificate from the Monthly Meeting of Bush River to his Friends at home. So now he was ready to start homeward whenever the term of his open imprisonment should be over, yet whilst waiting he continued diligently to attend to the openings of duty, visiting the settlements of Friends, and fervently labouring therein. At a meeting at Bush River on First-day, the 4th of the Tenth month, he was led to dwell on the loss mankind experienced through the fall of Adam, and how the image of God then lost, was to be regained through the propitiatory sacrifice of Christ opening the way of restoration, and his spiritual appearance in the heart perfecting the holy change therein. There, in the New Covenant dispensation, his law is written, and there are the baptisms of the Lord Jesus Christ, which cleanseth, regenerates and restores not only that innocence which was lost in Adam, but gives spiritual sonship and maketh us heirs of His blessed kingdom of eternal glory. At subsequent meetings at the same place, he was much favoured in opening various branches of gospel truth. On the 22nd being at Bush River, he was informed that the Assembly of South Carolina had passed an act releasing him and companions from their bonds, but no official notice had been received.

(To be continued.)

Shrouds have no Pockets; for we brought nothing into this world, and surely we can carry nothing out. Grasp the gold we gather ever so tightly, there is no pocket in the grave-clothes we will wear, in which we can hide any treasure that will be of use to us when God takes away the soul. Foolish, then, it is to lay up treasures on the earth, when there is no currency here that is not worthless in that better country, whither we ought to be going.

The Ginseng Trade of Minnesota with China is much greater in amount and value than might be supposed. One shipment was made recently from St Paul to China, by the way of New York, of fifty tons of clarified ginseng, and it is said that the total annual shipments are not far from one hundred and fifty tons, which, at the present cash price of the article at the place of shipment, namely, fifty cents per pound, amounts to the round sum of one hundred and fifty thousand dollars. The root, which only costs our backwoodsmen the labour of digging it out of the ground where it grows wild and in great profusion, is used by the Chinese as a tonic, and whether it has any such virtue or not, the export of the article to the Celestial Empire serves to square the account of the people of Minnesota with China for tea. Thus it is that a little drug, springing up spontaneously in the deep recesses of our western forests, tends to unite, commercially, two antipodal people. Mysterious, indeed, but most beneficent, are the providences of nature. What is comparatively worthless on one side of the globe is an almost indispensable necessity or luxury on the other, and by these opposite wants and products of various regions mankind are brought together.—*Ledger.*

Dedication of the Heart in Youth to the Service of God.—Though sharp in reproof to those in general who trampled upon the testimony of truth, or lived in a carnal security, yet he greatly rejoiced to see the buddings forth of good desires in any of the youth, and was a tender nursing father to such. Strong and fervent were his desires that the youth amongst us, and particularly his own children and their off-spring, might dedicate their hearts fully to the service of God, that there might be a succession of faithful members in the church whereof Christ is the head, following the ancients in that self denying path which they had walked in, at times observing, that when Friends lived more retired and inward, the revelation of the spirit and divine help was witnessed in a larger degree: often desiring in his declining years, when his natural strength and faculties gradually decayed, that he might never survive the inward sense and feeling of that which is the life of the soul, also sorrowfully remarking, that some by grasping at the present visible enjoyments, had left large possessions to their families, but their table had become a snare, and to several there was left neither name nor memorial among us.—*Memorial of Samuel Watson*, 1762.

A Promise to the Victor.—"To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." Refreshing promise! The inward and outward life of the believer is a warfare. There is a contest to be maintained with indwelling sin, with an opposing world, and with its malignant prince. We are to fight the good fight of faith. But how joyful this assurance! how invigorating the foretaste to a saint, as, weary and wayworn, he approaches his end. "I feed on angels' food," said Rutherford. Was that the first time he had tasted it? No; it had been his nourishment, as it is every true Christian's. The children of God do from day to day taste the hidden manna of life while on earth, and are strengthened by it. Through everlasting ages its freshness will be found gladdening and vivifying. "To him that overcometh, will I give to eat of the tree of life that is in the midst of the Paradise of God." There never will the petition be heard, "Give us this day our daily bread," for "they shall hunger no more, neither thirst any more."—*A. C. Thompson.*

Selected.

GRATITUDE.

I thank thee, oh my God, who made
The earth so bright;
So full of beauty and of joy,
Splendor and light;
So many glorious things are here,
Noble and right!

I thank thee too that Thou hast made
Joy to abound.
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot on earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings,
So that we see, gleaming on high,
Diviner things!

I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much
To wish for more;
A yearning for a *deeper peace*,
Not known before.

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, altho' they seek,
A perfect rest;
Nor ever shall until they lean
On Jesus' breast!—*Proctor.*

Selected.

EVENING HYMN.

The shadows of the evening hours
Fall from the darkening sky;
Upon the fragrance of the flowers
The dews of evening lie:
Before thy throne, O Lord of heaven,
We kneel at close of day;
Look on thy children from on high,
And hear us while we pray.

The sorrows of thy servants, Lord,
Oh, do not thou despise;
But let the incense of our prayers
Before thy mercy rise;
The brightness of the coming night
Upon the darkness rolls:
With hopes of future glory chase
The shadows on our souls.

Slowly the rays of daylight fade;
So fade within our heart,
The hopes to earthly love and joy,
That one by one depart:
Slowly the bright stars, one by one,
Within the heavens shine;—
Give us, O Lord, fresh hopes in heaven,
And trust in things divine.

Let peace, O Lord, thy peace, O God,
Upon our souls descend;
From midnight fears and perils, thou
Our trembling hearts defend;
Give us a respite from our toil,
Calm and subdue our woes;
Through the long day we suffer, Lord,
Oh, give us now repose!

Coins of the New Testament.

BY JAMES ROSS SNOWDEN.

Director of the U. S. Mint, Philadelphia.

"And when he had agreed with the labourers for a penny a day, he sent them into his vineyard."—Matt. xx. 22.

A penny a day seems a small compensation for a labourer; but we have, in our previous article, shown that the coin in question was not the penny of the present day, but was a *denarius*, a silver coin, the intrinsic value of which was fifteen cents. This gives one a better idea of the value of labour at that time. And it shows that the good Samaritan was more liberal and generous than the usual reading of the text would indicate. Luke x. 35. He gave the poor man that fell among thieves two silver coins of the value of thirty cents. We have reason to believe that silver was at that period ten times as valuable as it is at present; in other words, thirty cents then would buy as much as three dollars would now. It thus appears that the Samaritan, besides the other valuable things, wine and oil, which he bestowed upon the injured man, gave the "host" money enough to pay the boarding of his guest for some time, perhaps for several weeks, because this interesting event happened in the hill country of Judea, between Jerusalem and Jericho, where the charges at the inn were probably quite moderate. Thus a liberal provision was made for the intervening time which would elapse before the benevolent man would return from Jerusalem. And in case he should be delayed in his return, he said to the inn-keeper, "Take care of this man, and whatsoever thou spendest more, when I come again I will repay thee." This generous and neighbourly conduct of the good Samaritan our Lord commends, with the injunction, "Go thou and do likewise." —v. 37.

The ointment with which Mary anointed our Saviour, is said to have been "very costly," John xii. 3, and "very precious," Mark xiv. 3. "Some had indignation within themselves, and murmured against her," because her ointment might have been sold for more than *three hundred pence* and the money given to the poor, Mark xiv. 4, 5. The propriety of saying that it was very costly, and very precious, appears very clearly when we ascertain that the price at which it was said it might have been sold, was equal to forty-five dollars of our own money.—Mary's offering was therefore a valuable one intrinsically; but much more so as she wrought a "good work, which is spoken of throughout the whole world as a memorial" of her love and devotion to the Saviour—v. 9.

Again, when the five thousand persons were miraculously fed, we are told that the disciples asked, "Shall we go and buy two hundred penny worth of bread, and give them to eat?"—Mark vi. 37. The present value of a penny is about two cents. It would seem to be very unreasonable to talk of feeding such a multitude with four hundred cents worth of bread. But when we know that two hundred pence were equal to thirty dollars of our money, we can readily understand how, with that sum, bread enough might have been purchased, not only to enable "every one of them to take a little"—John vi. 7; but if the proportionate value is considered, the money would have bought a loaf of bread for each one of the great multitude that were assembled. The great Master of the feast, however, preferred to feed them by his creative power, and thus the five barley loaves, and the two small fishes, were miraculously increased; "and they did all eat and were filled; and they took up twelve baskets of the fragments."—Mark vi. 42, 43.

It is difficult to determine with accuracy the relative value of money in different periods of the world. The pieces of the same denomination, coined at different times, greatly varied in weight and in fineness, or in the proportion of pure silver to the alloy of base metal used in the coinage. The denarius of Tiberius weighed about sixty grains, and contained about ninety per cent. of silver and ten per cent. of alloy, and was worth, as we have seen, about fifteen cents; but as the Roman Empire declined, the denarius was diminished in weight and fineness, until at length it fell to about the value of six cents. It was perhaps on the model of this reduced denarius that the English penny was established. The pound sterling, as originally constituted in England, and up to about A. D. 1300, was composed of *a troy pound weight of silver*. As there are 5760 grains in a troy pound sterling, and as a penny is the two hundred and fortieth part of a pound sterling, it will be seen that the penny of our English ancestors weighed twenty-four grains, from which comes the term "penny weight." At the present mint value of of silver, namely 121 cents per ounce—twenty-four grains, or one pennyweight, is worth six cents; but, as one pound troy of silver is now in England coined into three pounds and six shillings sterling, the weight of the penny would be only about seven grains. This being too small for a coin, the copper penny has been substituted for the silver penny. The Roman term is still preserved in the English account of pounds, shillings and pence; thus £ s. d. From these considerations it would appear that the translation of the word *denarius* into *penny* is legitimate and proper in one sense, although it gives an incorrect idea of the *value* of that ancient coin.

We have thus endeavoured to show that it is useful as well as interesting to learn something of the value of the *denarius*, inasmuch as it serves to render more clear several passages in the sacred writings.

It is an excellent thing to be true subjects of Christ's kingdom, baptized into his nature, and therein to abide. Great has been his mercy in visiting our souls with his blessed truth, and it highly behooves us to watch with all diligence. It is our duty to look to him daily; this comprehends all; here is our strength and safety, other stays or temporary help will fail and leave us destitute and inwardly lean.

That Holy Spirit, which was and is the ground of truth for ever, is a substantial operative principle, its directions are not imaginary, nor its doctrines loose and indeterminate, but it is life and light to its possessors, and causes them to inherit substance. It teaches access in heart to God, whose attributes cannot be defined fully, but experience teaches them, supplying the wants of the Lord's children, supporting their steps, and opening their understanding into those divine truths that are higher than human wisdom. Let this spirit be leaned on above all:—this will help us to stand upright, and walk steadily in the faith delivered to the saints. Retirement will be pleasant in meetings, and out of meetings; the inward feelings of the divine power to live and act to God's honour and our own preservation will be dear and precious to us, and He that delights to hear the language of his children will not be slack in the performance of his gracious promises.—*S. Fothergill.*

The language of the Spirit to the church of Ephesus.—Nevertheless, I have somewhat against thee, *because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. He that hath an ear, let him hear* what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.—Revelations ii. 4, 5, 7.

The language of humility, true watchfulness, and self-distrust, ever is, "I am nothing, Christ is all."

Manufactures of Philadelphia.

The following interesting statement appeared in a late number of the *North American*.

The Board of Trade has just published an authentic census of the manufactures of Philadelphia, the official census of 1860 in substance, since it was prepared according to the forms of that census, and the two have been mutually corrected, and rendered duplicates of each other on all important points. Nearly a year has been devoted by the Secretary of the Board in thoroughly completing and verifying the results now put forth, and they should therefore be entirely reliable. The preface to the publication says that

"The utmost pains have been taken to verify every return in detail, and to prepare every summary from accurate original details only. The summaries were computed with care, and no attempt was made to anticipate any portion of the aggregates, or to bring them up to any preconceived standard. They stand just as the final additions made them, no class having been estimated for; and where, as in some cases was necessary, a single establishment was estimated, care was taken to be below rather than above the probability."

An accurate statement of the extent of manufacturing industry of this city so prepared ought to develop its actual condition, and though this canvass related to the year ending June 1, 1860, and is therefore in excess of the production now going on, it is still no more than can be done in average years in future. We address ourselves to the statistics, therefore, as to facts finally put in a form on which the public may rely.

First, there are catalogued no less than four hundred classes of distinct manufactures conducted here, numbering, within the city limits, 6314 separate establishments, producing more than five hundred dollars worth each in value yearly. The average production of each establishment is $23,550, an average larger than would be supposed under the fact that all are conducted by individuals or firms, and none by incorporated companies. This number and proportion is stated to be exclusive of some eight hundred establishments of a kind usually reckoned in manufactures elsewhere, but only partially taken as such here—bakers, blacksmiths, butchers, carpenters, rectifiers, milliners, photographers, &c. The summary of this alphabetical list gives the following aggregates:

SUMMARY OF THE AGGREGATES.

	Establishments.	Capital.	Value of Raw Materials.	Males emp'd.	Females emp'd.	Products.
Philadelphia,	6314	$73,087,852	$72,333,905	69,938	29,009	$141,048,658
Vicinity of do.						
Cotton and w'n goods,	106	5,038,040	3,226,809	3,564	3,309	6,777,349
Iron,	34	3,044,610	1,663,093	2,490		3,888,151
Paper,	13	438,909	est. 250,000	153	78	641,160
	6467	$81,608,502	$77,473,677	75,555	32,396	152,355,318

Total number of persons employed, 107,951.
Total number of establishments, 6,467.
Average production of each person, $1,411 60.
Average production of each establishment, $23,558 88.

It is well known that a large circle of country adjacent to the city is occupied with manufacturing establishments, of which the whole business belongs to it as much as if they were actually within its limits, and for this reason, a part of them have been put in connection with the return from the city proper as a natural supplement. The aggregates are very large without this supplement, however. The number of workmen is, in fact, quite 70,000, and of workwomen, 30,000, within the city, a total of 100,000. Their labour, with the capital employed, earns to the city, exclusive of the value of the raw materials used, about seventy millions of dollars yearly. The proportion shown in the figures above is a little over fifty per cent. paid for raw materials, while the true proportion is undoubtedly less, and below fifty per cent. of the value of the goods made. The value reported for the finished goods, $141,000,000, thus establishes it that the increase given to values by our manufacturing processes exceeds $70,000,000 yearly, a sum really marvellous in its magnitude.

The exchangeable values of these manufactures with all other places is of course more than the sum just named, since probably not more than one-third of this value of raw material is paid away from us. A part of it is iron produced in the vicinity, and in many cases in establishments owned and conducted by residents here. A large part is yarns and cloths, also originally produced in a way not to require payment away from the city, and in many cases natural products are worked, costing nothing as raw material but the labour required to bring them to the spot of further manufacture. Deducting from these products of partial manufacture everything which can in any manner be twice counted in passing from one establishment to another, we may take at least thirty millions more as the commercial value of raw materials not paid for away from the city, making one hundred millions annually as the net receipt from all the world outside in exchange for the manufactures of this city. In the words of the Secretary's report, it is reasonable to say that

"The exchange which this export brings to Philadelphia is the main source of its wealth, the basis of its prosperity, and the assurance of its permanent growth."

Things worth forgetting.—It is humiliating to think how much there is in the common on-going of domestic and social life, which deserves nothing but to be for ever forgotten. Yet it is amazing how large a class repeat and perpetuate these very things. That is the vocation of gossips,—an order of society that perpetuates more mischief than all the combined plagues of Egypt together. You may have noticed how many speeches there are which become mischievous by being heard a second time; and what an army of both sexes see to it, that the repetition shall be had. Blessed is that man or woman that can let drop all the burrs and thistles, instead of picking them up, and fastening them to the next passenger! Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal-ridden world would get healed and tranquillized.—*Dr. Huntington.*

Christian influence.—In a life of a Christian lies the secret of all true Christian influence. It is the easiest thing in the world to talk about religion. But mere talk about religion is the poorest thing in the world. Every true Christian will, indeed, talk about the Saviour. Out of the abundance of the heart the mouth speaketh. And if the voice doth not speak of Christ, sure you may be the soul is not filled with Christ. Nevertheless, here, as elsewhere, the utterance of the lips is as nothing to the influence of the life. In the divine economy all grand forces are comparatively gentle and silent. The shallow rill, that is dry on the mountain side half of the year, brawls more noisily at times than you mighty river. The boy's sparkling rocket makes a louder demonstration in the night air than all God's starry constellations. And yet, in the silence of their sublime manifestations, how eloquently do these great forces of the universe bear witness for God.

And so it is of moral forces. The gentle movement of the "man out of whom the devils were departed," amid his wondering countrymen, did more to convince them of Christ's saving power than a thousand noisy utterances. And so it is with the convincing power of Christian life. T converted man is left in this world a witness f Jesus—a living illustration of the power and bles edness of a religious life. He is to the theolog truth of the Bible what practical experiments a technically of elements in analysis and synthes and exhibits, in illustration, free gases and ponde ous compounds; and as the botanist discours scientifically of the structure of plants, and tl function of their parts, and shows you his meanir by producing the petals of a lily, or a spike lavender—so it is with spiritual science, in tl hands of the Great Teacher. In the Bible tl graces of the Christian are described as in the epi tle—in Christian life they are illustrated as in "living epistle." And in this sense are we, mainl witnesses for Christ. As the Gadarenes saw tl demoniac was restored, so must the world see th the sinner is converted. He must speak for Chris as the flower and the star speak of God, in tl beauty and glory of their physical manifestation Without this abiding savour of a holy life, all els will prove but a mockery.—*Charles Wadsworth.*

My Peace I give unto You.—Every believer permitted to feel that his afflictions, equally wit his mercies, come from the hand of a loving Goo They form a part of the Divine plan of his life, an are all designed to draw him into closer union wit God here, and to minister to his final blessedne and glory in heaven. Nothing can happen to hi contrary to the Divine plan; and if, in time c trouble, he wait on God, he shall never fail to b comforted.

"I had before prayed with much uneasiness, wrote the German poet, Klopstock, of his feeling at the time of the decease of his amiable and be loved Christian wife; "I could now pray quit differently. I entreated perfect submission. M soul hung on God. I was refreshed. I was com forted and prepared for the stroke that was al ready near, nearer than I thought. I believe that she would yet live some hours; that was m only hope, and that, according to her wish ex pressed not long before I left her, I might one more be permitted to pray with her. But hov often are our thoughts not as God's thoughts. said soon after her death, 'She is not far fron me; we are both in the hand of the Almighty.'

"After some time I wished to see what I hac just before called my Meta. They prevented me

"The second night came the blessing of he death. Till then I had considered it only a trial The blessing of such a death in its full power cam on me. I passed above an hour in silent rapture Only once in my life did I ever feel any thing similar, when in my youth I thought myself dy ing; but the moments of my expected departur were then somewhat different. My soul was raised with gratitude and joy; but that sweet silence was not in it. The highest degree of peace with which I am acquainted was in my soul. This state be gan with my recollecting that her Accomplisher and my Advocate said, 'He who loveth father or mother more than me is not worthy of me.'

"It is impossible to describe all the blessings of that hour. I was never before with such certainty convinced of my salvation."

The experience of Klopstock affords a beautiful illustration of the sympathy of God with the believer in affliction. It is a common experience that the Christian is blessed with his highest spiritual joys in the time of trial. It was to the children of God in the fiery furnace that one like unto the Son of God appeared. It was to the bereaved sisters of Bethany, and to the sorrowing disciples

about to be bereft of his presence, that the Saviour spoke the most comforting words ever uttered on earth. It was when the disciples had gathered together in sadness and fear, closing the door to hide them from an adverse world, that the risen Redeemer came, and breathed on them the Holy Ghost. It was to the exiled evangelist at Patmos, grown old and feeble with sorrows, that were revealed the glorious vision of the Apocalypse.

"I will not leave you comfortless; I will come to you." Precious words! sweet consolation! Reader, in this cloudy and dark day, is it thine?

Lavender.—The following account of the cultivation of lavender in England will be interesting to our readers. The writer says:—"In this little island no less than about two hundred and seventy acres of its precious land is devoted to lavender farming. Each acre yields, say 6200 pounds of flowers, every one hundred pounds of flowers giving up by distillation about one pound of the otto of lavender; and thus we learn that there is an average production of 7000 pounds of lavender otto annually. It requires six ounces of this to make a gallon of lavender water, so that Britannia and her children—you know their names, Jamaica, Canada, Australia—together with a few visitors, America, Germany, and Russia, use, and take home with them the enormous quantity of 17,000 gallons of this favourite spirit. These lavender farms are situated in Surrey and in Herefordshire. The lavender, when in blossom, is resorted to by all the bees for miles around. The sound of their hum in such vast numbers is quite enchanting; nor do the butterflies neglect to visit so luxurious a feast, the taste of which appears to be particularly grateful to them. The bee's love for the lavender is so excessive, that at the harvest time they will follow it, even at a sacrifice of life, into the still!"

The Christian's Glory and Strength.—During her last illness she had to endure great bodily suffering, and at times depression of spirit, yet was at seasons much favoured, through the Lord's mercy, with the lifting up of the light of his blessed countenance, and uttered many comfortable and edifying expressions. It was a time of great civil commotion in the land, and she one day heard the sound of a drum passing, on which she remarked, "The Spirit of Christ is the Christian's glory and strength. It makes us humble, meek and wise, it is the teacher that cannot be removed, a guide into that righteous way, which, if lived in, would have kept off this impending storm. Oh, that they would even now, humbly seek to learn the Christian warfare, and be earnestly engaged to fight under the banner of Christ, to know their own heart's lusts totally subdued."—*Memoir of Sarah Morris.*

Deep baptisms followed by abounding consolations.—Oh! the deep baptisms the Lord's precious saints have to pass through! Oh! the bitter cup they have to drink of, as years revolve! and to be enabled to *continue* with Christ through all temptation or proving, is indeed that which sorely tries the faith, and exercises the patience; but it is not suffering *alone*, which Infinite Wisdom dispenses to his own; their consolations abound likewise; and I fully believe that the truly dedicated, lowly followers of the crucified Immanuel, would not barter their privileges, and peace, and rest in the soul's Beloved, for all the ease, the fleshly indulgence, the transient joy and gratification of such as seek their "good things" in this life, too regardless of pursuing the "one thing needful."—*Sarah Lynes*] *Grubb.*

The Poor Shoemaker.—In an upper street of New York city, there lives a certain poor shoemaker whom it would do any one's heart good to see. The man and his wife have five children, and not every day in the week are three meals forthcoming for all these little mouths. Want has brought these people just next door to wretchedness, and yet they are not wretched. A casual visitor would never suppose that their cupboard was bare, and even an old friend, if he did not ask questions, would not be much wiser about it.

It takes a good deal of love to gild the bitter pill of poverty, but there is a good deal of love here. There are cheery words in plenty, though the loaf be scanty, and merriment may be heard among the children as they munch their unbuttered crusts.

Now in these hard times, when many people can't buy new shoes, and poor folks wear theirs without mending, our good man sometimes leaves his bench and turns pedler. Away he starts of a morning with his little basket of homely wares, (and often with tears in his eyes, for he leaves his children hungry,) and patiently going from house to house of his poor neighbourhood, endeavours to entrap a purchaser. In all these commercial rambles his sharp knife bears him company, and woe betide the stray boot or shoe he may meet, having any morsel of wearable upper or sole. A notable quick eye has our shoemaker for a bit of good leather. Rip goes his blade round the sole or through the leg, and pop go the good bits into his pocket. Next rainy day or long evening these come out again, to be inspected and remustered into service.

With pockets always growing heavier, and basket not always growing lighter—for the pennies to spend for matches or shoestrings come slowly in these days—up and down the stairs he goes of tenant house and basement, and if in a morning's climbing he effects small trades to the amount of a "quarter," he counts that doing business on a princely scale.

If in his walks he lights upon two whole big shoes, be they never so old he calls these a prize. Now and then he encounters a couple of these ancient wanderers resting by the way-side, thinking perhaps that their earthly race is run. All in their age and weakness he captures them, and, like many a cotemporary, they are impressed into the service of the rising generation. Down they go into the great pocket, and so home with him, up his narrow stairs, and into his little room. And when with the light of next morning they step forth into the world again, no one could guess that these were the two old travellers who went up the stairs last night.

The rejuvenating process has gone on while the world round them slept. In the light of our shoemaker's sputtering candle, and by dint of much hammering, turning, and polishing, he every moment looking more worn out, and they every moment looking fresher and newer—at last they are made ready. To all seeming, they come forth a couple of sturdy youth, ready for much service. Hitherto it has been their mission to attend the footsteps of age and discretion; now, their future duty will lie in the devious paths of childhood. To think that they should ever go hop, skip, and jump! Off they are hurried by their sleepless and breakfastless master. The arm which carries them is bony and spare, and there are peepholes in the coat-sleeve; but his heart is light, for he has the hope of a sale before him. Thirty cents for the little shoes, and he will come home rich, and get a big breakfast for his family.

So he goes, half cobbler half pedler, with his two trades eking out a slender living for his dear ones, never, no matter what ill success may attend him, coming home vexed or unhappy. Would that everybody who is downhearted in these sad times could have a glimpse of our cheery, hopeful shoemaker.—*Sunday-School Times.*

Divine Sympathy.

"In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."—Isaiah lxiii. 9.

How sweet is sympathy! Yet human sympathy is very often feeble: it may soothe, but cannot help. The kind visit, the loving word, are at times precious; but they reach not our ease, they bring us no permanent relief. Love is often without power to assist the beloved object. Not so when God loveth, for then the loving heart moves an omnipotent arm and opens infinite resources. But there is something astounding in the thought, that in the afflictions of a worm—a sinful worm—our dear Redeemer should be afflicted. Yet such is the testimony of Holy Scripture. What an expression of love is that! "They put away the strange gods from among them, and served the Lord; and *his soul was grieved for the misery of Israel.*" What exquisite tenderness is manifested when the God of the universe declares, "*He that toucheth you toucheth the apple of his eye!*" Tried fellow-traveller, when thy road is rough, when thy strength is small, when thy heart is pained, when thy sighs are heavy, God sympathizes with thee. His eye sees, his ear hears, and his heart feels; for "like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." Believe this, and be sad if thou canst. Believe this, and complain if thou darest. Believe this rather, and go on thy way rejoicing. What canst thou desire more? God thy Father! God, as a father, pitying thee—pitying thee, as his beloved child! The sympathy of God should be thy solace, thy comfort, and thy joy.

"For we have not an high-priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

Commercial value of Insects.—Who thinks of it? And yet, in the economy of nature, of what immense importance they are in all seasons, every naturalist knows, while in commerce the amount derived from them is astounding. We have no figures to produce in regard to our own trade, for our statistics do not yet reach that state of perfection which will admit of it; but Great Britain pays annually $1,000,000 for the dried carcasses of that tiny insect known as the cochineal; while another, also peculiar to India, gum shellac, or rather its production, is scarcely less valuable. More than 1,500,000 human beings derive their sole support from the culture and manufacture of the fibres spun by the silk-worm, of which the annual circulating medium is said to be $200,000,000. In England alone, to say nothing of the other parts of Europe, $500,000 are spent every year in the purchase of foreign honey, while the value of that which is native is not mentioned; and all this is the work of the bee; but this makes no mention of 10,000 pounds of wax imported every year. Besides all this, there are the gall nuts, used for dyeing and making ink; the cantharides, or Spanish fly, used in medicine. In fact, many an insect is contributing in some way, directly or indirectly, in swelling the amount of our commercial profits. Even those which, in some cases, prove a plague and become destructive, have their place in the economy of nature, and prevent worse.—*Late Paper.*

Then will all see the God who made them.—The earth can never enjoy her sabbaths again, till the righteousness of faith is established in it; and nothing short thereof can produce peace on earth and good will to men; this the Lord hath made us witnesses of in our day. And that the glory and beauty of true Christianity can never be restored to the nations and kingdoms of the world, so much now lost and decayed, till they be turned to, and live the life of righteousness and holiness; then they will all see the God who made them. This was the beauty of the ancient gospel Christians who were baptized into the death of Christ, and so were made partakers of his resurrection This is the baptism that now saves all the true followers of the Lamb, in the strait way of self-denial. Here the unclean cannot walk, nor the defiled enter; it is only open and easy to the redeemed, whose garments are washed in the blood of the Lamb, being come through many and great tribulations.—*Ambrose Rigge.*

Profitable advice to Youth.—She gave good exhortation to her sisters, and left some things as a charge to be remembered by them, as that they might be careful what company they kept, and to avoid all such as are light and airy, which draws the mind further from God; but rather to choose the company of such who are religious; and also to avoid the reading of all vain and unprofitable books, which tend to corrupt the minds of youth. She charged them to read the holy Scripture, and such books as promote godliness; and desired they would be watchful against sleeping in religious meetings, and set forth the evil of it, as also of singing of songs, and warned them against it, and further added, that she hoped they would remember her words when she was gone. Speaking of the visitation of God to her very early, she said, "I heard his call before I knew what it was."—*A Memorial of Sarah Marriott, in her 18th year.* 1732.

A Character Unspotted.—Money is a good thing, especially in hard times, but there is something a thousand fold more valuable. It is character—the consciousness of a pure and honorable life. This it should be a man's first aim to preserve at any cost. In such times of commercial distress, while some are proved and found wanting, others come forth tried as by fire. Here and there one comes out of the furnace far more of a man than before. Amid the wreck of his fortune he stands erect—a noble specimen of true manhood. We have occasionally witnessed an example of courage in such a crisis, of moral intrepidity, that deserved all honour. Let it be the aim of every business man, above all things else, to keep this purity unstained. This is his best possession—this is a capital which can never be taken from him—this is the richest inheritance which he can leave to his children.—*Evangelist.*

SUMMARY OF EVENTS.

UNITED STATES.—*Affairs in Virginia.*—The whole line of the rebel army immediately in front of Washington has fallen back. Munson's and Upton's Hills, and Falls Church have been abandoned, and are now occupied by the Federal troops. The advance of Gen. Smith's force from the Chain Bridge to Falls Church was attended with a serious disaster. During the darkness of the night, a Philadelphia regiment, mistaking three other regiments for a body of the rebels opened fire upon them, killing and wounding a considerable number. A large rebel force has been concentrated at the mouth of the Accoquan river, twenty miles below Alexandria. Incursions have been made some distance into Virginia, from the Federal army on the Potomac, to obtain forage, and observe the position of the rebels. Such of them as were discovered retreated on the approach of the Union troops. A rebel force of 1400 men having taken possession of Romney in Western Virginia, were attacked on the 24th ult. by some of the Federal troops, who routed them with the loss of 35 men killed and a number more wounded. The rebels retreated to the mountains.

Kentucky.—The number of U. S. troops in Paducah is about 7,000. A floating bridge is there thrown across the Ohio river. More troops from the north were entering the State and taking possession of such points as it seemed important to hold. Both Houses of the Legislature have passed a bill calling 40,000 volunteers into service from one to three years. Notwithstanding the prevailing Union sentiment of the State, thousands of Kentuckians were taking up arms for the rebel cause. Gen. Buckner was at Bowling Green with 10,000 rebel troops, and Columbus is held by a strong force. A number of skirmishes between the contending parties had taken place.

Missouri.—The rebel army at Lexington under Gen. Price has been reinforced, and is reported to number 40,000 men. The rebels have ravaged the country for a circuit of twenty miles around Lexington, stripping fields, dwellings and barns, in order to provide themselves with provisions and the necessaries of life. A few members of the old legislature had assembled in the town and passed an ordinance of secession. The Federal troops captured at Lexington have been set at liberty on the condition that they shall not again take up arms against the Confederates. An engagement took place at Springfield on the 21st inst., in which a body of rebels were defeated and 100 captured. The loss on both sides was severe. A large number of Federal troops had been sent up the Missouri towards Jefferson city, at which point Gen. Fremont was preparing the means for retaking Lexington. Nearly all the Illinois papers support President Lincoln in his modification of Fremont's proclamation. The troubles in Missouri are understood to occasion much uneasiness to the Administration, with serious doubts of Fremont's ability for the very difficult and arduous post he occupies. It is, however, supposed that no change can be safely made in the present critical state of affairs. In a letter, written on the 26th, Gen. Fremont complains of the bitter attacks upon him, and acknowledges some of the great difficulties and disadvantages under which the defence of Missouri has to be carried on. The rebels, he states, have no posts to garrison and no lines of transportation to guard, and can therefore turn their whole force at will to any point, while the whole line from Leavenworth to Paducah has to be protected by Federal troops.

Southern Items.—It is reported that the blockading squadron have taken Mississippi city, thus cutting off communication between New Orleans and Mobile. They have also taken some important points on the Texan coast. The privateer Judith lying under the guns of the Pensacola Navy Yard, was recently cut out and destroyed by a boat expedition from the U. S. frigate Colorado.

Men for the Army.—The government has satisfactory assurances that there will be as many volunteers tendered as will be needed, without resorting to drafting, and has, therefore, refused to sanction the latter process for filling the ranks of the army.

The Expenditures.—About $1,200,000, are now paid out daily by the Secretary of the Treasury.

The Loan.—The banks of Boston, New York and Philadelphia have agreed to take another $50,000,000 on the same terms as the first. The subscriptions by the people to the loan, in all parts of the country, amounted at the close of last week to about $20,000,000.

A difference of opinion has arisen in regard to the intent of the recent act of Congress relating to the Sub-Treasury. When that act was passed it was believed that it amounted in fact to the abolition of the Sub-Treasury for the time being, and that henceforth, or during the war, the government would keep its account with such solvent banks as lent it money. In effect, however, there has been no change in the system. The Sub-Treasury balance has swelled from $4,000,000 to $13,000,000 in the course of six weeks, at the expense of the banks.

New York.—Mortality last week, 347.

Philadelphia.—Mortality last week, 219.

The Political Prisoners.—Ross Winans, of Baltimore, and several other prominent individuals, have made formal declarations of their loyalty to the United States and been released from confinement. A large number remain at Fort Lafayette.

Kansas.—The acting Governor and Commander-in-Chief has issued an order, requiring every man in the State between the ages of 18 and 45 capable of bearing arms, to immediately enrol himself in some military company, and each company is ordered to hold itself in readiness for immediate marching orders. The refusal to obey this order will be taken as evidence of disloyalty.

The Grain Markets.—The following were the quotations on the 30th ult. *New York.*—Sales of 240,000 bushels wheat, at $1.18 a $1.20, for Chicago Spring; $1.20 a $1.32, for Red Western, and $1.30 a $1.45, for white Kentucky. Oats, 34 a 35½; mixed corn, 51 a 53 western yellow 54 a 55½. *Philadelphia.*—Red wheat, $1.23 a $1.26; white, $1.31 a $1.38. Oats, 30 a 31, for new, and 31 a 34 for old, prime yellow corn, 54½ a 56.

India.—By the overland mail, via London, most distressing advices from Northern India have been received. That terrible scourge, the Asiatic cholera, had again broken out, and carried off a large number of its victims. In one place sixteen were attacked in the morning, and of that number only one was alive in the evening of the same day. The physicians account for the present appearance of the cholera in the failure of the summer crops, having been cut off by the heavy rains, and the famine which had prevailed for some months. The rains came earlier than usual, and they were so long and so heavy as to cause a deluge which overflowed the entire country, and caused the loss of many lives and a vast amount of property.

Cuba.—The present government of Cuba appears disposed to enforce the laws against the African slave trade A recent letter from Cuba says that two cargoes had just been seized by the Spanish Government, and the same fate will fall to two other cargoes daily expected Parties engaged in the traffic say it is no longer a paying business, and will have to be abandoned on account of the increased expense and heavy risks attending it.

RECEIPTS.

Received from John Fawcett, Agt., O., for S. Hole R. B. Fawcett, T. Mourlan, and Dl. Parry, $2 each, vol 34; for Isaac Bonsall, $2, vol. 33; for Jos. Lynch, $4 vols. 34 and 35; for David Whinery, $5, to 52, vol. 34 from Susannah Marriott, N. Y., $2, vol. 35; from H Exton, N. J., $2, vol. 35; from Henry Knowles, Agt. N. Y., for H. A. Knowles, Abm. A. Knowles, Robt Knowles, J. J. Peckham and Dl. Peckham, $2 each, vol 35.

MARRIED, on the 25th ultimo, at Friends Meeting house, Sadsbury, Lancaster Co., Pa., JOSEPH J. HOPKINS, of Baltimore, Md., to MARY BRINTON, daughter of William Brinton of the former place.

DIED, in this city, on the 16th inst., at the residence of her son-in-law, Isaac C. Stokes, PHEBE PERCIVAL relict of the late Benjamin Percival, and member of the Monthly Meeting of Friends of Philadelphia for the Northern District, in the 75th year of her age. Of this dear Friend, it may perhaps be safely said, she lived without malice, and without guile. Having learned early in life in whom to trust, she experienced in Saviour a refuge from the tribulations of life, a support in protracted suffering, and the foundation of hope as an anchor of the soul, both sure and steadfast unto the end.

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For "The Friend."

Benjamin Ferris.

(Continued from page 34.)

Diary.—"12th month 13th, 1760. Often of late I have been ready to doubt whether I was in the right way, feeling such great poverty and leanness of spirit. Being earnestly solicitous that the Lord might give me an evidence of his favour, I seemed thus answered, 'Follow on to know the Lord, and in his appointed time, thou shalt witness his favour and approbation.' I was thus encouraged, and endeavouring to be still and possess my soul in watchful fear. As I was sitting by the fireside, with my mind retired and waiting upon Him, he was graciously pleased to overshadow me with the wing of his love, and to cause me reverently to worship and to praise him, who is worthy forever. I was then enabled to covenant that I would make a sacrifice of the residue of my days to his service, submitting myself to his all wise disposal. He is everlastingly worthy of the service of men and angels! His life-giving presence is more precious than all sublunary joys. His love is better than wine."

On the day of the above entry in his diary, he wrote thus to his friend, H. Bunting.

"Dear Friend.—Since I saw thee last at Burlington, I have often thought of thee, and not without warmly well-wishing thy progress in the way to peace. I hope the freedom I now use will not be taken amiss, since I have no motive therein, but sincere love to thee, and desire for thy present and future welfare. Mayest thou go forward, keeping thy rank in righteousness in the little army our God is raising, devoted to his service, engaged to contend for the honour of his great name and for the good of his church. Yes, he is at work in the hearts of many, persuading them to enlist in his service. Blessed be his name! he hath prevailed on sons and daughters, and as they are faithful and obedient to him, he will make them assigns to his praise. Dear friend, I believe the merciful call of the Lord has been extended to thee, and that through the powerful operation of his Holy Spirit, a willingness was wrought in thee to run the way of his commandments. Thou hast measurably known, I believe, a redemption from attachments to terrestrial things, and hast found the ways of the Lord to be pleasantness and his paths peace. Thou hast likewise been taught that there can be no advancement therein, without partaking of that Divine Bread which can alone nourish, satisfy and strengthen our souls, enabling us to go forward rejoicing in his fear. Notwithstanding these happy attainments, I fear thou hast set down, too much contenting thyself with the remembrance of former experience of good, and art not enough in earnest to follow on to know the Lord, and to experience the renewings of his life-giving presence from day to day. Without this constant care and engagement of soul, there can be no growth nor progress in the truth. The remembrance of former spiritual enjoyments, can no more nourish or support the inward man, than the remembrance of partaking food formerly can satiate our present appetites.

"My heart is engaged that thou mayest no longer content thyself with that which is not bread, but seeking to the Lord for substantial food, thou mayest be strengthened thereby rightly to grow up before him. I believe he is yet near thee,—I think I feel his good will is yet toward thee, and that his precious arm, heretofore extended for thy help, is now ready to be revealed for thee, if thou turnest to him with full purpose of heart to serve him faithfully.

"Dear friend, I need not multiply words, yet I could not well omit writing this much. I desire thou mayest accept it as a testimony of love, which desires the welfare of every branch of our heavenly Father's family. The united endeavours of all which, seem as needful now for the maintainance of the cause and testimony of Truth, as ever. That cause I believe will yet spread, if the visited of the Lord come up in faithfulness unto him. Then many will be made standard bearers thereof, and that thou mayest be one, is the desire of thy well-wishing friend, Benjamin Ferris, who hath in measure witnessed the sorrowful disadvantage of neglecting to renew acquaintance with the Lord from day to day."

Diary—"12th month, 22nd. I have for several days past been exceedingly poor and empty. Although ready to conclude at times I am not yet in the way to peace, yet there has been a living cry raised in me to the Lord, that I may be enabled to follow him, in that way and after that manner, he, in his infinite Wisdom, may point out for me. I may now say, that though often destitute, I feel his regard is yet to his little ones, who have no strength of their own, nor any comfort, or resting place but in him. Oh! that I may be preserved in a daily concern to follow him and obey all his requirings. For I feel that he is worthy of all service, obedience and reverent worship for ever!

"I desire I may stand in his counsel and move in his awful fear. Then if in his wisdom, he should put me forth in any service in his family, it may be performed to his honour. It is my cry that he may lay his hand on every bud, that is not of his own engrafting, and nip it before it bringeth forth its unsavory fruit. That restrained by his power I may neither say nor do anything, even though it appear to be for his name and Truth, which is not by the immediate dictates and puttings forth of his own spirit. Thus alone can our actions and sayings be sanctified and made of use in his church and family.

"Twelfth month, 23rd. My father and I went to Marcus Hook to see our Friend George Mason, remembark for England, together with Ann Moor who is going on a religious visit to Europe.

"24th. We had a sitting with them in an inn, and we were comforted in the Lord. About the eleventh hour, they went on board [the ship], and we took leave of them and returned.

"1761, 2nd month 12th. I have of late had deeply proving exercises to wade through. My poverty was great; I have often felt destitute of comfort, and ready to conclude I was not in the right path, or I should have had more refreshing seasons than had fallen to my lot. Although thus fed with the bread of adversity and oftentimes with little hope that I should ever attain to rest, yet at seasons a degree of faith has been given me, that through all these trials dispensed I should be supported. I have been almost afraid to rest on this assurance, lest it should not be rightly given me from above, for the engagement of my mind is, that I may never build on any thing, but Christ Jesus, the Rock of ages, the foundation of the righteous in all generations.

"In the feeling of my weakness, I have often been afraid to go from home, even about my necessary business, lest I should not keep my proper place, but by unguarded words, or improper conduct, hurt the cause of Truth, and injure my own state. The precious testimony of Truth ought to be maintained by us in all our conduct and conversation amongst men,—this should be written as it were on the lintels and door posts of our houses; they should be exemplified in all our words and actions, so that in every thing we may demonstrate to observers whose followers we are. If this was truly our care, I believe we should experience our goings out and our comings in, to be ordered and established by unerring wisdom."

(To be continued.)

Foolish Thoughts.—We are apt to believe in Providence, so long as we have our own way; but if things go awry, then we think, if there is a God, he is in heaven and not on earth. The cricket in the spring builds his little house in the meadow, and chirps for joy, because all is going so well with him. But when he hears the sound of the plow, a few furrows off, and the thunder of the oxen's tread, the skies begin to look dark, and his heart fails him.—The plow comes crunching along, and turns his dwelling bottom side up, and as he is rolling over and over, without a home, his heart says, "Oh, the foundations of the world are destroyed, and everything is going to ruin!" But the husbandman, who walks behind his plow, singing and whistling as he goes, does he think the foundations of the world are breaking up? Why, he does not so much as know there was any house or cricket there. He thinks of the harvest that is to follow the track of the plow; and the cricket, too, if he will but wait, will find many blades of grass where there was but one before. We are like the crickets. If anything happens to overthrow *our* plans, we think all gone to ruin.

For "The Friend."

Musings and Memories.

RICH IN FAITH.

It often happens that the poor in this world's goods, are rich in faith, and those without earthly inheritance, are heirs of the kingdom of grace and of glory. The illiterate as to human knowledge, are sometimes learned in the school of Christ, and those very poorly clad as to outward attire, are found inwardly adorned with spiritual graces, whose jewels are far more precious than ever shone in earthly diadem.

Heber tells us that on a certain occasion, he, with a friend, paid a visit to the inmates of a country almshouse. Among the tenants they found an aged man, very deaf, and one of whose legs was so shaken with the palsy that the wooden shoe on its foot kept a constant pattering on the brick floor. Although rendered nearly helpless by his various infirmities of the body, they found him sound in mind, cheerful in disposition, and in the present feeling of the Saviour's love, and heartfelt faith in its eternal endurance, he was very happy, under all his privations. His name was Wisby. When the visitors enquired of him what he was doing, he sweetly answered, "Waiting." To the question, what he waited for? He replied, "For the appearing of my Lord," adding, "I expect great things. He has promised a crown of righteousness to all that love his appearing." When asked the foundation of his hope, he pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom, also, we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Heber, in moralizing on the condition of mind in which they found this poor invalid, says, "although we may possess untold wealth, yet if we are not the possessors of the faith which made Wisby happy, we are poor. With that faith, being rich toward God, we would count it all joy, even though we were as poor as Lazarus or Wisby, in worldly possessions. Our heavenly inheritance is as sure as the promise of Him who cannot lie, yea, as transcendently glorious as a throne, a crown, and eternal happiness can make it." He concludes, "better have Wisby's hope, than Victoria's sceptre, Lazarus' rags than Dives' purple. Better is poverty with piety, than riches with perdition."

Another religious writer relates, that he on one occasion, more than twenty years since, received a lesson from a poor man, a suffering invalid, yet one rich in faith and patience, and abundantly supported by the love of God, which had been a lesson to him ever since. The man had been a common labourer, and now in his age, was so afflicted with peculiar infirmities, that he was confined to his chair, being unable to lie down night or day. He had, through the mercy of God in Christ Jesus, in the days of his health, been favoured to witness the washing of regeneration and the renewing of the Holy Ghost, and being thereby made a child of God and an heir of his kingdom, he now felt him as a loving Father, dealing with him as with a beloved child, and administering to him the consolations of his grace. On the occasion referred to, to the enquiry as to how he was, he replied, with a cheerful smile, and a strong provincial pronunciation, giving greater emphasis to the christian pleasantry with which he spoke, "I am promoted noo," "I was lang the Lord's *workin* servant, and noo he has promoted me to be his *waitin* servant."

The writer who gives the anecdote, says that at times when he has felt weary on his heavenly journey, and been disposed to complain at his lot, he has recalled this old suffering christian's words of cheer, and has thereby silenced his murmuring thoughts. He tells us he has found it far easier to do the Lord's will in active service, than to bear it in silent, submissive, quiet endurance. Greater grace is requisite cheerfully to *wait* the Lord's time in suffering long continued, with few to sympathise in our affliction, than to *work hard* in what appears to be active benevolence and public labour, when we feel that the hearts of our Christian brethren and sisters are with us in our work, and bidding us heartily God speed. "The silent, secret bearing of his will, in faith and hope, is as pleasing to God, as the most faithful public witnessing." The true Christian, who has been enabled through the strengthening influence of Divine grace, to *work* according to the Lord's will, *should be*, if he has been made conformable to the example of his Divine Saviour, he *will* be as ready to serve him by *waiting*. This condition is hard for flesh and blood to attain, yet it *may* be, it *must* be, known by the perfected Christian. He cannot reach it through his own exertions, but the message to Paul "*my grace is sufficient for thee;*" is intended for the support of all the true hearted children of our Lord Jesus Christ, in every exigency and close trial.

An English woman who spent some time in a small village in Germany, gives the following interesting account of an old peasant she met with there. The old man was named Gottlieb, quite a common name in that country, and among the German inhabitants of this. It means "God's love," or as it would be translated, "the love of God." Although the name gave no heavenly help to the peasant, yet he had, through the Lord's assisting power, witnessed a being created anew in Christ Jesus, and a being richly adorned with the grace of the spirit. Love to God was the pre-eminent feeling of his soul, love to his fellow creatures a mainspring of his actions.

During the winter season he was confined to a little room in his small tenement, being unable to bear the cold winds, but when the warm days of summer came, he spent much of his time in the fresh air, moving about with a kind word of comfort, or it may be of exhortation, to those he met with. Although poor, he had just out of the village a small spot of ground, on which grew two or three large apple and pear trees. There was a little shed near the trees, and in that he sometimes lay and rested after having been employing himself in gathering the fruit which had fallen. Once whilst walking, the English visitor came up to him as he was stooping to pick up an apple, she asked him if he did not weary of the work of stooping so often after the fruit, and also of lying there so much alone. He smiled kindly and offering her a handful of fine ripe pears, he said, "No, no, I don't weary, I am just waiting—waiting. I think I am about ripe now and I must soon fall: and then, just think, the Lord will pick me up! Oh! thou art young yet, and perhaps just in blossom; turn well round to the sun of righteousness, that he may ripen thee for his service." On another occasion he addressed her, pointing along the public road, "That seems a straight road, but I can't see the end of it, but the road to heaven is a straighter road than that, and blessed be God I can see the end of it clearly. Perhaps God is letting thee see a little bit of the way at a time, Oh! then, walk straight in that little bit with his help, and as thou goest along, thou wilt see it better and better, till the bright end comes in view."

She says, that not long after this last conversation, the end to him came. In holy confidence and a most loving faith, he entered cheerfully into that blessed country, on which he had for so long a period fixed the earnest and desiring gaze of his spiritual eye. His season of waiting was over and now the fulness of perfect peace was his forever.

Benjamin Trotter, a beloved minister of the gospel in this city, having retired from money making business with but a small amount of property, his friends, as he grew aged, felt many fears as to his having a sufficiency to make him comfortable, and various proffers of pecuniary assistance were made him; all these he quietly, yet gratefully refused because his Master had promised to the effect that his little store, the meal in his barrel, and the oil in his cruse should last him to the end of his life. He lived very frugally, from day to day waiting for the coming of his Lord, yet day by day performing the duties laid upon him by his Divine Master with cheerful alacrity. At last the end came. As a shock of corn fully ripe, he was gathered to the heavenly garner; as a waiting pilgrim, thankful for the preservation vouchsafed through a long life, and for the holy comfort and heavenly enjoyment granted him whilst waiting for his admittance into the Heavenly Jerusalem, he gladly laid down with this feeble frame, the staff of faith, which had supported him, passing into the certainty of his eternal rest and peace. Just enough of his property was left to pay all funeral expenses, and thus he realized, and his anxious friends with him, the faithfulness of the promise of his Lord and Saviour. Poor in earthly treasure, yet rich in faith, he waited in love, in hope, in assurance, until death led him into his inheritance of glory, to spiritual riches far transcending in value, aught which this world possesseth, or than any thing that man can conceive.

Often in looking back to our friend, John Letchworth, I can see him, as he appeared in the closing hours of his life, when, though poor as to this world's goods, he was rich in faith, and looking sweetly forward to the mansion prepared for him in Heaven, and to the treasures there laid up for him: "I am poor," he said, "but I serve a rich Master, who loves his own."

Intellect and Morality.—The older I grow the more clearly I see that intellect is *not* the highest faculty in man, although the most brilliant. Knowledge, after all, is not the greatest thing in life; it is not the "be-all and the end-all" here! Life is not science. The light of intellect is truly a precious light, but its aim and end is simply to shine. The moral nature of man is more sacred in my eyes than his intellectual nature. I know they cannot be divorced—that without intelligence we should be brutes—that it is the tendency of our gaping, wondering dispositions to give pre-eminence to those faculties which most astonish us. Strength of character seldom, if ever, astonishes us; goodness, lovingness and quiet self-sacrifice, are worth all the talents in the world.

How every one may Preach.—All cannot preach from the pulpit; but there is a kind of preaching that is permitted to all men, and sometimes this kind is the most effectual. Offices of kindness to the bodies and souls of those around us; words of encouragement to the weak, instruction of the ignorant, of brotherly kindness to all; in a word, earnest, active, self-denying love to our fellow-beings, springing from our love to God: this will form a most impressive sermon—a most convincing proof to the world around us that we have been with Jesus. All Christians are called on in this way to preach the gospel and woe to them if they neglect the call.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOSHUA BROWN.

(Continued from page 36.)

Joshua Brown now prepared to go to Charleston in search of the discharge granted by the assembly, and Benjamin Heaton agreed to bear him company thither. His companions agreeing to meet him on his return at Camden or Waterree. On the 24th, they rode to the house of Robert Stark, the high sheriff, who had had them in custody, and there were furnished with the discharge of the Governor of the State, setting Joshua and companions at liberty to return to their several places of abode. This obviated the necessity of going to Charleston, and he returned to Bush river. On the 26th, with Achilles Douglas and Mary Kelly, he rode to the house of John Gibson, a Baptist teacher. There being lodged mostly on the floor they had little rest. On the 27th, they rode towards Camden, and spent the night at a public house. Here Achilles was taken with a fit of ague, which disease he had been suffering under for some time. Mary Kelly staying to nurse him, Joshua rode on to Camden alone. Although entirely unacquainted with the way, he was favoured to reach the place late that evening, and found entertainment at the house of his friend Zebulon Gant. The 28th, he attended the Monthly Meeting held there, and on the 29th, a public meeting, in both of which he had service. After a sitting with the family of Zebulon Gant, whose wife was sick, he rode to the house of William Tomlinson, where he met his companion. On the 30th, they set out for the settlement of Friends on the Peedee, taking Samuel Tomlinson as a pilot. The ride was very trying to Achilles, whose ague still hung heavily upon him. They stayed at a tavern one night, and at a private house the second, reaching Peedee on the morning of the third day, having ridden seventy-five miles. It being the First day of the week, Joshua attended the meeting, in which he had to set forth the utter helplessness of man in the fall, and the necessity of Divine help to prepare him for fulfilling his duty on earth, and bringing him into a condition to be happy forever hereafter. He set forth the great favour God had shown to his fallen children, in sending his Son to redeem them, through the offering upon Calvary, and the inward operation of his spirit, whereby he effectually cleanseth and regenerates them. He pressed upon his hearers the necessity of believing in the spiritual appearances of the Lord Jesus, through submission to which they would know a redemption from sin, and obtain the benefit designed for them, by their heavenly Father, in sending his Son. Having a public meeting the next day, he was largely opened in many of the most important Christian doctrines.

Achilles Douglas being unable to travel as Joshua felt best for him, he concluded to go by the nearest way to his home in Virginia, whilst Joshua, with Thomas Moreman and Joseph Crew, started for the settlement of Friends on Neuse river, in North Carolina. On the 3rd of Eleventh month, they rode fifty miles into a Scotch settlement, where they were refused lodgings, or indeed admittance into the houses. They obtained, however, some fire, and having bought a few sheaves of corn leaves, to feed their horses with, they laid down, and passed a night of some suffering from the cold, it being an unusually frosty night for that part of the country. In the morning the ground was frozen, and as they had no blankets to cover them, it is not to be wondered at, that they had obtained little rest or sleep. On the 4th, they crossed Cape Fear river, and near night stopping at a poor man's, he told them they might pass the night there, but he had no bed for them. At hearing this, a young woman who was weaving, said if Joshua would go with her to her place of abode she could find him a bed. He accepted her kind offer, whilst his companions abode at the poor man's house. Joshua had a good night's rest, which much refreshed him. On the 5th, they reached Neuse river settlement, and found that it was the day on which their meeting was held, and that although the meeting had broken up, the Friends had not all gone away. This enabled Joshua to appoint a meeting to be held the next day. At the house of Richard Cox, they met with John Unthank and Hezekiah Sanders, two Friends from New Garden, North Carolina, on a religious visit. These Friends having been at the meeting held that day at the Neuse, went forward towards Trent, a place fifty miles distant, where they were to appoint a meeting to be held on the 8th, at which time Joshua hoped to join them. He had a comfortable meeting at Neuse river, and reached the appointed meeting at Trent, which was held in the house of Joseph Dews, a newly convinced Friend. The meeting was satisfactory, and on the 9th, in company with his fellow labourers in the gospel, John Unthank and Hezekiah Sanders, he rode towards Core Sound. They went forty miles that day and lodged at a tavern. The next day they reached Core Sound. On the 11th, they attended meeting there, visited Friends, and on the 12th, attended two meetings, one of which was the Monthly Meeting. On the 13th, they left for Contentney, rode forty miles that day, crossing the Trent river at Newbern, and lodging at the house of Frandeford Green, whom Joshua styles, "a very civil, friendly man, who used us kindly, and would not take any pay of us." On the 14th, after riding forty miles, they stopped in a heavy rain at the house of a poor man named Harper, who gave them the best entertainment he had. On the 15th they reached Contentney, and attended the Monthly Meeting there, at which they had some service. On the 16th, an appointed meeting was held there, in which Joshua was largely opened on universal grace,—the one offering of Jesus Christ, for all men—of baptism, the supper, and of the necessity of freedom from sin. The meeting was very relieving to his mind, but one of the hearers after meeting made some objections, asking him how freedom from sin could be obtained. Joshua replied, "by attending to the inward manifestation of grace, and living in obedience thereto." He then asked the inquirer in return whether he believed in purgatory, or a place in which the soul might be purified after death. He promptly replied in the negative, and Joshua then desired to know when we were to be made free from sin, for we were clearly told that no unclean thing could enter the kingdom. The man was not prepared to answer, and so left the matter.

Still in company with John Unthank and Hezekiah Sanders, he went on to Rich Square, where on the 18th, they attended an appointed meeting, and a Meeting of Ministers and Elders. In this last meeting the strangers were exercised in endeavouring to stir the members up to give their negroes an education suitably to prepare them for freedom. Proceeding on their way, they had meetings at Piney Woods, Old Neck, Little river, and beside various family sittings. On the 24th, at a meeting at Simon's Creek, Joshua was led to draw the attention of those present to the long period of peace and tranquillity with which the country had been favoured, and that now many parts of it had become scenes of bloodshed. In past years our religious society had been highly esteemed by many of those who held the first place in civil society, but that now we were every where evilly spoken of. He exhorted them seriously to consider the change which had taken place, and see whether they had not contributed thereto. He thought one cause of the blessing of peace and prosperity being withdrawn from the land was the slavery of the African race tolerated and encouraged therein. And he earnestly pressed those there assembled, to clear themselves of any participation in that great sin, as well as calamity, and seek to witness for themselves the work of reformation to be begun and carried forward. The meeting seemed favoured.

After attending some other meetings, they were at the Quarterly Meeting near Perquimons, on the 27th and 28th. In the meeting for business, after quoting our Lord's saying, "This is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent," he opened the way in which this knowledge was to be obtained, even by giving heed to the openings of the spirit of the Lord Jesus in the secret of the soul. He then quoted various passages of Scripture, to prove that upon Christ Jesus, and this spiritual revelation within, fitting and preparing each one for the work of their day upon earth, and for an eternity of happiness, the church was built. He also pressed on them the necessity of bearing a faithful, consistent testimony to the peaceable principles of the Gospel, in their life and conversation, so that those around them might have no cause of saying anything against them, except for their humble obedience to the law of their God. In encouraging them in endeavouring to exalt the peaceable doctrines of the Gospel of Christ, he expressed his firm conviction, that having broken forth in the view of the world, it would never again be totally eclipsed. After another meeting held at Wells, near Perquimons' River, in which he was largely opened on "True Christian Worship, Baptism, and immediate Revelation," and which ended "in prayer to the Author of all good," he took leave of Friends of that Quarterly Meeting, and rode northward towards Virginia. On the 1st day of the Twelfth month, he attended a meeting at Sommerton, wherein he was led to mention the passage "Every tree is known by its fruit," and in commenting on it to say, that no one could bear spiritually good fruit, without abiding in the true vine, Jesus Christ. By abiding in him, they would know the life of christianity within them, and a change from the corrupt, fallen nature, through the new birth unto holiness. On the 2nd of the month he and Elisha Copeland, rode down to Robert Jordan's, and attended a little meeting at Bennet's creek, after which they had a meeting on the 4th at Nansemond. In this last he was concerned to inform the hearers that the inducement of our forefathers in becoming a separate society of people, was, that they might witness life in their meetings. Their zeal in attending these meetings caused them to suffer much, but the great comfort they derived in them, and the conviction that it was a duty required of them, enabled them to bear the contradiction of sinners, which their faithfulness herein brought on them, with patience and resignation. He exhorted those present to endeavour to build on the foundation which those worthies had built on, to know through the effectual work of regeneration a state of acceptance with the Lord Jesus, the Great High Priest, in this Gospel dispensation.

On the 5th at Black creek Meeting, he commented on the healing waters of Bethesda, when stirred by the angel under the old dispensation, and of the inward all-healing water under the new, when the Lord Jesus by his living, stirring influence, causes

the hidden virtue to spring up in the heart. On First day, the 6th, at a meeting at the house of Jacob Vicks, he had to open the only inducement which a true minister of the Gospel had to labour for the benefit of others. This was not filthy lucre, but a sense of religious duty, and the outflowing of the love of God, which made them long for the ingathering of souls unto Christ.

Saving for old Age.—No one denies that it is wise to make a provision for old age, but we are not all agreed as to the kind of provision it is best to lay in. Certainly, we shall want a little money, for a destitute old man is indeed a sorry sight, and suggests to every one the suspicion that his life has been foolishly, if not wickedly spent. Yes, save money, by all means. But an old man needs just that particular kind of strength which young men are most apt to waste. Many a foolish young fellow will throw away on a holiday a certain amount of nervous energy, which he will never feel the want of until he is seventy; and then, how much he will want it! It is curious, but true, that a bottle of champagne at twenty may intensify the rheumatism of three-score. It is a fact, that overtasking the eyes at fourteen may necessitate the aid of spectacles at forty, instead of eighty. We advise our young readers to be saving of health for their old age, for the maxim holds good with regard to health as to money—waste not, want not. It is the greatest mistake to suppose that any violation of the laws of health can escape its penalty.

Nature forgives no sin, no error. She lets off the offender for fifty years, sometimes, but she catches him at last; and inflicts the punishment just when, just where, just how he feels it most. Save up for old age, but save more than money; save health, save honour, save knowledge, save the recollection of good deeds and innocent pleasures, save pure thoughts, save friends, save love. Save rich stores of that kind of wealth which time cannot diminish nor death take away.

Paper made from Corn Leaves.—The London *Mechanics Magazine* states that excellent paper is now made in Europe from the leaves of Indian corn. There is one paper mill in operation in Switzerland, and another in Austria, in which paper is made from such leaves exclusively. The husks, which envelope the ears of corn, make the best quality. As we are dependent upon Europe, in a great measure, for our supply of rags to make our paper, if we can obtain as good qualities from Indian corn leaves, we may yet become the manufacturers of paper for the whole world, as the greatest supply of cheap raw material is found in America. This is a subject worthy of deep attention, as we import rags to the value of about $1,000,000 annually, and paper manufactures to the value of about one million of dollars.

The same paper says that a man in England has made the discovery that paper pulp can be manufactured at less cost, by using green, instead of dry grasses, for its production. He has taken out a patent for the improvement, and he states that when grass becomes dry its silica becomes hard and difficult of solution, whereas, when it is taken green, the silica and other unfibrous substances in it are more easily separated. He takes any green plants, such as sea grasses, which are abundant and cheap, and first mashes, then steeps them in warm water, and after this he boils them in weak alkaline solution. They are now easily reduced to pulp by passing them between crushing rollers, or through the common beating engines used in paper mills. The pulp is bleached in the usual manner with chlorine.

THE DAY-LABOURER.

In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good. ECCLESIASTES xi. 6.

Sow ye beside all waters
Where the dew of Heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee,
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.
Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholds us,
And sow thou every where.

Sow, though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be riven
Where the little seed may hide.
Fear not, for some may flourish,
And, though the tares abound,
Like the willows by the waters
Will the scattered grain be found.
Work while the daylight lasteth,
Ere the shades of night come on;
Ere the Lord of the vineyard cometh,
And the labourer's work is done.

Work! in the wild waste places,
Though none thy love may own,
God guides the down of thistle
The wandering breezes sown.
Will Jesus chide thy weakness,
Or call thy labour vain?
The word for him thou bearest
Returns to him again.
On! with thine heart in heaven,
Thy strength in Jesus' might,
Till the wild waste places blossom
In the Saviour's warming light.

Watch not the clouds above thee;
Let the whirlwind round them sweep;
God may the seed-time give thee,
Though another's hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not which may perish,
Or what be spared to bloom.
Room on the narrowest ridges
The ripened grain will find,
That the Lord of the harvest coming,
In the harvest sheaves may bind.

—*Church Gleaner.*

BEARING THE CROSS.

FROM THE GERMAN OF SCHMOLK.

The heavier cross, the nearer heaven;
No cross without, no God within.
Death, judgment, from the heart are driven,
Amidst the world's false glare and din.
Oh! happy he, with all his loss,
Whom God has set beneath the cross!

The heavier cross, the better Christian—
This is the touchstone God applies:
How many a garden would be wasting,
Unwet by showers from weeping eyes!
The gold by fire is purified,
The Christian is by trouble tried.

The heavier cross, the stronger faith;
The loaded palm strikes deepest root;
The vine juice sweetly issueth,
When men have pressed the clustered fruit.
And courage grows where dangers come,
Like pearls beneath the salt-sea foam.

The heavier cross, the heartier prayer;
The bruised herbs most fragrant are.
If wind and sky were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung.

The heavier cross, the more aspiring;
From vales we climb to mountain crest;
The pilgrim, of the desert tiring,
Longs for the Canaan of his rest.
The dove has here no rest in sight,
And to the ark she wings her flight.

The heavier cross, the easier dying;
Death is a friendlier face to see;
To life's decay, one bids defying—
From life's distress one then is free.
The cross sublimely lifts our faith
To him who triumphed over death.

Thou Crucified, the cross I carry—
The longer may it dearer be;
And, lest I faint whilst here I tarry,
Implant thou such a heart in me,
That faith, hope, love, may flourish there,
Till for my cross the crown I wear.

Letter of John Barclay.

Whilst writing, I cannot well forbear expressing something of the sense I often have, of thy deep unremitted interest in the welfare of our Society, and the sympathy which I believe, very many besides myself, feel towards and with thee under the many exercises and engagements which are thy portion, and which may be said nearly to absorb the whole man. I trust it will not prove unwelcome, if I venture to say how I have longed that thy hands may be strengthened according to all thy need. No doubt thou hast at times occasions of dismay and discouragement on various accounts; but it is consoling and animating, to have the truth of the declared decree sealed afresh to our wearied spirits,—"yet have I set my king upon my holy hill of Zion;" and again,—"the enemies of the Lord shall be as the fat of lambs, into smoke shall they consume away." Be assured there are many with thee, (and with others that desire to be true hearted labourers) when and wherein thou little thinkest this to be the case: and though the fathers and mothers in our Israel be removed, without any doubt, it is the same Almighty, All-wise hand, who removes these, that is able of the stones to raise up children. It is often remarkable, how from time to time the Head of the church, possibly after a time of treading down and humiliation, raises up instruments and aids in all the different offices, one here and another there; even so, that we cannot find any cause to murmur against "the good man of the house," although it be according to his own purposes, grace, and good will, and not according to our mere human apprehensions of what would be best. Thus he renews the face of his earth, spiritually, and brings forth a song in the hearts of his children, somewhat similar to those beautiful words in Psalm 89,—"who in the heaven can be compared unto the Lord," &c.

1831.

Vexatious Forgetfulness.—One of the expedition to North Spain, organized by Professor Airy, for the sake of carefully observing the late solar eclipse, confesses, in an interesting account he has published, that although a practised hand, his fault was in not noting the moment of totality of eclipse—making another of the curious instances of sudden absence of mind at the critical moments of observation, which are apt to take place.

He states that an eminent photographer went overland with immense paraphernalia, at a great expense, on purpose to photograph the eclipse. Every thing was prepared, the day was splendid, the totality came on, and the slide of the camera was carefully inserted. When all had passed, and the dark chamber was opened, it was found that the operator had forgotten to *put his plate into the slide.*

That only can with propriety be styled refinement, which, by strengthening the intellect, purifies the manners.

Vain thoughts defile the heart as well as evil thoughts.

The Common Lot.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."—Psalm xxxiv. 19.

The Lord's people are all righteous. *In* them the work of the Holy Spirit is wrought. *By* them the righteous precepts of God are observed. The work of the Holy Spirit prepares them for glory. Their practical conformity to the moral requirements of the gospel proves them to be justified before God, and sanctified by his grace. All the righteous are afflicted, some more, some less, but none are exempt. Nor have they merely one source of affliction; for "*many* are the afflictions of the righteous." There has been more than one Job, or one Lazarus, in God's family; though all suffer not so severely as they did. Every son is scourged. But however numerous, however great, their afflictions may be, they are more than a match for them. As their day, so is their strength; and they ever find that the grace of Jesus is sufficient for them. "The Lord delivereth him out of them all." God has undertaken to sustain us in, to bring us through, and deliver us out of, all our troubles. God's deliverances are always perfect. He delivers every one of his children, and he delivers every one completely and forever. "Israel shall be saved in the Lord, with an everlasting salvation: they shall not be ashamed nor confounded, world without end." No believer ever perished in his affliction. No Christian ever found his burden greater than his strength. We have often doubted, often feared, often questioned our safety; but we, even we, can testify that God is faithful, that his promise is true, and therefore we have persevered until now.

"Thou, which hast showed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth."—Psalm lxxi. 20.

Sources of the Nile.—The British Consul, — Petherick, in Soudan, who is about to proceed to Africa to explore the sources of the Nile, delivered an address to the merchants of Liverpool. Consul Petherick has been fifteen years a resident in the interior of Africa; and, under the auspices of the Royal Geographical Society, he is about to commence an expedition from his residence at Khartum, in the hope of meeting and assisting Captain Speke, who is starting from Lake Nyanza to explore the yet unknown district lying between there and Kondokoro, and where he hopes to be able to trace the sources of the Nile. — Petherick said:

"Unbiased by theory myself, I propose what appears to me the most practical way of solving the mystery as to the source of the Nile, namely, simply to follow the course of the stream. Captain Speke, in examining the northern confines of the Lake Nyanza, might probably discover a watershed, dipping westward, and be enabled to throw additional light upon a stream of considerable magnitude, the existence of which I learned from the Neam-Neam during my last trading expedition in the year 1858. When, according to my crude calculations, unassisted with instruments, I believed I had landed near the equator, I learned that the southern extremity of the Neam-Neam territory was defined by a large river, the course of which was distinctly described as flowing from the east toward the setting sun. Taking into consideration that our knowledge extends but a very inconsiderable distance from the west coast into the interior, and that, with the exception of the Niger, our knowledge of the course of other streams is but conjecture, I am induced to believe that this reported river might be either a large tributary to the Congo, or some one or other of the large streams that discharge themselves into the South Atlantic Ocean. It is to this large and navigable river, in the most central point of Africa, that I look forward to establish the first fruits of geographical discovery in connection with British commerce. If a channel, such as described, should be proved to lead from the seaboard into the very heart of Central Africa, the whole produce of the country, in addition to ivory, such as oils, seeds, hides, indigo, cotton, gums, and India-rubber, may be obtained in exchange for our manufactures. In addition to India-rubber I have also discovered cochineal. —*Col. Jour.*

Address.

At a Stated Meeting of the Committee to Superintend the Boarding School at West-Town, held in Philadelphia, Tenth month 4th, 1861, the following Address was read and considered, and being united with, it was directed to be signed on behalf of the Committee, and circulated among our Members, viz:

TO FRIENDS OF PHILADELPHIA YEARLY MEETING.—*Dear Friends.*—The religious training and literary education of the children of Friends has long been a subject of much concern and lively interest in our Yearly Meeting.

Many of its members early saw and lamented the injurious consequences which often result to the youth from exposure to the indiscriminate association of mixed public schools—presided over by teachers indifferent, or inimical, to our Christian principles and testimonies; where children attend, over whose moral and religious education, little or no care has been exercised at home, and whose conduct and language have a corrupting tendency; and Friends felt it to be a religious duty, to endeavour to provide means of literary instruction, where these disadvantages should, as far as possible, be obviated.

One of the first objects which called forth the advice of the Yearly Meeting was, the establishment and support of schools, to be taught by members, and under the care of Monthly or Preparative Meetings.

In recommending this important subject to the attention of the subordinate meetings and members, the following language is used, viz:

"The education of our youth in piety and virtue, and giving them useful learning, under the tuition of religious prudent persons, having for a great number of years engaged the solid attention of this meeting; advices thereon have been, from time to time, issued to the several subordinate meetings. It is renewedly desired that Quarterly, Monthly and Preparative Meetings may be incited to proper exertions for the institution and support of such schools;—there being but little doubt that, as Friends are united, and cherish a disposition of liberality for the assistance of each other in this important work, they will be enabled to make such provision for the accommodation and residence of a teacher with a family, as would be an encouragement to well qualified persons to engage in this arduous employment: for want of which, it has been observed, that children have been committed to the care of transient persons, of doubtful character, and sometimes of very corrupt minds; by whose bad example and influence they have been betrayed into principles and habits which have had an injurious effect on them in more advanced life. It is, therefore, indispensably incumbent on us, to guard them against this danger; and to procure such tutors of our own religious persuasion, as are not only capable of instructing them in useful learning, to fit them for the business of this life, but to train them in the knowledge of their duty to God, and one towards another."

In the exercise of its tender supervisory care for the best welfare and preservation of its youthful members, the Yearly Meeting subsequently enjoined the daily reading of the Holy Scriptures in all these schools, and that, where it was practicable, the scholars should regularly attend a meeting for Divine worship near the middle of the week.

The advice thus given, was followed by strenuous efforts on the part of concerned Friends to procure for their offspring the benefits of the guarded religious education, consistent with our Christian principles and testimonies, thus contemplated by the Yearly Meeting. Large sums of money were subscribed: liberal donations and bequests made; school-houses were erected; suitable teachers employed; and in many places permanent funds created, the interest of which was devoted to the support of those schools, or to paying for the education, in them, of the children of Friends in indigent circumstances.

These schools continued in operation for many years, conferring important benefits on the Society, and a few are still sustained. But the separation of 1827 took many of them out of the control of Friends; and the effect of the present Public School system has closed others; so that the Society in most parts of our Yearly Meeting, is probably now more destitute of such schools, than at any time since the year 1790; and its children exposed to the temptations and injurious influences, from which the Yearly Meeting was so zealously engaged in endeavouring to shelter them.

In the year 1792, the establishment of a Boarding school for the children of Friends, to be under the care of the Yearly Meeting, was proposed to that meeting by Philadelphia Quarter, as a further important means of promoting the right training and education of the Youth.

After mature and solid deliberation the proposal was adopted in 1794, and a committee appointed to receive subscriptions, and digest and submit a plan, rules, &c. In alludiog to this important conclusion, the Yearly Meeting states, that "it originated in a concern on account of the exposure of the rising generation, in the common modes of education, to vitiating examples, corrupting customs, and opinions; which was an occasion of solicitude, and excited earnest desires in many minds that the benefits accruing to society, both religious and civil, from well-ordered establishments for the more select and guarded tuition and instruction in piety and virtue of our offspring," should, under its watchful care, be extended to its members.

Our predecessors entered with lively zeal and industry, upon the prosecution of this work, and subscriptions were made with a liberality which showed that they viewed the right education of their off-spring as of more value than any pecuniary consideration.

In 1796 the amount of funds raised, to that time, was reported to be £12,000 ($32,000,) which was afterwards largely increased. The farm was purchased in 1796; the buildings soon after begun, and in Fifth mo., 1799, the school was opened. From that time it has been sustained; sometimes with a small number of pupils, at other times full, but generally with an average number sufficient to defray its current expenses.

Extensive additions have since been made to the buildings; many valuable improvements, promoting the health and comfort of the family, introduced; the course of instruction has been enlarged and systematized, and the number of teachers increased; by all which, its advantages as a seminary of useful learning, and the opportunities of improvement offered to the pupils, are much enhanced, while a concern is maintained to endeavour to shield them

from injurious influences, and to promote their moral and religious culture, in accordance with the principles and testimonies of Friends.

The large and valuable library, comprising a variety of works in the different departments of History, Biography, Science, and general literature; the extensive philosophical and chemical apparatus, adding greatly to the interest and instruction of the lectures; the regular course of studies, judiciously selected and arranged, so as to confer the greatest amount of benefit on the students, and carried on by competent and conscientious teachers; all combine to render West-Town School a very efficient and desirable place for the thorough education of Friends' children in the various branches of useful and valuable knowledge.

In contemplating the great benefits it has already conferred on many of our members, and which it still offers, the comparatively small charge, much below the actual cost; the long-continued religious concern of the Yearly Meeting in which it originated, and under which it has been sustained to the present time, the noble generosity which has furnished abundant means for the very large outlay incurred; and also the serious objections which exist to educating the children of Friends at the mixed Public Schools; it is a cause of regret to the committee that more children do not partake of the advantages West-Town confers.

They have, therefore, deemed it due from them, to bring the matter to the serious notice of Friends throughout the Yearly Meeting, and to invite them to unite more generally in sustaining an Institution which originated, and has been continued, under a feeling of religious concern for the welfare of the rising generation; and to encourage such as have children to educate, to use every reasonable effort, and to make every proper sacrifice, in order to give them the benefits of an education at this valuable seminary.

Signed on behalf, and by direction of the Committee.

JOEL EVANS, *Clerk.*

Phila., Tenth mo. 4th, 1861.

Promptness in Duties.—There is always a joy in duties performed, and promptness in the execution heightens that joy. To wait and look on a business we ought to do at once, enervates and disheartens; to arise and do it immediately, strengthens and enlarges the heart. Delay begets hesitancy and timidity; direct performance brings zeal and courage. They that wait upon the Lord renew their strength; but they that postpone till to-morrow present duties, are weaker for them then than to day. Promptness in duties, then, gives greater strength for new duties. Enduring hardness as a good soldier in one campaign, qualifies the Christian for more manly feats in the next. We grow on food and exercise morally, the same as we do physically. Christian promptitude helps to develop that noble, full stature of character and life which the Gospel enjoins—gives grace to discipleship, and energy and efficiency to the churches.—*Morning Star.*

The Internal Trade of the United States—Hallet's European Circular of 9th mo., 17th, furnishes the following statement.—The first effect of an intestine or civil war is the destruction of the internal trade of a country, for the reason that production ceases, and merchandize cannot be safely sent over its highways. No rebel soldier has set his foot upon the free states, and their industries are pursued without any more apprehension of being interfered with on account of the war than those of Birmingham or Manchester. In proof of this, we give the following table of the earnings of all the railroad companies of the Northern States that report regularly their earnings with those of the Erie Canal, for 1861, compared with corresponding periods for 1860. It will be borne in mind that the table embraces all the roads that are accustomed to report their earnings monthly, and are those that bear the most intimate relations to the internal trade of the country:

Roads.	1861.	1860.	*Inc.
N. Y. Cent. 10 mos,	$6,614,298	$6,098,252	$515,046
N. Y. & Erie, 10 mos,	5,091,403	4,583,975	508,408
Hud. River, 11 mos,	1,843,203	1,870,784	27,521
Cleve. & Tol., 5 mos,	332,492	353,071	19,421
Mich, Cent., 8 mos,	992,895	954,499	38,396
Gal. & Chi., 8 mos,	992,842	743,597	249,245
Chi. & R. I., 8 mos,	668,088	722,423	54,335
Chi. Bur. & Q., 8 mos,	838,655	931,736	93,081
Ill. Cent., 8 mos,	1,845,397	1,615,785	229,610
Mil. & Pr. DuC. 8 m,	646,347	360,669	286,187
Mil. & La. C., 7 mos,	524,752	320,184	204,568
Tol. Wab. & W., 8 mo,	627,540	566,705	60,839
Chi. Atl. & St. L., 8 m,	635,045	597,267	39,778
Pitts. Ft. W. & C., 8 m,	1,354,812	1,176,329	378,484
Phila. & Read., 8 m.	1,844,660	1,954,812	107,911
Chi. & N. W., 5 mos,	333,132	236,482	102,650
Harlem, 8 months,	741,364	764,546	23,484
Erie Canal, 5 mos,	3,366,822	2,381,301	985,521
Total	$29,543,707	26,742,568	3,301,139

The table shows that the earnings of the great lines of railroads and canals of the country, in this year of disasters, when if we are to believe the statements that are coming to us by every steamer from abroad, our Government is destroyed, anarchy triumphant, and our material as well as our political destruction sealed, are greater by nearly 11 per cent., than in 1860, a remarkably active and prosperous year. We commend this result, with some comparative statements of the condition of the internal and foreign commerce of the country, to those with whom our utter ruin is a foregone conclusion. The activity of the internal trade of the country is strikingly illustrated by the enormously increased movement at the great centres. The receipts of grain at Chicago, in 1861, are nearly four times as great as they were in 1859, fifty per cent. greater than in 1860.

God's plan in Geography.—The physical geography now claims that the particular arrangement of seas, continents, mountains, and rivers, which the earth has received, is the very best that could be given for the purpose to which the earth is destined. As the divine wisdom is manifested in the order and adaptation of the parts of the human body, of animals, and of plants, so there is an object in the particular shape the continents have been made to assume. Every thing works in harmony with a divine plan, which we claim to be beginning to comprehend.

Change the position of Asia and Europe, and you would have ruin and death. Ireland, now always green, would have the climate of Labrador Compare the British Isles, Norway, and Sweden, with the corresponding latitudes upon our own coasts, and we see the dreadful consequences. Take away the Andes, which arrest the rainclouds, and South America, that most wonderfully watered continent, would be a desert. Take away the Rocky Mountains, or change their direction to East and West, and we have our own fertile country ruined. Elevate our Southern coast so as to change the direction of the Mississippi, and what mischief would ensue!

There is literally a face to nature, as there is a face to man. As we have our circulation of the blood, so there is the circulation of the earth's great heart of fire, the circulation of the water and the ventilation of the air. We have yet to consider these varied shades of nature in their relations to each other, and to man, the animal life. But we are not to stop here. The physical geographer claims that the influences bearing upon the intellect of man can be explained by the peculiar arrangement of the earth's surface. We know the civilization has marched from East to West, from Asia to Europe, and even across the Atlantic to the New World—growing and expanding in its course. We can see what has been developed in Asia and Europe, and may predict something for America.—*Prof. Doremus.*

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* This column gives both increase and decrease.

From Hunt's Magazine.

Sea and Upland Cotton vs. Flax and Hemp.

Cotton is found growing naturally in the tropical regions of Asia, Africa and Armenia. It is distinguished in commerce by its color, and the length, strength and fineness of its fibre. Which is usually considered characteristic of secondary quality. Yellow, or a yellowish tinge, when it is natural, is usually considered as indicating great fineness. There are many varieties of raw cotton but they are usually classed under the denominations of long and short stapled. The best of the first is considered the Sea Island, the product of Georgia. A small quantity of very superior cotton has been imported into England from New South Wales.

The manufacture of cotton has been carried on in Hindostan from the remotest antiquity. The manufacture obtained no footing worth mentioning in Europe till the last century. The rapid growth and prodigious magnitude of the manufacture of cotton in Great Britain are, beyond all question the most extraordinary phenomenon in the history of industry. When the manufacture commenced in England the material was obtained from Hindostan and China, where the inhabitants had arrived at such perfection in spinning and weaving that the lightness and delicacy of their finest cloths imitated the web of the gossamer, and seemed to set competition at defiance. Such has however, been the stupendous discoveries and inventions as to overcome these difficulties, as well as the cheapness of labour in Hindostan. The precise period when the manufacture was introduced into England is not known, but it is probable that it was the early part of the seventeenth century. Authentic mention of it is made in sixteen hundred and forty-one, (1641.) From the first introduction of cotton into Great Britain, down to 1773, the weft, or transverse threads of the web only, were made of cotton—the warp or longitudinal threads consisting wholly of linen yarn, imported from Germany and Ireland. Prior to seventeen hundred and sixty, (1760,) weavers were dispersed in cottages throughout the country, and furnished themselves as well as they could with the weft and warp for their webs, and carried them to market when they were finished. The Manchester merchants, at this period, began to send agents into the country, who employed weavers, whom they supplied with foreign Irish linen yarn for warp and with raw cotton, which, being carded and spun by means of a common spindle and distaff, in the weaver's own family, were then used for wefts.

The entire value of cotton goods manufactured in Great Britain in seventeen hundred and sixty, (1760,) is estimated at only two hundred thousand pounds a year, but in sixteen hundred and sixty-seven, (1667,) the spinning jenny was introduced, by means of which eight threads were spun with the same facility as one; and subsequently a little girl was enabled to work no fewer than from eighty

to one hundred spindles. By the spinners' frames, afterwards introduced, a thread of sufficient fineness was produced to answer for the longitudinal threads for warp. Since seventeen hundred and eighty-five, (1785,) the progress of improvement in every department for the manufacture of cotton has been most rapid. The estimated amount of the cotton crop of the United States, after and including 1832, are—

	Pounds.
In 1821,	110,940,000
" 1822,	121,485,000
" 1823,	136,125,000
" 1824,	152,880,000
" 1825,	169,860,000
" 1826,	211,680,000
" 1827,	285,120,000
" 1828,	213,840,000
" 1829,	255,780,000
" 1830,	292,040,000
" 1831,	311,655,000
" 1832,	296,245,000

The lowest average price in England during this period was in 1831, 5⅝ pence, and the highest in 1825, 11½ pence. Previous to 1790 the United States did not supply the English market with a single pound of cotton; so says McCullough, whose authority there is no reason to question in so far as Upland cotton is concerned, but there appears to have been shipments of a superior quality of Sea Island cotton prior to this date. This will account for what appears to be a discrepancy between McCullough and the Congressional reports found at the American Institute. According to these last, the first arrival of cotton at Liverpool from the United States was—

January 20th, 1785,	one bag.
May 4th, 1786,	two bags.
Total during the year,	six bags.
Total during the year 1787,	one hundred and eight bags.

Total import from 1785 to 1790, one thousand four hundred and forty-one bags.

After the termination of the American war the cultivation in Carolina and Georgia succeeded so well, that it now forms the principal staple production of the United States. The cotton gin, according to McCullough, was invented by Whitney in 1793, and has done for the planters what the genius of Arkwright has done for the manufacturers, and that at present (1835,) the export of cotton from the United States exceeds 300,000,000 pounds a year.

The cotton product of the United States in 1764 was 1,200 lbs.

In 1794, lbs.,	1,601,700
" 1804,	38,118,041
" 1814,	17,806,479
" 1824,	142,369,663
" 1834,	413,928,240
" 1843,	792,297,106

In 1842 the product of the United States is given in bales at 1,683,174, and in 1843, 2,378,875. (*U. S. Doc.*) The estimated product of the United States for the year 1859 was 3,400,000, and for 1860, 4,600,000 bales. The average weight of a bale of cotton is assumed to be 470 pounds. The actual result of the year 1860, however, showed the product to have been but 4,000,000 bales.

The Merchant's Magazine for May, 1861, gives the estimated cotton crop in 1820 at 425,000 bales; in 1830, at 870,415; in 1840, 2,177,532; in 1850, 2,796,706; in 1860, 4,600,000 bales.

Congressional reports show the United States exports of cotton to have been in—

Year.	lbs.	av. cost per lb.	value.
1821,	124,893,405	16 2-10c.	$ 20,157,184
1822,	144,675,096	16 6-10	24,035,658
1823,	173,723,270	11 8-10	20,445,520
1824,	142,369,663	15 4-10	21,947,401
1825,	176,449,907	20 9-10	36,846,649
1826,	204,535,415	12 2-10	25,025,214
1827,	294,310,115	10	29,359,545
1828,	210,590,463	10 7-10	22,487,229
1829,	264,837,186	10	26,576,311
1830,	298,459,102	9 9-10	29,674,883
1831,	276,979,784	9 1-10	25,289,402
1832,	313,215,122	9 8-10	31,724,682
1833,	324,698,604	11 1-10	36,191,105
1834,	384,717,909	12 8-10	49,448,402
1835,	387,358,992	16 8-10	64,961,302
1836,	423,631,367	16 8-10	71,284,925
1837,	444,211,547	14 2-10	63,240,102
1838,	595,952,297	10 3-10	61,556,811
1839,	413,624,212	14 8-10	61,238,982
1840,	743,991,061	8 5-10	63,870,307
1841,	530,204,100	10 2-10	54,330,341
1842,	584,717,017	8 1-10	47,593,464
1843,	792,297,106	6 2-10	49,119,896
1844,	663,633,455	8 1-10	54,063,501
1845,	872,905,996	5 92	51,739,643
1846,	547,558,055	7 81	42,767,341
1847,	527,219,968	10 34	53,415,848
1848,	814,274,431	7 61	61,998,294
1849,	1,026,602,269	6 4-10	66,395,967
1850,	635,381,604	11 3-10	71 984,616
1851,	997,237,089	12 11	113,315,317
1852,	1,093,320,639	8 05	87,965,732

Treasury Department, N. Sargent, *Register.*
Register's Office, Jan. 5, 1853.

(To be concluded.)

Home Conversation.—Children hunger perpetually for new ideas, and the most pleasant way of reception is by the voice and the ear, not the eye and the printed page. The one mode is natural; the other artificial. Who would not rather listen than read? We not unfrequently pass by in the papers a full report of a lecture, and then go and pay our money to hear the self-same words uttered. An audience will listen closely from the beginning to the end of an address, which not one in twenty of those present would read with the same attention. This is emphatically true of children. They will learn with pleasure from the lips of parents what they deem it drudgery to study in the books; and even if they have the misfortune to be deprived of the educational advantages which they desire, they cannot fail to grow up intelligent if they enjoy in childhood and youth the privilege of listening daily to the conversation of intelligent people. Let parents, then, talk much and talk well at home. A father who is habitually silent in his own house may be, in many respects, a wise man, but he is not wise in his silence. We sometimes see parents, who are the life of every company which they enter, dull, silent, uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first provide for their own household. Ireland exports beef and wheat and lives on potatoes; and they fare as poorly who reserve their social charms for companies abroad, and keep their dullness for home consumption. It is better to instruct children and make them happy at home than it is to charm strangers or amuse friends. A silent house is a dull place for young people—a place from which they will escape if they can. They will talk or think of being "shut up" there; and the youth who does not love home is in danger. Make home, then, a cheerful and pleasant spot. Light it up with cheerful, instructive conversation. Father, mother, talk your best at home.

The most important of all questions is: "What shall I do to be saved?" The only true answer is: "Believe on the Lord Jesus Christ, and thou shalt be saved."

It is difficult to determine by the eye the precise moment of daybreak; but the light advances from early dawn, and the sun rises at the appointed hour. Such is the progress of divine light in the mind; the first streaks of the dawn are seldom perceived; but, by degrees, objects till then unthought of are disclosed. The veil of sin, the danger of the soul, the reality and importance of eternal things are apprehended, and a hope of mercy through a Saviour is discovered, which prevents the sinner from falling into absolute despair; but for a time all is indistinct and confused. In this state of mind many things are anxiously sought for as pre-requisites to believing, but they are sought in vain, for it is only by believing that they can be obtained. But the light increases, the sun arises, the glory of God in Jesus Christ shines in upon the soul. As the sun can only be seen by its own light, and diffuses that light by which other objects are clearly perceived; so Christ crucified is the sun in the system of revealed truth, and the right knowledge of the doctrine of his cross satisfies the inquiring mind, proves itself to be the one thing needful, and the only thing necessary to silence the objections of unbelief and pride, and to afford a sure ground for solid and abiding hope.—*John Newton.*

Coming Home.—One may be very happy while away from home, but he is very glad to return to it. The plainest old familiar dish is better than the daintiest fare abroad. One's own little room, with its handy, compact belongings, is preferable to all the marble halls, swept through by silk-clad dames. "Home!" One is more than ever impressed by the insignificance of that word, when in the roughest hamlet and most desolate looking hut, but it may mean much to those who were born in it. It is a beautiful trait, this clinging to the very soil of one's own birthplace, sterile and unattractive as it may be to those who have no such associations.

THE FRIEND.

TENTH MONTH 12, 1861.

The present time is in various respects dark and gloomy. Pecuniary trials, growing out of the peculiar condition of our country, embarrass more or less very many of us, and trials in religious society, added to the affliction which the Christian must experience at seeing the fierce spirit of war so widely spreading throughout the community in which we live, produce such a sorrowful state of feeling as almost to lead us to consider that every thing is against us, and every thing opposing the growth and increase of the religion of our Lord Jesus Christ,—the religion of light and purity, the religion of peace and love. In such a time as this we need true, living, soul-sustaining, soul-comforting faith. If our trust and confidence in our blessed Care-taker is unshaken, although we must suffer with the sufferings of our fellow creatures around us,—although we must mourn for the afflictions of Joseph, the captivity of the true seed; although we must feel the trials which beset our own path in life, yet will we not be utterly cast down. God yet ruleth in the earth,—his purposes of mercy will not be thwarted by the perverseness of man, and the afflictions meted out to those who love him, are all in tender mercy, and limited by his Fatherly compassion, and omniscient, all-controlling will.

We need a faith proof against all changes in the condition of things around us. Fair weather faith abounds. Theodore L. Cuyler has some

very pertinent remarks on this subject. He tells of an enquiry made of a relative, how she felt when the horses were running away with the carriage in which she was, down a hill. Her answer was, "I trusted in Providence till the breeching gave way; then I shut my eyes and gave up all for lost." He says, "the good woman in question was not the only Christian whose faith held only by a strap. We are all more or less weak on this very point. It is the easiest thing in the world for us to exercise *fair weather faith*. In times of civil quiet, of mercantile prosperity, of health and happiness, it is easy to trust God. When the wind blows favourably into my swelling canvass, and my well rigged bark flies like the sea-gull over the azure waters, why should I distrust the great Disposer of winds and waves? When my business thrives, why should I tremble for my daily bread? When the health of my household is perfect; when we can gather around our table, a happy, hungry group, and do justice to the steaming cakes, redolent of the buckwheat field and bee-hive, we think not of the need of the great Physician. We are all believers then if ever, and our confidence in God as a kind, loving, and affectionate Father, is complete. A prosperous Christian, who walks in the sunshine of favour, and feels the warmth of assurance beaming in through every window of the soul, is not often afflicted with distrust. His danger lies in the opposite quarter. He is in peril of presumption and self-complacency. We can all trust in fair weather. But if the tempest begins to marshall its cloud-squadrons;—if the sun and stars appear not;—if the sea lash into foam; and its great, green, greedy caverns open to swallow up our trembling bark, can we trust God then? Will the cheap confidence of the calm, *hold* through the hurricane? There is the question; there is the true test of faith.

"What is that trust good for that only abides with us in the bright hours of life? It is just as good as a lantern that shines when the sun is up but goes out in the darkness. The trust we need is a trust in integrity, though every bank fail—a trust in God though desolation darkens our fireside and death dig a grave beneath our couch or our cradle. The faith we need is a lantern that will gleam the brighter as the night of trouble grows darker,—a light unto our timid feet,—a lamp unto our broken, up-hill pathway. The trust that honours God is a trust through all; through noon and midnight, through poverty and reproach, through prosperity and adversity, through hard words and hard blows."

This is the kind of faith we need,—this is the very faith which our dear Saviour requires of us, which he is ready to give us, if we will truly open our hearts to him.

SUMMARY OF EVENTS.

UNITED STATES.—*Affairs in Virginia.*—The strongest position of the rebels is believed to be behind Manassas Junction, where it is represented the entire available reserves of the South are concentrated. More than 12,000 rebel soldiers were recently in the hospitals at Richmond. The Richmond papers say that a favourable change was taking place in the character of the camp diseases. The typhoid fever was less virulent than it had been, and measles and ordinary fevers, were also abating. Partial engagements between the Federal forces and the rebels had occurred at Chapmansville and Cheat Mountain, in Western Virginia, in both which the insurgents sustained considerable loss.

Southern Items.—The Charlotte, (N. C.,) Democrat states that Gov. Clark is making great exertions to defend the coast of the State. His application to the Confederate Government for a few well ordered regiments to aid in the defence had not been complied with. The United States armed propeller Fanny has been captured by the rebels in Pamlico Sound. She was sent with supplies to a detachment of U. S. troops, who held a position at an inlet further up the coast. The crew escaped in their boats, but thirty soldiers were made prisoners.

Much alarm is felt at New Orleans lest the city should be attacked by a naval expedition. The Governor of Louisiana has ordered all the stores in the city to be closed at 2 o'clock each day, and all persons capable of bearing arms have been ordered to drill during the remainder of the day. Cannon have been planted on the river, both above and below New Orleans. The United States forces have taken possession of Ship Island and the Chandeleur islands near the mouth of the Mississippi. Two hundred and fifty of the U. S. prisoners have been sent from Richmond to New Orleans.

The U. S. Mint.—The operations for the Ninth month were quite large. The deposits amounted to $3,219,939. The coinage consisted of 2,533,282 pieces, of the value of $5,170,524.

Kentucky.—Gen. Anderson's military department has been divided and part of it assigned to the command of Gen. Sherman. The rebel army under Gen. Buckner was stationed at Bowling Green, that of Pillow at the latest dates remained at Columbus. No serious collision had yet taken place between the hostile forces.

Missouri.—The rebels under Gen. Price have mostly evacuated Lexington. The main body is said to have moved towards Independence, on the western border of the State. Many of the citizens of the Southwestern part of Missouri are removing with their families and effects to the South. There are no clear accounts of the movements or positions of the Federal troops, nor are those of the rebels stated with any thing like certainty. According to some reports, Gen. Price with a large part of the army, was again moving to the southward, and would probably avoid a battle with Gen. Fremont, but the apprehension was felt by others that he intended a surprise of some unprotected point.

New York.—Mortality last week, 398.

An indication of the revival of business is afforded by the auction sales of real estate, which have of late been well attended, the prices showing but little falling off from previous times. The last week closed with marked activity in the stock market and with an upward tendency in prices. The export of grain to France and England continues on a large scale.

Philadelphia.—Mortality last week, 216.

The anthracite coal trade at the close of last week had amounted to 5,888,866 tons, against 6,164,633 tons to corresponding dates last year.

The mean temperature of the Ninth month, according to the record kept at the Pennsylvania Hospital was 68.32°, the highest during the month was 82°, and the lowest 48°. The amount of rain 4.40 inches.

Average of the mean temperature of the Ninth mo., for the past seventy-two years, 65.93 deg.

Highest do. during same period, 1793, 1804, 70 deg.
Lowest do. do. do. 1840, 60 deg.

The Grain Markets.—The following were the quotations on the 7th inst.—*New York.*—The market for wheat less active. Sales of 300,000 bushels, at $1.19 a $1.23, for Chicago spring; $1.30 a $1.35, for red winter western, and $1.38 a $1.45, for white western. Oats 34 a 35. Sales of 200,000 bushels corn, a 54 a 57 for mixed.—*Philadelphia.*—Red wheat, $1.30, white $1.40. Rye 65. Corn scarce and in demand, sales of yellow at 60 cts. Oats 34 a 35.

FOREIGN.—News from England to the 25th ult. The Liverpool cotton market was excited and prices were still advancing. The advices from Manchester report a slight advance in all descriptions of goods, but the sales are small. Breadstuffs were lower. Red wheat 10s. 6d. a 11s. 10d. per 100 pounds; white, 12s. a 13s. American flour, 28s. a 30s. per barrel.

An immense breakwater has just been completed at Portland, on the southern coast of England. The whole work was done by convict labour. It is described as a mole of loose stones, three hundred feet in breadth at the base, one hundred feet in height, and a mile and a half in length. It has cost, in round numbers, £900,000, twice the estimated expense. At the end of the mole a first-class fortress will be built.

The passport system has been abolished for British travellers in the Netherlands.

The Secretary of India has delivered an address to the Manchester Cotton Association, and other merchants, relative to the natural advantages of India, for the cultivation of cotton, and advocated the necessity of advancing capital to growers.

A letter from Paris says several superior and subaltern officers of the French artillery were offered great advantages for their services in the United States army; but the French government, which did not appear adverse to their acceptance of the offer at its first mention, decided on the 14th against granting them the necessary permission.

It is reported that a Spanish expedition against Mexico is now in progress of organization at Havana, and that a corps of 5,000 infantry will disembark at an early date at Vera Cruz, and thence march direct to the city of Mexico.

Six screw frigates, two steamers, and numerous transports, will be employed in this expedition.

An important decision of Marshal O'Donnell, directed to the Captain General of Porto Rico, has been published, which declares that when a slave touches the soil of Spain he must be emancipated, even without the consent of his former master.

An attempt was made at Kanagawa, Japan, on the 5th of Seventh mo. to murder the inmates of the British Legation. Two persons were wounded, but all the rest escaped.

Received from Ezekiel Bundy, Agt., O., $2, vol. 35; for R. Plummer, Geo. Tatum, Jr., B. Clendenon, $2 each vol 34; for H. Stanton, J. Bundy, Eli Hodgin, $2 each vol. 35; for Wm. Green, $3, to 52, vol. 36; for N. Hall $4, to 14, vol. 37; for N. Hartley, $2, to 16, vol. 36; from M. Mickel, R. Jones, and S. C. Paul, N. J., $2 each vol. 34; from J. Huestis, Agt., O., for David Smith, $2 to 27, vol. 35.

WEST-TOWN BOARDING SCHOOL.

The winter session of the school will commence on Second-day the 4th of the Eleventh month next. Pupils who have been regularly entered and who go by the cars from Philadelphia, will be furnished with tickets by the ticket agent at the depot, N. E. corner of 18th and Market streets. Conveyances will be at the Street Road Station on the arrival of the 8, 10-30 and 2 o'clock trains on Second and Third days. Small packages for the pupils if left at Friends' bookstore, No. 304 Arch st., on Sixth days before 12 o'clock, will be forwarded. The stage as heretofore will meet the first train of cars on its arrival at the Street Road Station every except First days.

West-Town, Tenth month, 1861.

WEST-TOWN BOARDING SCHOOL.

The winter session of the School will commence on the 4th of the Eleventh month next. Parents and others intending to send children as pupils, will please make early application for their admission, to Dubois Knight, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 304 Arch St., Phila.

EVENING SCHOOLS FOR ADULT COLORED PERSONS.

A Principal and Assistant Teachers are wanted for the Men's School, and a Principal and Assistants for the Women's School.

The schools will be opened on the 14th of the Tenth month at the usual place; they are held five evenings in the week. Apply to JOHN C. ALLEN, No. 321 N. Front, or 335 S. Fifth Street; WILLIAM EVANS, JR., 252 Front Street, or SAMUEL ALLEN, 524 Pine Street.

WEST GROVE BOARDING-SCHOOL FOR GIRLS.

Near West Grove station, on the Philadelphia and Baltimore Central Rail Road. The winter session will open on 2nd day the 4th of next month. For information or circulars apply to,

THOMAS CONARD, *Principal.*
Tenth mo., 1861. West Grove P. O., Pa.

WANTED.

A young man to assist the subscriber in his school at Haddonfield; for particulars addre-s,

RICHARD J. ALLEN,
Haddonfield, N. J.

DIED, at the residence of her mother, near Chesterfield, Morgan Co., Ohio, on the 17th of Ninth mo., 1861, LYDIA SMITH, (daughter of the late William Smith,) in the 26th year of her age. She bore a lingering illness with patience and resignation, and her friends have the consoling hope that her spirit is admitted into the mansions of rest and peace.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

Benjamin Ferris.

(Continued from page 41.)

Diary, 1761, Second month 12th.—"My mind has often of late been affected with sorrow, at the present state of our meeting in Wilmington. Although there is a little remnant in it concerned for the maintenance of the cause of Truth, in its several branches, yet it may with grief in truth be said, there are too many unconcerned for their own everlasting well being, and for the good of the church. These are really laying waste the precious testimonies which the Lord gave our forefathers to bear, and which he still lays on his faithful children to maintain, and without the support of which, he has abundantly shown them they cannot have true peace.

"One thing which has proved a great exercise to me, and which I think has caused many inconveniences to arise, is the too great familiarity and association of many under our name with those of other religious societies, particularly with some of unsettled principles and dissolute lives. These often get together at the doors of their houses, the corners of the streets and other places, whilst the principal subject of their conversation, is the latest news of the war, a subject, which by Epistle from the Yearly Meeting, we are advised not to make the subject of our conversation. Of this matter they talk, and such other worldly things, as indicate too plainly, that their minds are taken up with the affairs of this life, and that they are not engaged to seek after the chief and only durable good, the Divine favour. For as out of the abundance of the heart the mouth speaketh, the conversation of the true christian must have some savour of truth and righteousness with it. I have at times been at such street conferences, and have felt my mind thereby stripped of good, whilst conviction has attended me, that they are not well pleasing in the Lord's sight, and that it does not become us, a people, making a high and holy profession, to spend our precious time, either amongst others, or our own members, in trifling, impertinent discourse, intended to provoke merriment and increase levity; to waste time, which should be devoted to answering the great end of our being, which is to prepare for another state of existence, and in provoking one another to love and to good works. With such as are thus engaged to prepare for eternity, our heavenly Father is well pleased, and he hath promised, that in the day when he maketh up his jewels, he will spare those who fear him and think upon his name, as a man spareth his only son that serveth him.

"Another cause of sorrow to me, is one of the consequences of a too great familiarity and freedom with those of other societies. Some who are active even in putting the discipline in practice, are so nearly attached to men of the world, they do not keep up the testimonies against the formal worship and ways, which the Lord required our forefathers to bear, and which he still requires at our hands. These under a pretence of universal love or charity, for fear of offending those without, are for letting fall the testimony, seeking to gain their favour, and to recommend the way of Truth by familiarity and freedom, and by going half way to meet them. My mind is affected with grief under the consideration of these things, seeing that the work of reformation is retarded, the precious testimony balked, and our strength consumed. We are encouraging others in that which the Lord hath a controversy with, and are seeking to obtain the favourable opinion of the world by unwarrantable means. We were once despised, and the Lord's people to this day, are rejected for his name's sake. There was never more need than at this time for those concerned for Sion's welfare, to unite in a fervent travail and engagement of spirit to maintain the cause and testimony of the ever blessed Truth against all false liberty, and unlimited charity, which seems as a torrent to threaten to sweep all zeal for the support of sound principles and practices away; Oh! may the Lord arise for Sion's sake, and for the help of his faithful labourers, and give them wisdom and power to move forward and rebuild the waste places, notwithstanding the rebukes and discouragements of the deceitful Shemaiahs, who would now attempt, as their pattern of old sought to do, persuade the faithful Nehemiah's to hide themselves from their enemies, and let the broken down wall alone. With the Lord's assistance, the faithfulness of his children may yet conduce to cause our Sion to become once more a quiet habitation, her ancient beauty restored, and a shout of a king be heard in her. Then the name of the Lord, who alone is able to make his church triumphant, shall be honoured and adored in her, and her children shall give him glory and worship for ever and ever. Amen.

On the 4th of the Third month that year, Benjamin addressed the following epistle to one of his friends.

"Dear Friend.—In love, with which my mind is often affected towards thee, I would in great tenderness, signify a few things to thee. Every testimony, be it ever so small an one, which the Lord our God hath given to his people to bear, ought to be exceedingly precious to them, yea, regarded as a choice jewel. It pleased Infinite Wisdom in the first rise of this society, to lay a necessity on our predecessors in the Truth, to bear a testimony for him, against all pride, vanity, the world's ways and fashions, and whatever had a tendency to support them, and this testimony ought to be precious to us in this day. Our forefathers maintained it at the expense of outward substance, and with the loss of liberty in hard and tedious imprisonments, yea, many sealed this testimony with their blood. The Lord was graciously pleased to favour them with Divine refreshment, supporting them in all their sufferings, enabling them to triumph over death itself. The testimony so dear to them, to support which they so cheerfully underwent grievous sufferings, should be no less dear to us in this time of outward ease and quiet, for we profess to be fellow believers with them. My dear friend! there is a remnant in this day, so engaged at heart, who find the same necessity as our forefathers did to maintain the testimony of truth in all its branches, against pride, vanity, the world's ways and fashions, superfluities in dress, address, and the furniture of houses, yet weakness in these points greatly prevails among us as a society to the grief of the honest-hearted in Israel, who mourn for the declension of the daughter of Sion. This testimony was once so universal amongst us, it was, as it were written generally, as on the lintels and door posts of our dwellings, as among a remnant it is at this day. May the Lord multiply the number of these, so that Sion may yet again shine, and become the beauty of nations, and Jerusalem the praise of the whole earth. It is often my desire that we of the younger class, whom the Lord in mercy hath visited with the knowledge of his Truth, engaging us to love and serve him, may be exceedingly careful not to lay waste his precious testimony in any of its branches. May we, being concerned to do nothing against the truth, join heartily in holding up the hands of the faithful, who are bearing as it were, the ark of the testimony of the Lord, on their shoulders. I know not that there was ever more need of a united engagement, than at this time; I fully believe that the very hindmost of us in the camp, have a share of the work and burden to bear. Oh! that we may be faithful burden bearers, standing valiantly for the cause and testimony of the ever blessed truth. Thus the worthy name of the Lord our God may be glorified. He gathered our forefathers who were no people, to be a people to his praise, and in unmerited mercy he visits us in this day, and gathers near to himself those who were in the broad way, and unacquainted with his saving power. May the consideration hereof, bow our souls in reverence and awful fear before him, who is worthy to be worshipped, served and obeyed by men and angels. We praise him, not only because he is our salvation, but for his undeclarable loving kindness and mercy to the children of men."

This letter concludes with referring to some conduct of his correspondent, through which he feared the testimony of Truth would suffer.

Diary continued.—Fifth month, 1st. "Often of late I have had low times. It has been through hard exercise I have kept in exercise true living Faith, and have feared I had not been rightly settled on the true foundation. Oh! the inexpressible anxiety and distress of soul I have at times felt. It seemed the very hour and power of darkness, in which I had no strength to lift up my eyes

towards heaven, and not a tear to shed. Yet the Lord in his infinite mercy, had regard to my desolate and afflicted state, and renewed a degree of hope, that if I kept steadily looking unto and waiting upon him, he would yet lead me forward. Glorified be his name forever." "Although he has been pleased to withhold seasons of rejoicing from me, such as I have known in time past, yet as he has mercifully engaged my heart under the sense of want to cry unto Him, I have been enabled to trust, and have felt a degree of peace, which the world knows not of."

(To be continued.)

For "The Friend."

Musings and Memories.

INFLUENCE OF THE OUTWARD UPON THE INWARD.

It is recorded that an officer in one of the late English expeditions in search of John Franklin, was of a frank and open disposition, fond of gayety, and very thoughtless as respected his future state. During his journey as leader of one of the sledge parties, his mind was awakened to serious considerations. He saw the utter worthlessness of many things highly prized and eagerly sought after in the world of civilized life. He thought what would all the wealth of Europe avail him, if he should lose the judgment and self possession which alone would enable him to conduct his party back to the ships? Then came the thought how would it be with him, if they should be stricken down by disease amid the the snowy wastes?

The difficulty of directing their course, from the variation of the compass, was great, and much care was required to keep the chronometer from stopping; and feeling the responsibility heavy upon him, he walked much alone. After a time one of the party was struck with the snow-blindness, as soon afterwards was another. These events added much to the weight of his care and anxiety. The next day, after the malady attacked them, before starting in the morning, the twenty-third Psalm was read, beginning, "The Lord is my shepherd." As they journeyed on that day, amidst all the fears which beset his mind, relative to the safety of his party, this passage from that Psalm kept sounding through his mind, "yea, though I walk through the valley of the shadow of death, I will fear no evil." At night as he lay, kept awake by his anxiety; through the merciful visitations of the grace of God, he was brought to look back with contrition on his past life of folly, and to covenant in secret, that if spared to return to his native country, he would never forget how the Psalmist had been enabled to rejoice in communion with God. Lessons of instruction he had received in childhood, came back to his memory, and a comfort he had not felt for years, stole into his mind. Greater trials came upon them than they had yet experienced; at one time they encountered a violent snow storm, and were buried in the drift so deeply, that it was thirty-six hours before they could proceed. Provisions were growing scarce, and the weather was so thick that it was doubtful if they could find the ship. During this time of distress, his mind was consoled as the text, "The Lord is my shepherd, I shall not want," was again and again presented to it.

The company reached their vessel in safety, and the officer, it is testified, became "through the grace of God, a wiser and better man." The visitations of mercy to his soul, in the hours of his lonely, anxious, Arctic travel, and in the sleepless watches, whilst his worn out men were sleeping soundly around him, were savingly blessed to him.

Many of those who have been faithful labourers in the Lord's vineyard, have received sensible visitations, and precious awakenings, apparently springing from outward things. Some, during seasons of quiet retirement, and when walking in solitary places; some whilst musing amid rural scenery, others whilst feeling the fury of a storm, threatening to destroy them. When the Lord has prepared the heart for his service, there lacketh not outward events through which the sensible operations of his Holy Spirit, taketh hold of the awakened mind. In a list of worthies in our own Religious Society now before me, in which is given the outward circumstances, apparently tending to their conversion, or at least the means through which the Divine quickening virtue of Grace awakened them from the slumbers of sin, I find noted, "walking in the woods," "woods," "solitary walks." One, pressed in a crowd so that his bodily life was in great danger, was thereby driven to seek and find life eternal. Sickness and the fear of death drove many of them with strong cries and earnestness of spirit, to seek to the great Physician of value, who in his own time, as they continued depending upon him, healed all their maladies. Some have been driven by the terrible, some drawn by the gentle, into the paths of peace. Daniel Wheeler could trace deep and abiding effects on his mind from a hurricane at sea, whilst Mary Haggar could remember visitations of Divine Love granted her amid the flowers of a garden.

PRAY IN FAIR WEATHER.

In a recent number of a religious paper, an anecdote to this import is told. A number of years ago, a ship bound to New York, suddenly encountered a dreadful storm, whilst far out in the ocean. All hands were called to take in sails and put the ship in the best trim to stand such a hurricane, and all seemed too few. At this moment one of the men, the most hardened, wicked person in the ship, was missing, the captain, himself an irreligious man, looked round for him and found him below, on his knees, repeating the Lord's prayer over and over again, seizing him by the collar, the captain jerked him on his feet, and shouted with a voice heard even amid the roaring of the storm, "Say your prayers in fair weather."

The ship, through the good management of the skilful mariners, and the blessing of a merciful God, was saved, and in a few days reached her port. The man who prayed in the storm was at once discharged, having been through his wickedness, a perfect pest in the ship for the preceding fifteen months. But Divine grace had touched him. The blunt speech of the captain, "say your prayers in fair weather," seemed ever sounding in his ears, and deep distress for his past sins and present state, came upon him. Through the mercy of God, and the cleansing baptisms of his spirit, the work of regeneration went on, until the late hardened sinner became a child of the kingdom, an heir of God and joint heir with Christ.

Years after this event, this man being engaged on a certain occasion in preaching, was startled at perceiving the captain, who had been made the instrument of so much good to him, sitting among his hearers. At once, the scene of the storm came vividly before him, and with a voice so loud as to startle all present, he exclaimed, "Say your prayers in fair weather." When he had recovered in measure his composure, he proceeded to narrate the circumstance we have given above. The captain, on finding who the preacher was, and how it had pleased the Lord God of mercy and loving kindness, to make use of him and of his scornful exclamation, in turning a hardened sinner into a labouring saint, was much affected. Now the influence for good he had unwittingly exercised, was brought home to himself. His mind was awakened, and Divine grace operating through the saving change he saw effected in another, led him also forward in the path of purity and peace, until through the baptisms of repentance and the renewings of the Holy Ghost, he also was made a partaker of the blessed hope of the gospel of life and salvation.

These words "pray in fair weather," so eminently blessed in these two instances, may well claim the serious consideration of each one of us. The paper in which the narrative is given, puts the enquiry to each of its readers if they say their prayers in fair weather, or whether they wait until some storm, fraught with sorrow and danger, comes upon them, to drive them in anguish and terror to seek comfort and security in God. We have need to be doubly watchful and prayerful in times of prosperity. When God gives us most outward blessings we are most likely to forget Him. Reader, whether it be fair weather, or foul weather with thee, seek ever for the spirit of prayer then, through a full surrender of thy own will to the Lord Jesus, his redeeming and sanctifying mercy will prepare thee to bear the afflictions of time without terror, and the blessings of prosperity without injury to thy immortal soul.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOSHUA BROWN.

(Continued from page 44.)

At a meeting at Black Water, held Twelfth month 8th, 1778, Joshua was led closely to warn those present who were making excuses for not fulfilling their religious duty in setting their slaves free. To him it seemed evident that the wrath of God was gathering against the people for the crime of keeping their fellow men in bondage, and that it would be poured forth. He attended Burleigh meeting on the 9th, went home from thence with Edward Stabler, who with his wife accompanied him to Gravelly Run meeting on the 10th. In this meeting he quoted the passage, "If a man's ways please the Lord, he maketh his enemies to be at peace with him;" he earnestly entreated those present to know their ways to be acceptable to the Lord, and showed them that this could only be through the washing of regeneration and the renewing of the Holy Ghost. On the 12th, he had a meeting at Curles, in which he said that all the professors of Christianity agreed in this, that it is by Jesus Christ we must be redeemed from our state of separation from God. Some believe that the outward use of water is necessary to make us children of God, and some deem that if we believe in Christ, even without purity of heart, his righteousness will be imputed to us, and that through it they are safe. Joshua then found the opportunity of enforcing his frequent doctrine, Ye must be born again. If the inward work of the spirit had cleansed and regenerated the heart, the outward type of washing of water could not be necessary,—but without the inward cleansing, the baptism of Christ, salvation could not be obtained. He had excellent service at Wainoak, Black Creek and Beaver dam, in which the fundamental doctrine of the gospel were much opened, and at the last on especially, the nature of the true ministry and its call and necessary qualifications. A Presbyterian minister who was present dined with him, but made no objection to the doctrine preached, and was quite friendly.

On the 16th, at Cedar Creek meeting, he commented on the care exercised in the construction of an outward building. The workmen had to square

their work and make it all plumb, and if they were always careful in these respects and the foundation they built on was good, the building would stand. He told them that in a religious sense, the building must have Christ Jesus for a foundation, and must be squared and properly constructed by his Holy Spirit, or it would fall. He showed how in the building of the tabernacle of old, every thing was made according to the pattern God showed to Moses; man's invention and contrivance must have nothing to do with it; and so in the spiritual, all must be of God, and of the operation of his grace and spirit. Joshua now proceeded more directly homeward, taking on his way, Caroline Meeting, Goose Creek meeting, Fairfax, and Warrington Quarterly Meetings, and Deer Creek meeting. On the 28th, crossing the Susquehanna river, with difficulty, he reached his own residence. He says "I found my wife and children well, which is cause of great thankfulness to the great Preserver of men. My mind is filled with that peace which the world can neither give nor take away, and I am greatly thankful to the Master who hath enabled me through many tribulations to fulfil my journey and return safely to my own house and family again."

After this laborious and deeply exercising visit, Joshua remained at and near his own home for some time, labouring with many others at that time for the reformation of many of their friends and neighbours, who had departed from the simplicity of the Truth and from under the cross of Christ. In the Twelfth month, 1779, having been appointed by the Quarterly meeting with others, to go to Lancaster and examine the condition of the meeting house there, he went, and was engaged to visit each of the five families of Friends who lived in that town. The visit although a short one, afforded him satisfaction in the retrospect.

With a minute of the concurrence of his Monthly Meeting, he left his home Fifth month 31st, 1780, to attend the Yearly Meeting for Maryland, held at West River. With George Churchman and Joseph England, he rode to Baltimore, Sixth month 1st, and the next day went to West River to the meeting of Ministers, "which was in a good degree favoured with the Great Master's presence." He had some service in the meetings for business, but during the sittings his mind was under exercise on account of many in the neighbourhood having been disowned for taking the test oath, and he felt constrained to visit them in their families. When the Yearly Meeting closed, Sixth month, 7th, with Evan Thomas, Benjamin Hough, and John Elliot of Philadelphia, he commenced the visit. The first visit was to Joseph Pemberton. He received the Friends kindly, and expressed a willingness to liberate his slaves, which Joshua says, "I hope will be complied with in a little time. All those I was concerned to visit, were in the practice of holding slaves." On the 8th, they visited Philip and John Thomas, and Joseph and Richard Richardson. On the 9th, he says, "we visited Joseph Cowman's family, to much satisfaction, he appearing free to set his slaves at liberty. I much desire he may be preserved in the mind we left him in." They then rode up South River and visited some Friends named Hopkins, who were not clear of holding slaves, and lodged that night at one named Johns Hopkins. Johns had set his slaves free, when they were twenty-five years of age, and the Friends felt concerned to have a sitting with him, in which they intimated that something more than merely their liberty was due them. After attending Little Falls meeting on the 11th, Joshua lodged at William Cox's, and the next day rode home, he says, "well satisfied with the journey."

Many were the labours of love, Friends of that day were called on to perform on behalf of the poor children of Africa. At the Second month Western Quarterly Meeting, in 1781, Joshua Brown, Joseph Husbands and Abraham Gibbons, were appointed to visit the sheriff of Accomac county, Virginia, who had taken a negro lad, who had previously been manumitted by Daniel Mifflin, and had sold him to John Cropper, for a war tax, which Daniel was not easy to pay. They performed this visit, and at the same time Joshua says his wife was appointed to accompany Mary Husbands and Hannah Harlan on a religious visit to the free negroes in the lower counties on the Delaware and the eastern shore of Maryland and Virginia.

On the 8th day of the Fifth month he left his habitation to attend Virginia Yearly Meeting. On his way down he was at many meetings and had much labour in some places on behalf of the slaves. He mentions in one place having the satisfaction of seeing one Friend manumit forty-three. He visited his friend Joseph Cowman, mentioned before as one who by taking the test oath, had lost his right of membership amongst Friends. He found him now under exercise on account of that misstep. Joshua felt a word of encouragement to him and his wife, and endeavoured to stir them up to faithfulness in filling up their proper places and duties. Joshua then crossed Chesapeake bay in a small boat, and attended Choptank Yearly Meeting, where he met his wife. The several sittings of that meeting were large and favoured. His companion on this journey was Joseph Reynolds of Nottingham, whose company he says was of use to him, and satisfactory. "When I reached home, my mind was very thankful to the great Master, who I apprehend had been pleased to be with me in this journey, enabling me to perform some exercising services,—and who had brought me safely back to my home."

(To be continued.)

From Hunt's Magazine.

Sea and Upland Cotton vs. Flax and Hemp.

(Concluded from page 47.)

This much has been said in reference to cotton, as preparatory to the consideration of the articles of flax and hemp, more particularly the former, to which public attention has been more particularly directed by the transpiring events of the day.

"Flax, (Ger. *Flachs;* Du., *Vasch;* Fr., *Lin;* Ita. and Sp., *Lino;* Rus., *Len, Lon;* Pol., *Lin;* Lat., *Linum,*) an important plant, (*Linum usitatissimum,*) was at one time an article of considerable export from the United States, and may be again profitably raised for its seed without further reference to the use of the stalk.

"In 1790 the quantity of the seed exported amounted to 312,000 bushels. For twenty years previous to 1816 the average annual exports were 250,000 bushels. The smooth, rich prairie lands of the west afford an excellent opportunity for raising flax to any extent; and since linseed is an article that bears exportation so well, many thousands of acres might be cultivated to advantage, especially as the crop might be pulled by machinery, or, if the seed is the only object, it might be cut with like facility." (*U. S. Doc.*) The estimated hemp crop of the United States in 1844 was 22,800 tons.

Flax is an important plant, and has been cultivated from the earliest ages in Great Britain and many other countries, its fibres being manufactured into thread and its seed crushed for oil. The principal sorts of flax imported into Great Britain are Petersburg, Narva, Riga, Rivel, Liebau, Memel, Oberland and Dutch flax. It comes in bundles of twelve, nine and six heads. The Riga flax seems to deserve the preference, and is imported from the Baltic. It is the growth of the provinces of Maninberg, Druania, Thusenhausen, and Lutherama. Flanders or Dutch flax is well dressed, and of the finest quality. Flax is extensively cultivated in Egypt of late years; some of the Italian ports, which used to be supplied from Russia, have been supplied on lower terms from Alexandria. New-Zealand flax is said to exceed every other species in strength of fibre and whiteness, qualities which, if it really possesses them in the degree stated, must make it particularly fitted to be made into canvass and cordage. It has been obtained, within these few years, at second hand, from Sidney and Van Dieman's Land, the imports from them amounting, in 1831, to 15,725 cwt. Attempts are now being made, but with what success remains to be seen, to raise it in Great Britain.

When flax is brought to the principal Russian ports where it is shipped, it is classified according to its qualities, and made up by sworn inspectors, appointed by the government for the assortment of that and all other merchandize. These functionaries are said to perform their task with laudable impartiality and exactness. A ticket is attached to every bundle of assorted flax, containing the names of the inspector and owner, the sort of flax and the period when it was selected and inspected.

Good flax should be of a fine, bright color, well separated from tow codilla or coarser part of the plant, and of a long, fine and strong fibre. In purchasing flax it is usual to employ an agent wholly devoted to this particular business.

Of 936,411 cwt. of flax and tow imported into Great Britain in 1831, 623,231 cwt. was from Russia, 128,231 cwt. from the Netherlands, 101,721 cwt. from Prussia, 55,324 cwt. from France, 1,415 cwt. from Italy, 15,276 cwt. from New South Wales, &c. Almost the whole of the quantity was retained for home consumption.

Flax seed contains a great deal of oil, which it yields by expression, and is cultivated either that it may be used in sowing, or sent to crushing mills to be converted into oil. The quantity of the crop depends much on the seed employed; a good deal of care is requisite in selecting the best; generally speaking, it should be chosen of a bright brownish colour, oily to the feel, heavy and quite fresh. Dutch seed is in the highest estimation for sowing; it not only ripens sooner than any other that is imported, but produces larger crops, and of the quality that best suits the principal British manufactories. American seed produces fine flax, but the produce is not as large as from the Dutch seed. British seed is sometimes used instead of Dutch, but the risk of the crop misgiving is so much greater that those only who are ignorant of the consequences, or who are compelled from necessity, are chargeable with this act of ill-judged parsimony. Crushing seed is principally imported from Russia, but considerable quantities are also brought from Italy and Egypt. Of the 758,128 bushels of linseed imported into Great Britain in 1831, 221,702 were brought from Russia, 172,099 from Prussia, 106,244 from the United States, 105,448 from Italy, 98,847 from Egypt, 53,738 from the Netherlands, &c.

Hemp is supposed to be a native of India, but long since naturalized and extensively cultivated in Italy and many other countries in Europe, particularly Russia and Poland, where it forms an article of primary importance. It is stronger and coarser in the fibre than flax, but its uses, culture and management are pretty much the same. When grown for seed it is a very exhausting crop, but when pulled green, it is considered a clearer of

the ground. In England its cultivation is not deemed profitable, so that, notwithstanding the encouragement it has received from government and the excellent quality of English hemp, it is but little grown, except in some few districts of Suffolk and Lincolnshire. The quantity raised in Ireland is also inconsiderable.

From what precedes, the great expansion of the cotton product of the United States appears to have been after the year 1829. Prior to 1820, if not to a still later period, the flax product was deemed of more importance than cotton. Flax was manufactured by the families that produced the plant, in their own houses, and it furnished them with table-cloths, bed-linen, and under garments and outer clothing in summer. Prior to 1810, if not later, the raw cotton furnished the country merchants in the towns on the North River and back, was the East India, by way of England to New York. It was very imperfectly cleaned of its seed, and packed in large bags without being pressed. The common retail price of this cotton was 2*s.* 6*d.*, or 31¼ cents per pound. It was used for bats for quilts and dresses, and spun into yarn for mops. At that period a coarse muslin was also imported from the East Indies, and sold in the country towns above referred to, at the like price of 31¼ cents per yard. The same article might to-day command some 4 or 5 cents per yard for book covers or like purposes. At that period there was but a single store for the sale of domestic cotton goods in the city of New York, and, as far as known but one manufacturer in the United States; this was — Slater, of Rhode Island, who produced a superior fabric of this description of goods. They were sold by William F. Mott, who is still living, then doing business in Pearl street, near Peck slip. Public attention for the last few years has been again directed to the article of flax, and, from present indications, it would seem that it is again to occupy an important place in the productions of the country, and equal, if not exceed in value and importance, the cotton product of the United States. By the simple application of steam, at a pressure of some two hundred pounds to the square inch, the gummy or resinous matter is separated, and afterwards removed from the fibre of the plant together with the woody substance, and a product as soft and delicate as cotton is the result, better adapted than it to a vast variety of uses for which cotton is now used. The invention is calculated to work a revolution in flax as great in magnitude, if not greater, than has been effected by the cotton gin in cotton, and eventually to clothe the world in linen, clean and white, for there is evidently no limit to the production of the plant in almost any part of the world. The prairie lands of the great west are more particularly adapted to it, and to these the public attention is particularly directed, where almost the entire labour can be performed by the use of machinery.

Conflicts of Life.—There are victories won by men over themselves, more truly honourable to the conqueror than any that can be achieved in war. These silent successes we may never hear of. The battles in which they are obtained are fought in solitude, and without help, save from above. The conflict is sometimes waged in the still watches of the night, and the struggle is often fearful. Honour to every conqueror in such a warfare! Honour to the man or woman who fights temptation, hatred, revenge, envy, selfishness, back to its last covert in the heart, and then expels it forever. Although no outward show of honour accrues to the victors of these good fights, they have their reward—a higher one than fame can bestow.

Letter of John Barclay.

As the tidings reach me in my chamber, of different movements and circumstances that transpire, my mind seems permitted to travel on into the future, and to see what some are contriving and concerting to strengthen their cause, and to possess themselves as it were of the strongholds and the passages. Oh! the deceit and the workings of that spirit, in those that despise and forsake the light of Christ in their own consciences! Yet, through all, though I have sorrowful cause to believe some of understanding must and will fall, yea, many tall and beautiful cedars,—I never felt more strongly confirmed in the ground taken by our early Friends, and in the belief (as thou expressest it,) that all will be made to work together for the good of the poor little remnant who are concerned through all sufferings to keep to this ground. Oh! I often fell inwardly cheered and animated, in the midst of the most gloomy prospects, for the power of Truth is the same thatever it was, and the Lord can confound, even by feeble instruments and unlikely means. It matters not through whom help comes, so that it comes from Him that made heaven and earth, and has set a bound to the roaring waves. Ah! I often think of the language of one of our ancients on his death bed, "the spirit that now lives and reigns in me, shall yet break forth in thousands:" and this is my full belief, even if the number of active and influential members in our Yearly Meeting were greatly diminished or even swept away. Oh! the Lord can turn the fruitful field into barrenness, and make the desert to blossom as the rose.

First mo., 1836.

Wanderings over Bible Lands and Seas.

BETHEL, SHILOH, AND THE WELL AT SYCHAR.

The daylight which had served us for our last view of Jerusalem began to decline soon after we turned northward from that point, and descended the hills which hid from us the holy city and the hill country of Judea.

It is seldom possible to start on a long expedition in the East early in the day. Our departure had been delayed by a stormy debate in the courtyard of Simeon's hotel, between the dragoman and the muleteers. The Arab muleteers had endeavoured to persuade us to take two or three inferior horses, and on a journey which was to last a month this was a point which could not be yielded, and the English consul for Caiapha and the French consul kindly came to our aid.

We felt sure the contest would end as we wished, and meantime could do nothing but watch the progress of the debate, and regret the loss of time. Voices were raised to angry shrieks and lowered to fierce menacing murmurs; the faces of the disputants expressed the most violent passions. The dark eyes glared and flashed, and the lips of some foamed with rage, and hands were raised in deprecatory or threatening gesticulation. The muleteers began to detach the trunks, and seemed on the point of leading away their animals and abandoning the bargain. Our dragoman helplessly stormed and pleaded; the English consul stood calm amidst the tempest, occasionally throwing in a few strong quiet words which at first increased the clamor, but finally calmed it. The whole was to us like a most vivid drama or pantomine, the gestures and expression of the disputants rendering the knowledge of the language scarcely necessary to the comprehension of their meaning.

At length the horses we declined were led away, the horses we wanted were brought in their stead, and our whole caravan clattered out of the courtyard and over the rough stony streets. But the loss of time in this debate had left us only one hour's daylight for the four hours' journey to Bethel, where our tents were to be pitched for the night.

After we turned from our last lingering gaze at Jerusalem the sun sank behind the western hills, and almost before we had begun to think of the decline of day the brief twilight was over, and it was dark.

The guide, who rode before us, was deaf to all our entreaties to relax his pace. We scrambled on after him in the dark over the rough roads. The darkness deepened; no moon rose, and the stars which glittered so brilliantly above us, and the fireflies which darted to and fro on each side or across our path, only made the blackness of the night more apparent. To attempt to guide the horses was in vain; nothing was visible but the ghostly apparition of a white horse before me, of which I must on no account lose sight. Up and down the stony paths we scrambled, but might have been quite tranquil if we could have trusted our safe agile little Syrian horses as they deserved. They never made a false step; but we were not sorry to find our tents pitched at Bireh (Beeroth,) when we reached it, instead of having to ride an hour further to Bethel, our original destination.

We had to rise very early on the following morning. A long day's journey was before us to Nablous (Shechem,) and the lost hour of the preceding day had to be made up.

The way between Beeroth and Bethel lay over craggy hills, reminding us again of Dartmoor, only brown and grassless, and of limestone instead of granite. On the height of Bethel are the ruins of a Greek church and several old foundations of houses with large stones. Beyond these was a rocky hill strewn with many rough stones, of which Jacob might have made a pillow, or afterwards Jeroboam altar-stones for his rival temple.

And this is Bethel, "the house of God," where in vision the angel's ladder rested, linking Jacob's pillow to the throne of God. What made it "dreadful" and sublime? Certainly not any intrinsic beauty or sublimity in the scenery. When Jacob lighted on it it was "a certain place." No more characteristic word is found to describe it. He rested there, not because it was a place of streams or groves, or shady rocks, or in any way a tempting shelter, but just for the same reason we had tarried at Beeroth, "because the sun was set." It was no snowy Alpine summit, forming naturally a flight of spotless altar-steps from earth to heaven —a pedestal on which one could well imagine the angelic ladder might have rested. It was an ordinary brown hill-side strewn with rough stones, over which passed the high road. Nor was it fenced off from common ground, like Moriah, by precipitous ravines. You could not define the moment when you arrived at it or left it. There was nothing to distinguish it from any of the undulations or hills around.

When Jacob laid down to sleep, it was to him a bare featureless hillside strewn with stones, which he could not have recognized when he returned from Haran among the many similar places around. When he awoke out of sleep he said, "Surely the Lord is in this place, and I knew it not." There was no terror, or majesty, or beauty inherent in the place, especially to reveal or symbolize the divine presence. But God was there. This was its consecration and its glory. Heaven had been opened to Jacob's vision there. The voice of the Lord had spoken to his spirit there in human words, and therefore the place was full of solemnity and majesty to him. It was the house of God. And then

when he returned, a patriarch and a prosperous man from his long exile, he built an altar and called the place El Bethel, because there God appeared unto him,—an altar of the religion whose highest manifestation is not in nature, or sun or stars, or mountains, but in the Son of man.

The subsequent history of Bethel has little more religious interest for us than that of any heathen shrine—a scene of idolatrous worship, with the old Egytian animal symbols recalled by Jeroboam from Egypt, of feasts and sacrifices mocking and parodying God's ordinances at Jerusalem, of prophetic denunciation, and at last of judgment, when the bones of false priests and prophets were exhumed from the tombs among these hills, and burnt and strewn to the winds on an altar formed of these scattered stones.

Temple, city, altar, shady grove, all the relics of that idolatrous ritual have perished without a trace, and the bare hill-sides lie again ordinary and stony, and solitary and dreary, as when sunset surprised Jacob upon it, and the heavenly vision transformed the place in his eyes from a sweep of barren moorland into a gate of heaven.

From Bethel we rode along a rough watercourse, through a richly wooded valley among figs, olives, and vines, to a dell where was an ancient well. From this we crossed a plain to the foot of a steep hill crowned by a village, called by our guides Sinjel. Its situation was more picturesque than usual. The height on which it stood was rocky and precipitous, with an abundant ice-cold spring in the centre of the poor rough cabins, rising under the shadow of an arch, rudely hewn in the rock. As we dismounted, some of the women at the well filled their pitchers from the deep spring, and poured water into the stone troughs for our horses, and then gave us to drink, women and children flocking round us, and curiously examining our Frank dresses and faces while we rested. This fine spring is probably the cause why this village is still inhabited, among the numbers of deserted towns and villages which are dotted over the hills and valleys of this old inheritance of Benjamin. We led our horses down the precipitous rocky path from Sinjel to the plain, and after a short gallop across the level, reached another village on the plain, which the dragoman called Turmus Ayeh. The scriptural names I do not know, and yet, probably there is not a village we pass but dates back to early Hebrew times, if not beyond these to the days of the Hittite and the Perizzite, with their gigantic stones, and cities walled up to heaven. Everywhere when you come amongst human dwellings in this country, you find traces of more energetic and prosperous races, large regularly squared stones, tanks hewn in the rocks for rain-water; broken cisterns once cemented and lined with stone, now holding no water; threshing floors levelled on the rocky hill-sides, where the wind would act as a natural "fan," sweeping the chaff from the grain; wells with stone seats on their edge; fine old terraces for vines and olives, broken in many places and bared by the winter torrents. Everywhere traces of industrious and skilful men, yet no ruins, only heaps of stones, squared and chiselled carefully, it may be, but scattered, except here and there the remains of a church built by the Crusaders, patched and twisted into a mosque. The wheels of time, and conquest, and misgovernment have ground too heavily over the land, to leave anything of value above the surface. It is only the *Intaglio* relics that are left perfect; the traces of labour graven in on the solid rock in tanks, and threshing-floors, and terraces cut out of the hill-sides.

(To be continued.)

Selected.

WAITING IN HOPE.

A little longer still—patience, beloved!
A little longer still, ere heaven unroll
The glory, and the brightness, and the wonder
Eternal and divine, that wait thy soul.

A little longer, ere life, true, immortal
(Not this our shadowy life) will be thine own,
And thou shalt stand where winged archangels worship,
And trembling bow before the great white throne.

A little longer still, and heaven awaits thee,
And fills thy spirit with a great delight,
Then our pale joys will seem a dream forgotten,
Our sun a darkness, and our day a night.

A little longer, and thy heart, beloved,
Shall beat forever with a love divine,
And joy so pure, so mighty, so eternal,
No mortal knows and lives, shall then be thine.

A litte longer yet, and angel voices,
Shall sing in heavenly chant upon thine ear;
Angels and saints await thee, and God needs thee;
Beloved, can we bid thee linger here?

HASTE, TRAVELLER, HASTE!

Haste, traveller, haste! the night comes on,
And many a shining hour is gone;
The storm is gathering in the west,
And thou art far from home and rest;
Haste, traveller, haste!

Oh, far from home thy footsteps stray,
Christ is the life, and Christ the way.
And Christ the light. Yon setting sun
Sinks ere the moon has scarce begun;
Haste, traveller, haste!

The rising tempest sweeps the sky,
The rain descends, the winds are high,
The waters swell, and death and fear
Beset thy path, no refuge near;
Haste, traveller, haste!

Oh yes, a shelter thou mayst gain,
A cover from the wind and rain—
A hiding-place, a rest, a home—
A refuge from the wrath to come;
Haste, traveller, haste!

Then linger not in all the plain;
Flee for thy life, the mountain gain;
Look not behind, make no delay;
Oh speed thee, speed thee on thy way;
Haste, traveller, haste!

Poor, lost, benighted soul, art thou
Willing to find salvation now?
There yet is hope, hear mercy's call—
Truth, life, light, way, in Christ is all;
Haste, traveller, haste;

—*Bonar.*

Faithful Watchman.—When Pompeii was destroyed, there were many buried in the ruins of it, who were afterward found in different situations. There were some found in deep vaults, as if they had gone thither for security. There were some found who were in the streets as if they had been attempting to make their escape. There were some found in lofty chambers. But where did they find the Roman sentinel? They found him standing at the city gate, where he had been placed by his captain; and there when the heavens threatened him, there when the earth shook beneath him, there when the lava-stream rolled, he stood at his post, and there, after a thousand years had passed away, he was found. So let Christians learn to stand to their duty, willing to stand at the post on which their Captain has placed them, and they will find that grace will support and sustain them.

War.—I know not whether *any* war ever succeeded so fortunately in all its events, but that the conqueror, if he had a heart to feel or an understanding to judge as he ought to do, repented that he had ever engaged in it at all.—*Erasmus.*

For "The Friend."

Letter to Mildred Radcliff.

The following letter from a late valuable elder of Philadelphia, speaks so plainly her attachment to the ancient principles of Truth, that it seems appropriate to give it publicity at this time.

Philadelphia, 5th mo. 28th, 1836.

My beloved Friend.—Thy letter was truly acceptable, I may say my love unfeignedly flows towards thee. It remains the same as when our acquaintance commenced. I at that time felt much sympathy with thee, out of meeting, and in meetings both for worship and discipline, lest through diffidence the church and thou also might sustain loss,—what if I should say, partly from the fear of man, or of taking up the time that others might occupy. Far be it from me to hold out an idea that proper care should not be exercised by the true ministers of the gospel, that there should be no premature offering. But bear in remembrance, my dear friend, that the fear of man bringeth a snare. May the hands of thy arms be made strong through the power of the mighty God of Jacob. He has covered thy head in the day of battle, and will, I confidently believe, continue to do so, to the end. Thanks be unto him, his weapons are spiritual, and mighty even to the pulling down the strongholds that Satan is striving to erect, the world over. Happy! thrice happy is it for poor man that the adversary's power is limited.

I believe that some of my dear friends in your Yearly Meeting have been deeply tried by his subtle working in the minds of certain members* of it, who have thought fit to offer sentiments, not in accordance with those held by those who have kept their first love. The members of the Church of Christ, should all speak the same language;—no confusion of tongues ought to be heard amongst us. Our worthy predecessors suffered great persecution in their day, when the command was, 'come out from among them,'—Episcopalians, &c.

The sentiments above alluded to, are calculated to mislead the minds of our young Friends, finding those of elder brethren and sisters clouded. yet I know some of the dear young people,† several years ago, clearly discovered the snare, [of such sentiments] and avoided it,—and were strengthened to speak plainly on the subject to those who were endeavouring, evidently, to my mind, to make proselytes to their views. Sorrowful reflection! after our society had passed through a sore conflict in endeavouring to support inviolable the principles and doctrines of our Religious Society, [such a defection as this should occur.]

Oh! may we, my beloved friend, endeavour to hold fast the profession of our faith without wavering. I know it is not in man that walketh to direct his steps aright;—a good man's steps are ordered of the Lord. Yet feeble and helpless as we feel ourselves, the heavenly Shepherd, who watcheth over his flock by day and by night, would keep all in perfect safety, by the crook of his love. Why should any be as those who have turned aside from following the footsteps of Christ's companions?—It is because man doth not attend to the injunction formerly given, 'watch and pray, that ye enter not into temptation.'

Thy sisterly salutation I felt whilst reading it, was offered in that love which the spirit of the gos-

* Elisha Bates. and some others.

† Referring amongst others, to one of her children, whose spiritual eye having been anointed to perceive the snare in modern modified Quakerism. was faithful in opposing its progress, and in warning its advocates. His course of consistent usefulness in the church was early finished, and he gathered to his heavenly home, ere the storm he saw approaching, had burst with desolating effect on the religious society he loved.

pel inspires. Thy wishes in regard to our having a good Yearly Meeting have been realized, as thou wilt no doubt see published in "The Friend." I therefore need say no more on the subject than that I am, I hope, thankful therefor.

Thy messages of love were given to our mutual and justly valued Friend J. E. and children, with thy request that some of them should indulge thee with a few lines. This I doubt not has been complied with. Their love to thee has not diminished. Thou hast many friends in this city and elsewhere.

I may now give thee, my dear friend, a brief account of my own situation. [I am] still confined to my chamber, with the exception of being able to get into some rooms nearly on a level with it. My complicated infirmities have varied but little for many months past. I often have had to admire that my stay in mutability has been thus lengthened out, yet it is not for me to say "what didst thou in removing from works to reward, those who were in the prime of life and useful members of society." His ways are inscrutable and past finding out by us poor short sighted beings. Although I thus speak, I may say, I have frequently been brought secretly to utter this language, "not my my will, but thine, O Lord! be done. Thou hast an undoubted right to do with me according to thy good pleasure."

We have had the company of J. T. from Nine Partners, at our Yearly Meeting. He made us a visit, and read to my husband and self, all his wife's letters, forming a kind of diary whilst crossing the mighty ocean, and on her arrival at Liverpool. * * * Oh that all who go forth as ministers to the people, may minister in that ability which God gives. What will preaching avail without the holy unction accompanies it.

I have often remembered the kind reception our mutual friends E. R., S. L., and I, met with at your house. It was a comfortable resting place to us. Dear E. has often expressed, in her letters, a strong attachment to her American friends. It is now a very long time since I have written to her, or to any of my friends. Leaning over to write is difficult in my situation, and is always attended with more or less pain. The little notes or memoranda I make, are generally done sitting erect in my chair, holding in one hand a light book on which I place my paper. My dear friends, I think, will excuse my not writing as often as could be desirable. I hope this will not discourage them from writing when they feel an inclination to do so. It is truly grateful to receive a line from them. My husband unites in love to thee. I now bid thee farewell. From thy affectionate friend.

Selected.

The Legacy.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."—John xiv. 27.

Jesus knows from experience what his people need. His life on earth was a life of trial, trouble and grief. He was the "Man of Sorrows." Yet, in the midst of all, he enjoyed peace. His faith was in lively exercise, and his repose on his Father's love was perfect. When all was confusion and strife without, he had peace within. And when he departed out of this world, to go unto his Father, he left us this as a legacy: "Peace I leave with you, my peace I give unto you." Our souls may be peaceful, let our outward circumstances be what they may. By the exercise of faith in Jesus, by staying the mind on Jesus, and by acquiescing in the will of Jesus, we shall have peace. So it is written, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." My soul, I charge thee to cast every care on Jesus. Submit to his will, nay, *prefer* his will to thy own. Let the word of Jesus be thy rule and comfort, let the glory of Jesus be thy aim and object, and let the legacy of Jesus be taken to the throne of grace, that it may be paid thee by his heavenly Father. Pray, pray for holy tranquillity of mind amidst all the storms of time, and expect an inward calm of spirit both in life and death. Believe, and the legacy is thine. Pray in faith, and the legacy will be paid thee. Thy Saviour, who left thee this legacy on earth, lives in heaven to see it paid to all applicants. Therefore, present it in confidence, expect to receive it, and thou shalt soon enjoy it. We that believe, do enter into rest.

"Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Philippians iv. 6, 7.

The Island of Java.—Batavia, the capital city, is a brilliant specimen of Oriental splendor. The houses, which are white as snow, are placed two or three hundred feet back from the street, the intervening space being filled with trees, literally alive with birds, and every variety of plants and flowers. Every house has a piazza in front decorated with beautiful pictures, elegant lamps, bird-cages, &c., furnishing accommodations for the family, who sit here mornings and evenings. At night the city is one blaze of light from the lamps. The hotels have grounds of eight or ten acres in extent around them, covered with fine shade-trees, with fountains, flower-gardens, &c. Indeed, so numerous are the trees, the city almost resembles a forest. The rooms are very high and spacious, without carpets and but few curtains. Meals are served up in about the same style as at first-class hotels in the United States, although the habits of living are quite different. At daylight coffee and tea are taken to the guest's room, and again at eight o'clock, with light refreshments. At twelve breakfast is served, and at seven dinner. Coffee and tea are always ready day and night.

No business is done in the street in the middle of the day, on account of the heat. The nights and mornings are cool and delightful; birds are singing all night. The thermometer stands at about 82 degrees throughout the year. The island of Java contains a population of 10,000,000; the city of Batavia, 180,000. The island abounds with tigers, leopards, anacondas, and poisonous insects of all kinds. The finest fruits in the world are produced in great profusion.

Obedience of Children to their Parents.—My mother lived to the year 1688, and made a good end. I loved her very tenderly and carried myself towards her with dutifulness; this she fully expressed on her death-bed, and of her dear love for me. I can say in truth, that I have very often looked back, and seriously reflected upon the whole course of my behaviour towards her, and have found great peace and satisfaction of mind; my conscience on the nicest scrutiny has not reproached me; had it been otherwise, I am sure it would have lain very heavy upon me. I write this as a memorial to all children in general into whose hands this may come, but more directly and particularly for my own children and their children's children. For, indeed, it is the incumbent duty, both natural and divine, of children towards their parents, to obey them in all their just and lawful commands; without which, they are not to expect the blessing, but instead thereof, the displeasure, if not the curse of the Almighty, which, I could abundantly prove, by numerous texts of the Holy Scriptures.—*Joseph Pike.*

The Sugar Pines of the Sierras.

We were very tired when we dismounted at Clarke's log hut and canvass dining tent in the glorious forest, thirty miles from Mariposa—tired in body and in brain; tired by our seven hours of horseback riding, and by the perpetual feast of floral beauty and sugar-pine magnificence which had delighted eye and heart. But it did not require a long time to restore us. Half an hour's rest under one of the stately firs that towered above the cabin, and a cup of tea with our noon meal, fit for a mandarin, put us in good working trim for the afternoon's excursion. We were only five miles from the mammoth trees. An easy upland ride of an hour would lead us to the grove where the vegetable Titans we had so often read about, with a wonder tinged with unbelief, held their solemn court.

And I confess that I began to doubt, as the time for mounting again approached, as to the existence of the marvels. Was it possible that before sunset I was to stand by a living tree more than ninety feet in circuit, and over three hundred feet high? Think what these figures mean, my hasty reader, when transformed into solid bark and fibre. Take a ball of cord, measure off a hundred feet from it, cut it and tie the ends, and then, by the aid of four or five of your companions, stretch it into a circle, (if you have a parlour spacious enough to permit the experiment,) and imagine that space filled with a column of a vigorous cedar. Now conceive this tree rooted on the common near the entrance. What do you say to the idea of looking up its smooth trunk to a point higher than the topmost leaf of any elm on the Tremont-street mall, and of seeing there a bough thicker than the largest of those elms shooting out from it? What do you say to the fact that its plumes would nod a hundred feet above the vane at Park street spire? What say you to the possibility, if it lay hollow on the ground, of driving a barouche and four through it without their being able to touch the highest point of its curved ceiling "with a ten-foot pole?" Then think of it cut up into six thousand cords of wood.

The Mariposa grove stands as the Creator has fashioned it, unprofaned, except by fire, which, long before the advent of Saxon white men, had charred the base of the larger portion of the stalwart trees. We rode on for an hour, climbing all the time, till we reached a forest plateau, five thousand feet above the sea. This in New England, is the height of Mount Washington, where not a scrub can grow. Riding on a few rods, through ordinary evergreens with dark stems, we at last catch a glimpse of a strange colour in the forest. It is a tree in the distance, of a light cinnamon hue. We ride nearer and nearer, seeing others of the same complexion starting out in the most impressive contrast with the sombre columns of the wilderness. We are now in the grove of the Titans. We single out one of them for a first acquaintance, and soon dismount at its roots. I must confess that my own feelings as I first scanned it, and let them roam up its tawny pillar, was of intense disappointment. But then I said to myself, this is doubtless one of the striplings of the Anak blood—only a small affair of some forty feet in girth. I took out the measuring line, fastened it to the trunk with a knife, and walked around, unwinding as I went. The line was seventy feet long. I came to the end of the line before completing the circuit. Nine feet more were needed. I had dismounted before a structure eighty-four feet high, and should not have guessed that it would measure more than fifteen feet through. It did not look to me twice as large as the Big Elm

on the Common, although that is only eighteen feet in circumference, and this was twenty-eight feet in diameter. During the day I had seen a dozen sugar pines which appeared to be far more lofty. The next one we measured was eighty-nine feet and two inches in girth; the third was ninety feet. There are nearly three times as many of the giant species in this grove as in the Calaveras cluster. Divided into two groups there are six hundred and fifty of them within a space of one mile and three quarters. Colonel Warren, the faithful and self-sacrificing friend of agricultural interests in this state, proprietor and editor of the *California Farmer*, measured the principal trees of one group on this ridge, some three years ago, and found one of 102 feet, two of 100 feet, one of 97 feet, one of 92 feet, one of 82 feet, one of 80 feet, two of 77 feet, three of 76 feet and thus gradually diminishing, till more than a hundred trees were on his list that measured fifty feet and upwards in circumference. This crowd of majestic forms explains the disappointment in first entering the grove. The general scale is too immense. Half a dozen of the largest trees spread half a mile apart, and properly set off by trees of six or eight feet in girth, would shake the most volatile mind with awe.

Four days afterwards, on the homeward path by another trail, I struck off the track with one of our party to see some "big trees" that were reported to us a mile from the path, near Crane's Flat. We found them. The first one we approached was the only one of the species in the range of vision, and reared its snuff-coloured columns among some ordinary firs. How majestic it swelled and towered! My companion and I both exclaimed: 'This is the largest tree we have yet seen; this will measure more than a hundred feet." We gazed for a long time at its soaring stem, from which, a hundred feet above us, the branches that shot out bent suddenly upwards, like pictures of golden candlesticks in the Hebrew temple. It seemed profane to put a measuring tape upon such a piece of organized sublimity. But we wanted to know how much more than a hundred feet could be claimed for it, and I made the trial. It was just fifty six feet in circuit, but little more than half the size of the monarchs in Mariposa, which it seemed to excel so much in majesty. There were a hundred trees in the Mariposa grove larger than this, and all of them together did not make half the impression on me that this one stamped into the brain at first sight.—*From a California Letter in the Boston Transcript.*

Humility, with the growth of the better seed of the kingdom.—I think I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies,—I mean all those things that are obtained by the memory, judgment, reasoning powers, and mental abilities, separate from any immediate influence and assistance derived from the source of all true wisdom, natural acquisitions and talents, are well in their places and are serviceable to us, when kept in subjection to the pure teachings of Him, "who teaches" by His Spirit "as never man taught." But when any natural faculty or talent of the mind, or acquisition by virtue of that talent or faculty, usurps and domineers over *the little seed of the kingdom sown in the heart*, it had been better that such an enemy were cast as it were into the sea, than that such mischief should be done. I have been in company with some young persons of our Society, who have been not a little injured by giving way to pride and foolish talkativeness, in respect to many matters, in which, though they seem well informed, yet not keeping in the littleness and lowliness, they have acquitted themselves but ill, through letting in a forward, prating spirit. Now the best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the sombre shade of humility. For the more the frame-work is clouded, or gilt, or carved, or ornamented, the more there is to take off the attention of the eye from the picture itself. So that it seems to me best for each of us to dwell in the littleness, in the lowliness; always bearing in mind whence we are, even from the dust, and whither we shall return, even to the dust; and that we should not forget from whence all that is good, either immediately or mediately comes, even from the source of all good. This would make us backward and timid at giving our judgment; it would render us ready and willing to esteem others better than ourselves; quick to hear, slow to speak, slow to wrath; because we should be patient, humble, forgiving one another, loving one another, pitying one another; for we should then know how frail man is.—*John Barclay.*

How to Disarm an Enemy.—It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence those who are much exposed to the venom of these little creatures, when they have occasion to hive bees, or to take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and opposition, from perverse and malignant men, the defence against their venom is to have our spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance and patience; and the most spiteful enemy will be disappointed in his endeavours to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or what is far better, the honey with which he comes into contact will neutralize his gall; the coals of forgiving love will dissolve his hatred, and the good returned for evil will overcome evil with good.—*Golden Rule.*

Schemes of trade and unprofitable worldly care.—Though absent in body, my heart yearns for my brethren at home, with desires for their preservation and advancement in the Truth. I am very sensible that a field of labour will open, to guard Friends and keep them from stepping into schemes of trade and unprofitable worldly cares. It will indeed be sorrowful, if any who have been brought to see the vanity of the world and its friendships, and had their prospects towards enduring good, should lose the sense thereof, and run with a giddy multitude into the pursuit of earthly treasure. In obtaining this they may be greatly disappointed, and may lose the enjoyment of that favour which is better than life.—*John Pemberton, while in England.*

How the life of Truth groweth in dominion.—I have found myself much stripped as to a sense of good, and tried with poverty many days. I suppose I have been accounted by some, as one of the better sort of people, but have seen great occasion to beware of a disposition that would feed upon the praise or commendations of others; a carnal selfish spirit is very apt to present and creep in here if possible, and I have seen it hurt many who have had right beginnings; it always introduced dimness and oppression, to the pure, precious, innocent life of truth, which only groweth up into dominion, through deep abasement of soul and the entire death of self.—*John Churchman.*

Talebearing and Detraction.—Talebearing and detraction are great evils, often destructive to the peace and comfort of civil, social and religious society. In order to be quite clear of them, we must avoid repeating circumstances injurious to the reputation of another, unless we are clear in our minds that we have some good end in view by so doing. If we know them to be true, it is still a violation of the golden rule of "doing unto others as we would they should do unto us," and if we are not quite certain of their truth, it is a manifest injustice. "Thou shalt not go up and down as a talebearer among my people." "A whisperer separateth chief friends."

The more we help others to bear their burdens the lighter our own will be.

THE FRIEND.

TENTH MONTH 19, 1861.

There is no way in which we can promote the well-being of the coloured people in this country so effectually as by giving them an education which may prepare them for filling higher positions in the community, than those which generally are occupied by them. This consideration induces us to look with a favourable eye upon the re-opening of the evening School for them in Camden for the winter, and we hope that the requisite funds for its support will be promptly and cheerfully furnished by Friends. Instances have come to our knowledge of great good having arisen to some from the education received at the kindred school in this city, and we hope that the Association having charge of the schools may be encouraged in their labours of love for this, their poor friends, by the cordial sympathy of their friends, no less than by their liberal pecuniary aid.

CAMDEN EVENING SCHOOL.

Application having been made by the coloured people in the vicinity of South Camden, N. J., to the Philadelphia Association of Friends for the Free Instruction of Adult Coloured Persons, to have the Evening School held there last winter, re-opened this season; the Association has concluded to again take charge of it, if sufficient funds can be obtained to defray the expenses of the school: to conduct which from $200 to $300 will be required, depending upon the length of the session.

One hundred and forty persons entered at the school last winter, and there was an average attendance of forty for each evening during the whole session. The school is believed to have been of much advantage to those who partook of its benefits, and the Association hope that Friends will feel disposed to contribute the funds necessary to have it re-opened this year.

Donations for the support of the school may be left with,

JOHN C. ALLEN, Treas., No. 335 S. Fifth St.
GEORGE J. SCATTERGOOD, N. W. cor. Fifth and Callowhill Sts.
WM. EVANS, Jr., No. 252 S. Front St.
BARTH. W. BEESLEY, No. 32 N. Eleventh St.
J. WISTAR EVANS, No. 410 Race St.
Philadelphia.

Or JNO. M. KAIGN, and
WILLIAM COOPER, near Camden, N. J.

SUMMARY OF EVENTS.

UNITED STATES.—*The progress of the Struggle.*—So far as appears, no important change has recently taken place in the positions of the hostile armies near Wash-

ington. Preparations are being made in several of the northern ports for putting a large naval expedition at sea shortly. The formidable efforts of the rebels to get possession of Kentucky and Missouri will, it is asserted, make it necessary to send many thousands of men westward, that otherwise would have swelled Gen. M'Clellan's command in Virginia. The conflict has assumed gigantic proportions, the lines of the Federal army now extending, at intervals, from Kansas in the West, to the Atlantic Ocean, and requiring hundreds of thousands of troops for only a partial filling up. Although the movement is very slow, the northern journals contend that the progress of events points clearly to the final suppression of the rebellion. A few months ago there was no navy at home or capable of being called home speedily. Now the whole southern coast is blockaded, and nearly all the rebel privateers have been swept from the sea. Then there was absolutely no money in the U. S. Treasury, and none could be borrowed except at enormous rates of interest. Now funds are freely provided to meet a daily expenditure of more than $1,000,000. It is, however, admitted, that there is a great want of able military commanders, and that in this respect the rebels have an important advantage over the Government.

Virginia.—The rebel forces under Floyd having been largely reinforced so as to make an aggregate of 30,000 men, Gen. Rosecrans has found it necessary to make a retrograde movement from his position near Sewell Mountain. On the 10th his army was at Mountain Cave, twenty-five miles beyond Gauley. The Federal forces under Gen. Reynolds were posted at Elk Mountain and Green Briar Bridge. They have driven the rebels under Gen. Lee from Big Springs, and they have united their forces with Floyd's army. The rebels attribute their want of success in the campaign to the incapacity of Gen. Wise. The advanced lines of the Union troops below Washington now extend into Virginia for a distance of fifteen miles, the rebels withdrawing from time to time so as to keep at a safe distance. But little can be learned as to their numbers or condition. That portion of Eastern Virginia into which the Federal troops have penetrated is found to be completely deserted by the inhabitants. The farms and dwellings, where the buildings have not been burned have usually been left in charge of a few old negroes. The Union men have mostly been stripped of their possessions by the rebels. have been despoiled would amount to an aggregate of more than $30,000,000. At Richmond, Va., some kinds of provisions had become extremely scarce. Bacon could scarcely be procured at any price, and articles of luxury were beyond the reach of all, except the wealthy. All the coffee in the city had been purchased by the Confederate government at 50 and 60 cents per pound, and the residents make use of roasted rye, carrots, &c., as a substitute.

Kentucky.—The news from this State is said to be more encouraging. The enlisting for the U. S. service was progressing rapidly; the Union forces were constantly increasing and the rebels becoming discouraged. No serious conflict had yet occurred; in some small skirmishes the rebels had been the greater sufferers. The rebel forces at Columbus are reported to number 50,000. John C. Breckenridge and other rebel leaders were organizing a large rebel camp in Floyd county.

Public Lands.—Notwithstanding the great depression in business, land warrants under the act of 1855, amounting to upwards of 2,000,000 of acres, have been located during the year ending Sixth month 30th last. The Government now owns 60,000,000 acres, which have been surveyed and offered for sale, and are ready for private entry.

Dr. Hayes Polar Expedition.—A despatch from Halifax mentions the arrival there of Dr. Hayes' vessel and party, excepting two of their number, who had died. One of these was August Sontag, the astronomer. The despatch says, "Dr. Hayes reached Smith's straits on the 26th of August of last year, but could not penetrate the straits with his vessel, either last season or this. He wintered at Port Foulke, near Cape Alexander, and with a dog sledge reached lat. 81 deg. 35 min. on May 18th of this year.

New York.—Mortality last week, 378.

On the 12th inst. the banks in this city had $41,139,106 in specie in their vaults. The stock market has become much more active, and prices generally are higher. The importations of foreign merchandize continue very light. The exports have been 40 per cent greater than in 1860, from First month 1st to date. The total immigration from Europe the present year up to the close of last week, was 58,571 against 83,198, for the corresponding portion of last year.

Philadelphia.—Mortality last week, 217.

Baltimore and Ohio Railroad.—Effective measures are to be immediately taken to repair and open this important work along its entire length.

Missouri.—General Cameron, Secretary of War, and Adjutant-General Thomas, were at St. Louis on the 12th inst, having been despatched to Missouri for the purpose of ascertaining the actual condition of things by personal observation and enquiry. On the 13th, they proceeded to Jefferson City and had a conference with General Fremont. The latter appears to have many warm friends especially among the German volunteers, who earnestly deprecate his removal. Gen. Fremont's army has been increased to 35,000 men, and will, it is said, soon be raised to a much larger number by reinforcements from the eastern states.

The rebel forces under Gen. Price, were very large at Lexington, but a considerable portion were irregular troops, assembled for the occasion, who dispersed to their homes when the retrograde movement southward commenced. When the rebel army left Lexington it was estimated at 15,000 to 18,000 men. It was believed Price would unite his forces with those of M'Culloch, before venturing on a general engagement.

A Leavenworth paper says it has information to the effect that about 100 slaves leave Missouri every day for Kansas. A widely spread slave insurrection had broken out in Jasper county, but was suppressed promptly and a number of the insurgents executed.

Southern Items.—There is great rejoicing throughout the South over the capture of Lexington and the difficulty on account of Gen. Fremont's management of affairs in Missouri.

A statement in the Galveston News makes the number of Texan troops now in the field 20,000, of which 3,000 are in Virginia, 4,000 in Missouri and Arkansas, and 4,000 in Arizona and New Mexico.

The Governor of Louisiana has issued his proclamation positively prohibiting planters and others from sending cotton in either large or small quantities to the city of New Orleans. The blockade of all the mouths of the Mississippi is said to be complete.

Thirteen hundred Indian warriors crossed the Arkansas river near Fort Smith recently, on their way to join the rebel army in Missouri.

The New Orleans Delta boasts that the rebel commanders are as fully informed of all northern movements as are the chiefs of the departments at Richmond.

On the night of the 8th inst., the U. S. forces encamped on Santa Rosa Island, near Fort Pickens, were surprised and attacked by detachments from several southern regiments. The contest was a severe one, many being killed and wounded on both sides.

The Military Committee of Memphis have made an appeal to planters not to ship any more cotton and tobacco to that city, and given notice that if any more be shipped there it will be returned into the country at the expense of the owners.

The steamer Bermuda, from Liverpool, has run the blockade and arrived at Savannah with a very valuable cargo, consisting of rifled cannon, powder, shot and shells, Enfield rifles, blankets, gunpowder, quinine and medical stores. The Bermuda is an iron clad vessel of 1500 tons, and her cargo cost about $1,000,000. She is being prepared for a privateer, and will soon be on the lookout for the California steamers.

North Carolina.—Since the capture of the forts at Hatteras Inlet the rebels have displayed much activity in their efforts to prevent the Federal forces from obtaining further advantages. Since the capture of the steamer Fanny, about 2500 rebels crossed over from the main land and attacked a regiment of Federal troops stationed on the island some distance from Hatteras and compelled it to retreat. The regiment lost seventy men, taken prisoners, but brought off its tents, provisions, &c. It owed its escape to the darkness of the night. The rebels have quite a fleet of small vessels in the sound, rendering any further advance from Hatteras Inlet unsafe for the Federal forces until they are furnished with a number of vessels of light draught. It is said also, that several more regiments of U. S. troops are needed in that quarter.

FOREIGN.—Liverpool dates to the 2nd inst. The bank of France has advanced its rate of discount to six per cent.

The bank of England has reduced its rate of discount to 2½ per cent. The Liverpool cotton market was firm but unchanged. The ship Henry Clay had been wrecked off Islay, Scotland. The passengers and crew were saved.

The St. Petersburg Bee, predicts the early recognition by France of the southern rebels.

Advices from China state that the American squadron had left for home, with the exception of one small vessel, which remained at the earnest solicitations of the American merchants, and had gone suddenly to Shanghae, where a schooner was reported to be fitting out for a privateer.

A Russian line-of-battle ship, the Swellana, of one hundred guns and eight hundred men, had been lost on the coast of Japan. All the crew are reported to have perished.

Details of the night attack on the residence of the British Legation in Japan, are published. It is believed that the ruffians were suborned by some of the powerful opposition nobles who lately retired from power upon the foreign question. The Japanese Government affected great anxiety on the subject.

The London Times calls for a strong naval demonstration against Japan, in preference to a simple remonstrance.

Spain still refuses to acknowledge any Sovereign of Naples but Francis the second. It is expected that the Italian Minister will soon leave Madrid.

RECEIPTS.

Page 24, T. Crozier, Io., for vols. 33 and 34, read 34 and 35.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettle, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hilles, Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—John C. Allen, William Bettle, John M. Whitall.

Physician and Superintendent.—Joshua H. Worthington, M. D.

WEST-TOWN BOARDING SCHOOL.

The winter session of the school will commence on Second-day the 4th of the Eleventh month next. Pupils who have been regularly entered and who go by the cars from Philadelphia, will be furnished with tickets by the ticket agent at the depot, N. E. corner of 18th and Market streets. Conveyances will be at the Street Road Station on the arrival of the 8, 10-30 and 2 o'clock trains on Second and Third days. Small packages for the pupils if left at Friends' bookstore, No. 304 Arch st., on Sixth days before 12 o'clock, will be forwarded. The stage as heretofore will meet the first train of cars on its arrival at the Street Road station every day except First days.

West-Town, Tenth month, 1861.

WEST-TOWN BOARDING SCHOOL.

The winter session of the School will commence on the 4th of the Eleventh month next. Parents and others intending to send children as pupils, will please make early application for their admission, to Dubre Knight, Superintendent, at the School, or Joseph Scattergood, Treasurer, No. 304 Arch St., Phila.

WEST GROVE BOARDING-SCHOOL FOR GIRLS,

Near West Grove station, on the Philadelphia and Baltimore Central Rail Road. The winter session will open on 2nd day the 4th of next month. For information or circulars apply to,

THOMAS CONARD, *Principal.*

Tenth mo., 1861. West Grove P. O., Pa.

WANTED.

A young man to assist the subscriber in his school at Haddonfield; for particulars address,

RICHARD J. ALLEN,
Haddonfield, N. J.

MARRIED, on third day, Tenth mo. 8th, 1861, at Friends Meeting house on Sixth street, SAMUEL L. FOX and HARRIET BROWN, both of this city.

PILE & M'ELROY, PRINTERS,
Ludge street, opposite the Pennsylvania Bank.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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Postage to any part of Pennsylvania, for three months, if paid in advance, three and a-quarter cents; to any part of the United States, for three months, if paid in advance, six and a-half cents.

For "The Friend."

Benjamin Ferris.

(Continued from page 90.)

Diary continued, 1761.—"In the Sixth and Seventh months I was at many meetings abroad, as Haddonfield, Philadelphia, Concord, Kennett, New Castle, &c. It was still a low time with me, and fear sometimes prevailed that I had not entered in at the right door. What to do, I knew not. There is nothing in the world I desire, riches, wisdom, honour, pleasure or anything else in comparison of the love and favour of God. I am ready with Peter to say, 'Behold, I have left all, to follow thee,' and am a fool among men for thy sake.

"Seventh month, 24th. It has long been my desire to accompany some public Friend, on a journey, being weary of business, and the hurries of the world, and hoping it would be a better time with me, if I was from home, and free from cumber. Such an opportunity now offered. It was to accompany Ann Newlin to Sassafras, where we were to join Jane Crossfield, [from England,] in her visit to the meetings on the eastern shore in Maryland, and to those in the lower counties in Delaware.

"I went the journey proposed; was with Jane at all these meetings, [being absent] about three weeks. Eighth month 10th, after returning home, I attended our Quarterly Meeting at Concord. Before I went this journey I had been very desirous to get a little from home, expecting I should not have such heavy, distressing seasons, but it proved a low time with me throughout the journey, which I think has afforded me instruction. I have been taught that I was mistaken in concluding, that either the company of good Friends, or a total deliverance from secular affairs could procure me peace. I am sensible that with the Lord are the issues of life and peace, which are only to be obtained when he is pleased to open and hand them forth, and no engagements in business or want of instrumental help, will hinder those from obtaining peace, who diligently seek for it.

"Ninth month 4th. All the Lord's merciful visitations are worthy to be had in remembrance. This evening I walked solitarily out to our pasture, and there sitting down on the ground and turning my mind inwardly towards the Lord, he was graciously pleased to be near me. Under a sense thereof, my spirit was bent in reverent worship, and I was sweetly comforted in him, who is still mindful of those whose desire is to him for strength and preservation. These, praised be his holy name, he mercifully vouchsafes in the needful time, well knowing that his children cannot live without him. I was afresh encouraged to hold on my way Zionward, and to offer to him the remainder of my days, to be what he would have me to be.

"Ninth month 26th. I went to Philadelphia to our Yearly Meeting. My mind for a considerable time before leaving home, had been bowed with reverent desire that I might be prepared to attend this, our yearly solemnity. As I turned my mind to the Lord, who never fails to regard those who depend upon him, he was pleased in good degree to grant me a consolatory season. His love dwelt in my mind, and fervent desires, and earnest cries were raised to him in secret, that he might grant me preservation from evil in all my conduct.

"During the several meetings for worship and discipline, in the main I had pretty good satisfaction. I staid over the week-day meeting in Philadelphia, and many country Friends were there. It was a very large meeting, and a very memorable time. The Lord's merciful regard was vouchsafed to us, greatly confirming Friends in that holy fellowship and union, into which all the Lord's children, according to their measures, are gathered.

"Tenth month, 13th. I went to the Monthly Meeting at Centre, having no prospect of anything but to suffer, which I was made willing to bear. After meeting, I came home without company but not without renewed cause of thankfulness and praise to the Lord, the great and good shepherd of his flock. His regard greatly increased my love to him, and my desire that I might be preserved from falling, and be conducted in the way that is acceptable to him, receiving him on his own terms.

"17th. Joseph White being on his return from England, where he has been on a religious visit, I accompanied him to Philadelphia. On the way we had conversation upon divers matters, some to satisfaction, and others sorrowful, such as that there was a great declension amongst Friends in many parts of England and Ireland from primitive zeal and concern for the maintainance of the discipline of the church. There is some hope of a revival, through the labour of a committee of about sixty Friends, who gave in their names at the last Yearly Meeting in London, to visit all the Meetings for Discipline throughout the nation.

"We went to see our Friends John Stephenson, Robert Proud, Hannah Harris, Elizabeth Wilkinson and Alice Hall, who came over in the ship with Joseph White, and were just landed at Philadelphia, as we arrived there.

"Eleventh month, 9th. I was at our Quarterly Meeting at Concord, where were three of the above mentioned Friends, viz., J. S., R. P. and A. H. They had good service.

"11th. I accompanied them to Wilmington, and they were at our Monthly Meeting. The next day I went with them to Kennett Monthly Meeting,—the day following to Bradford, and from thence to London Grove.

"16th. In the morning, before I arose, after a painful travail and exercise, I thought I was in some degree made sensible of Divine regard extended, which renewed a strong desire in me, that I might be preserved in the way of Truth. I have at times distressed myself when in company with good Friends, considering how valuable, eminent and serviceable they were, and favoured with the enjoyment of heavenly goodness, whilst I seemed good for nothing, miserable and never likely to be otherwise. Through these thoughts I have been discouraged and ready to give out,—but I am now sensible that it is not right to make such use of the example of the good and worthy. I ought to be content under the present dispensation of Divine Providence, patiently awaiting his time for moving forward, not being discouraged, or giving up the struggle because I cannot go so fast as I wish, nor be of as much service as I desire to be; for this very desire may have something of self in it."

On the 25th of the same month, writing to one of his cousins, who was a communicant among the Presbyterians he says, "I have often remembered thee with strong desire for thy advancement in the Truth, and increase in an experimental knowledge of the riches and efficacy of Divine grace, which would, if given way to, have redeemed thee from all shadows, and directed thee to the substance. The secret operations of this grace, I believe thou hast felt in time past. Oh! may thou diligently wait for it, attend to it, for the work of thy salvation must be effected by it. It is an eternal truth, that 'by grace are ye saved through faith, and not of ourselves, it is the gift of God.' To this grace I commend thee; observe its directions, faithfully and honestly obey its requirings, then thou wilt have peace here and a happy resting place hereafter."

In a letter of the same date to his cousin, Reed Ferris, of Oblong, after informing him of the arrival of the five Friends from England on a visit to the churches of America, he says "they are at this time to the southward. I spent about a week with John Stevenson and Robert Proud, whose company and conversation were both agreeable and edifying. I believe they will be of good service in this country. Joseph White of Bucks county, came in the same vessel, having visited the meetings in England and Ireland to good satisfaction. By him I learn that Ann Moore is well received, and likely to have acceptable service in that nation, which I was glad to hear of."

In a letter to his cousin Gaius Talcott, dated Eleventh month 26th, he says, "In answer to thy desire of knowing how it fares with me, I can just say, that I find it safe for me at present to keep pretty still and quiet, saying very little concerning myself; as on the one hand I have nothing to boast of, so on the other I ought not to murmur or complain at the Lord's dealings, who best knows how to prepare us for his use and service. I was truly glad to hear so good an account of my cousins Mercy and Sarah, and much desire their preservation from all hurtful things. I doubt but as thou suggests, they may be in danger of hurting themselves by too much talking about religion. This is an error people too frequently fall into. It tends

to the wasting of the life and virtue of religion. Our friend, Jane Crossfield, embarked for England about the 22nd of last month, after having visited most of the meetings in the several provinces in about thirteen months. This is less time than any Friend of late hath done it in. The visit was to reputation of Truth, and the satisfaction of Friends. I was with her two weeks in Maryland and found her company agreeable and instructive."

(To be continued.)

For "The Friend."

Education. No. 1.

A LITTLE ARITHMETIC FOR TEACHERS AND PARENTS.

24 hours make one day.
7 days " " week.
52 weeks " " year.

Add 3 hours of morning school, 2 of afternoon school, and 1 of evening school, for the sum of the time of actual school exercises: then add one hour of morning study, 1 of noon, and 1 of evening, and you have the sum of the time which may be safely taken for a healthy pupil out of the 24, for school routine, viz. 9 hours. You then have left 15 hours for sleeping, eating, exercise, private reading and other reading, and social converse or other mental recreation. Allow 8 hours for sleep, and 7 are left for the other purposes. Subtract 3 for the table, cleaning teeth and purposes of cleanliness, and another for reading, there are still left 3 hours which in many boarding schools and colleges are thrown back irrevocably to the wings of time, and borne away with their fearful records—three hours, daily, which, even with all the inducements for wholesome exercise, many scholars (under the common regimen, out of school,) hardly know what to do with. Take out again, 3 parts, of half an hour each, for play; there still remain $1\frac{1}{2}$ hours each day, which every teacher thoroughly in earnest for the *whole* welfare of his charge, might turn to incalculable gain to them, and to himself also, in improved health and moral vigour. I have allowed larger shares of time than are common to the other claims, in most schools;* and now will give to the teacher all of 7th day, and all of 1st day; supposing that his place shall be supplied by some suitable arrangement of officers, so that he shall owe to his pupils $\frac{5}{7}$ of the week, to be divided as above.

Thus by a fair apportionment of time, to the several duties, and demands properly falling upon teachers and scholars, both separately and together, there are three half hours which they might spend daily together expressly for mutual improvement, in health, in virtue, in beneficence, in cheerfulness, and in all the proper enjoyments of rational, immortal and accountable beings. This would be not only one means of rendering government easy, and all their mutual intercourse pleasant and harmonious, but it would infuse a high degree of animation and industry throughout the varied exercises of the school room. Some may think this costs them too much;—it costs truly, some self-control, some resolution, some self-denial, some little sacrifice of time, i. e., about $\frac{3}{48}$ of $\frac{5}{7} = \frac{15}{336} = \frac{5}{112}$ of the week. Ans., "nearly."

Y. W.

West Whiteland, 14th of Tenth mo., 1861.

Let the mantle of worldly enjoyment hang loose about you, that it may be easily dropped when death comes to carry you into another world. When a christian's heart is truly weaned from the world, he is prepared for death.

* And perhaps more than is right.

What the Cross Achieves.

When Paul declared his purpose to glory in the cross of Christ exclusively, because through Christ the world was crucified unto him, and he to the world, he represents in the *measure* of it, a condition of spiritual attainment which few have reached. Yet, in his own measure, what Paul asserted of himself, is true of every real believer. Through the cross of Christ he is dead, or at least in process of dying, to the world, and the world to him. This statement might be verified of the world in many of its aspects. Take at present, a single one—its aspect of frivolity, gaiety and folly.

As such, it spreads every where its scenes of extravagance and display. It decks its votaries in brilliant costume, and invites them to its surfeiting, intoxicating board. It leads them through its airy dance, and bids them forget care in those eddying circles from which God is exc uded by common consent, and the name of Jesus cannot be spoken without producing a sneer or a scowl. It drowns in its merry music the sense of mortality, and the deeper forebodings of conscience. Who can estimate the influence of the world in this aspect of it over the majority of mankind. Many of those even who know it to be evil are under its bewitching spell. The world is alive to them and they to it. The bond of sympathy between them is not accidental, mechanical, and easily broken. It is organic, like the ligatures and tendons that connect one part of the body with another. They are of the world, and the world of them; the gay follies of the world are met by a spirit in them that coalesces with the impulse of a native affinity.

But a christian dies to the world's follies. He, through the Spirit, breaks its snare. The bond of sympathy is dissolved. He is crucified with Christ, and rises with him to a higher life, in which the love of sinful pleasure vanishes. Not that he ceases to be happy; it is as a believer that his happiness begins, when he lays down his burden at the cross. Not that he ceases to enjoy all that the world offers him that is innocent and pure; the innocent joys of this life are made more joyful in many respects, because they come to him as God's gifts, with the impress of his approving smile upon them. Not that he is sour and scrupulous, afraid of cheerfulness and pleasantry; these though they are chastened, and in a measure spiritualized, are not severely repressed by the gospel. But the love of Christ, with its serene, ennobling, hallowing influence, has so taken possession of his heart, as to render unhallowed joys altogether distasteful to him. Why should this be deemed strange? If holy loves and joys enter in, their opposites must go out, for every one knows that strongly antagonistic affections cannot co-exist with influential power in the same mind. It is reasonable, it is necessary, that the believer and the world should die to each other. Readers, is the experience *yours?—Prot. Churchman.*

An admonition for some of our Youth.—I am now under great exercise of spirit, together with some other Friends, on account of a loose, libertine spirit, which has got up, particularly in some of our youth, who in a stiff spirit, would introduce some things that the spirit of Truth led us out of, and which, I know from most assured experience, was the Lord's doing. So I, with other concerned Friends, have laboured exceedingly to stand in the gap, and oppose that unruly spirit. May the Lord, if it be His blessed will, interpose and bring it down by His mighty power, and humble them in mercy, that so they may not stand in opposition, which would lead to their own destruction for ever. —*Joseph Pike.*

Wanderings over Bible Lands and Seas.

BETHEL, SHILOH, AND THE WELL AT SYCHAR.

(Continued from page 53.)

Our next point of interest was Shiloh. Its name on the lips of the ignorant peasantry, unperplexed by any monastic tradition, identifies it. It is called Seilun. An ancient well marks the place where Shiloh was, and the hill-side is thickly strewn with stones, interspersed with tufts of parched vegetation. It is, indeed, a desolation, a desolation of many generations. No where do Bible words come more vividly to the mind than here.

Here the ark found its first resting-place after the wanderings in the wilderness were over. Here the yearly feast was held to the Lord, when the daughters of Shiloh came out to dance in the dances. To this dreary, solitary spot, untenanted even by Arab peasants, with its dry well on the stony hill, the tribes of Israel came up of old to worship from the maritime plains and the west, through the eastern passes, from the first settlements in wooded Gilead and the Jordan valley, from the hills of Judæa on the south.

Here, too, is the undoubted locality of that touching story, which, almost earlier than any other, is listened to by little children in Christian lands. On this very spot the infant Samuel heard God speak. The scene of the dear old nursery picture we all know, is actually here. Here Hannah came year after year to the sacrifice in bitterness of soul. Here one year, rising from the feast where none but Elkanah would miss her presence, she knelt outside the curtained Tabernacle, on this hill-side, beneath this clear azure sky. And on one of these stones, scattered around us, then a seat, Eli sat and watched the speechless, quivering lips, and marked that woman of a sorrowful spirit in the agony of her voiceless prayers, and unlike the High Priest in the holiest now for evermore, misunderstood the broken-hearted suppliant, and reproached her as if the cup which so overflowed for her had been a cup of intoxication instead of one of reproach and grief. And up this hill she came again with her little son, and dedicated him to God, no more speechless and sad, her gratitude overflowing in a song whose prophetic words blend with that other song, also from a woman's lips; that magnificat in which all Christendom shares, singing evermore, "To us a child is born, to us a Son is given."

And to this sanctuary, year after year, she came up again. The feet of her children tripping up this hill-side beside her, their prattling voices in her ears and blending them with hers in thanksgiving, as she brought that annual gift to her first-born, and clothed him in the little coat her hands had been busy with before she came.

And here, not on the open hill, but in the tented temple, the child Samuel ministered to the Lord, and one night, in the dim lamplight, as he lay down to sleep near the ark, heard that mysterious voice, three times repeated, and at last understood, and answered by the childish voice in the words we know so well, "Speak Lord, for thy servant heareth."

Then came the doom of the house of Eli, and the old man, once more sitting on a seat by the wayside (as when before he had marked Hannah,) received the terrible tidings of the ruin of his house, and of his people, when he heard of the capture of the sacred ark, fell backward from his seat and died—on this hill-side.

Thus the ark and the divine presence passed from Shiloh, and the name of Shiloh passes from the Bible. The dominion of Benjamin, Ephraim, and Manasseh is transferred to Judah. The sanctuary is transferred to Zion. Then, after the

lapse of centuries, the name of Shiloh is heard again from the lips of the prophet of lamentation (Jer. vii. 12-14; xxvi. 8.) It had passed into a by-word of desolation and ruin. "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh."

The prophecy evidently made a deep impression, for "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord commanded him to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord."

Through the crimes of the later monarchy this desolate hill stood a warning to Jerusalem. To us who had stood so lately on the site of the levelled temple of Jerusalem, and had thus seen both desolations accomplished, the ruin which the Jews of Jeremiah's time knew so well, and the ruin which they thought so impossible, this dreary hill of Seilum had indeed a solemn interest, rare even in this land of promise and of doom.

We turned away from the scene of so many tender and terrible memories, where human hearts had throbbed with such varied passions of grief, and joy, and despair, and resumed our journey.

On the side of a hill near Shiloh we saw the cavities of many tombs. On another height near it we explored two considerable, but not very ancient ruins, of an Egyptian-looking church, supported by pyramidal buttresses, with a few olives near it, and three broken Corinthian columns prostrate inside,—and of a mosque, shaded by a beautiful evergreen oak.

Our visit to Shiloh had taken us out of the main route; for Shiloh (Judges xxi. 19) is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.

From Bethel we came; we had turned to the east out of the highway to see Shiloh, and now we resumed the caravan route at Lebonah (El Lubban,) on our way to Shechem (Nablous.)

Near El Lubban we made our mid-day halt, in a valley under the shade of olives, and refreshed ourselves with oranges and hard eggs—the contents of our saddle-bags. Here a disappointment befell us, which certainly gave us a strong practical illustration of the value of water in these lands. We had sent the German servant, Wilhelm, to a well a mile off for water, and after waiting for some time, had the satisfaction of seeing him gallopping up to us with the water-skin trickling at every step, so that, when he reached us, it only contained a wine-glass full. In a small way we could understand what the Israelites felt at Marah. But there was no resource. We had too long a journey before us to risk fatiguing the horses with any further expeditions, and the precious drops were generously declined by all, and at last conscientiously divided among all, and mixed with wine, —at that moment by far the least valued beverage of the two. That, however, and oranges consoled us; and in an hour or two we remounted and went on our way, over one rocky hill after another, with occasionally a white village cresting some height in the distance, or a grove of olives dotting the hillsides, until on the summit of one of the hills we caught a glimpse, far off, of a tower which we were told was on a height above Nablous. Between us and it rose other lower hills, and a plain or broad valley, in which the brown earth was chequered by a mosaic of that greenest green of young corn. In this valley was "the parcel of ground which Jacob gave to his son Joseph."

In descending from the brow of this hill we again lost sight of our landmark and of the plain. In the side of the hill the path wound by a well deep in the shade of a rocky arch. We were too thirsty to consider what the character of the water might be, and eagerly filled our water-bottles to drink. But the water was green and very objectionable. A little further on, at the commencement of the plain near Nablous, we met a shepherd boy with a flock of sheep and goats. We asked him for some of the milk of the flock, and he milked some of the goats for us and gave us a draught. I would recommend no one to try this remedy. The new milk certainly increased our thirst, and in a very short time, made our throats and lips feel more parched and dry than ever.

But while we were waiting for our beverage we had leisure to consider the scene. We were probably just in the district where Joseph, the shepherd boy, went to see if it was well with the shepherds, his brethren, and well with their flocks. "Jacob sent him out of the vale of Hebron, and he came to Shechem, and a certain man found him wandering in the field."

These fields, just such flocks as these, and Joseph a shepherd boy, with probably just such a dress as the lad who gave us the milk to drink,—a short tunic, with a wrap like a plaid, over his shoulders, and a crook,—a boy with a clear, brown skin, and a lithe agile figure. He recalled vividly to us the shepherd prince's son, except that Joseph was clothed in the coat of many colours, the coat which was afterwards dipped in the blood of a kid, and taken to bear its false tale of death to the father who gave it.

We turned away with some reluctance from our suggestive shepherd lad, with his quiet white sheep and black goats browsing around him, and rode along the hillside towards the entrance of the valley of Shechem. The valley became very rich, in some places, green with young corn, which we believed to be maize, and in others golden with wheat-fields ripe already to the harvest.

Two bandit-like Bashi-Bazouks joined us here, and gave us a specimen of their ingenuity as horsemen, and their regard for the property of the people they profess to protect, by galloping their swift Arab horses through the corn-fields, wheeling round and round among the ripe grain, and ruthlessly trampling it down. We remonstrated in vain through our dragoman. They evidently stood as much in need as any of their predecessors in this oppressed land of the lessons of John the Baptist.

Towards evening we reached the entrance of the valley of Nablous, one of the few places in Palestine which has preserved the intrusive Greek name (Neapolis) instead of the earlier scriptural one, Shechem or Sychar. The narrower valley of Shechem branches off from the broad valley we had been skirting, to the left, between the mountains Ebal and Gerizim.

(To be concluded.)

Christ comes with a blessing in each hand—forgiveness in one, and holiness in the other; and never gives either to any who will not take both.

Letter of John Barclay.

When the will is slain,—when we can say, "It is no more I," then how easy is the task of dedication, and how clear are the pointings, how light the burden of the cross of Christ. Then self is of no reputation indeed, and all crowns are laid down; nor does any snare of the enemy prevail.

The most unanswerable arguments, we of this day can give to the gain-sayers, is, to live down their misrepresentations: and the best argument, perhaps, for the early Friends, as was the case with the primitive Christians, is their life and conversation. At times, the low standing and feeble state of those that have a love for the cause of Truth, and the short comings of most of us, depresses me. Those who live within the hearing of the shouts of the Philistines, are taken, and perhaps disturbed by them. * * We must keep low, keep quiet, minding our particular calling, our inward condition, and feel the Lord inwardly as the Rock and Sanctuary, where none can make afraid.

Undoubtedly it is a trying day, a sifting time, and I think it must be yet more so, for though a few leaders of faction and of error have left us, and have swept away a number of followers, whom they have deluded, and who were not settled in the faith, and some of these hardly knowing why they belong to us, yet of those who remain, Oh! what a remnant really are *one with us!* Unless wonderful mercy, wisdom and strength, be manifested towards the unstable, as towards all of us, what can hinder their being scattered and driven away. Though the society seems somewhat relieved, yet grievous exercises remain to be borne, and a great deal to be worked through and worked out, before this once self-denying and redeemed people, can be reinstated to their former brightness and ancient purity. The Lord waits to be gracious, and I believe will hasten this work in his time. And oh! that we may be so preserved and strengthened as to be made willing, through all baptisms, to be instrumental in our day, in ever so little a way or degree, to bring about that period, when the salvation of Zion shall go forth, as a lamp that burneth.

Second mo. 6th, 1837.

Too great anxiety after worldly possessions.—First-day. The morning meeting was large, and I thought favoured with the overshadowing of that invisible Power which would gather the mind from the lo heres, and lo theres, and stay the thoughts and wandering imaginations, bringing all into captivity. I was thankful to feel this, but a fear possessed my mind, in respect of some, that there was too great an anxiety after worldly possessions. It is possible to pursue lawful things too eagerly; so as to be untitted for higher and more noble attainments. It is a good thing, and becoming our Christian profession, to be content with such outward gain as may enable us to procure things convenient for us, without the appearance of grandeur or superfluity.—*Mary Capper.*

Blistered Feet.—I had for several years two sons at school at Geneva, Switzerland. In their vacations they, in company with their tutor, made excursions through Switzerland, Italy, Germany, &c., on foot, bearing their knapsacks, containing their necessary wants for a month. They were provided with a small bar of common brown soap, and before putting on their stockings, turned them inside out, and rubbed the soap well into the threads of them, consequently, they never became foot-sore, or had blistered feet.

The way true Religion affects us with regard to Dress.—I am sensible that silks, ribbons and lace, are not anywhere in Scripture directly forbidden, but I learn from thence, that pride, and all manner of superfluity is. And if by wearing this rich silk, or adorning ourselves with the other superfluous ornaments, we feed and nourish a proud, vain desire, it becomes by this circumstance as unlawful as pride itself, and that they do so, I have greatly experienced. For though religion stands not simply in clothes, yet true religion stands in that which sets bounds and limits to the mind with respect to clothes as well as other things. And to strengthen this assertion, or rather, to prove it, I shall offer an instance of my own experience. When it pleased the Lord to visit my soul, and to appear to me in his glory, the view of which discovered to me my own unworthiness, and caused me not only to despise and abhor myself, but my splendid apparel also. I had now no delight in dress and ornament, nor other things I had usually taken much pleasure in; true christianity, which I began to be acquainted with, set a bound to my desires, and directed me to plainness, before I had any intention of joining the society of the people called Quakers, and indeed, all earthly and transitory objects were and are in my view and estimation as loss and dross, in comparison of the excellency, glory, and beauty I beheld in God, and find in the enjoyment of his Divine favour, and at times I am ready to cry out, "Oh! how great is his glory, and transcendently great his beauty."—*Sophia Hume.*

A word to Children.—Children, where do the birds sleep?

"In the trees," answers a little voice.

Do they sleep in the nests?

"Yes, they do when they are little baby-birds; but when they grow up to be men-birds and women-birds, they sleep on the branches of the trees."

"I wonder they don't fall off," says little Molly.

Well it is a wonder. But see that bird sitting on a limb, and the wind blowing, and the branch swinging in the air, and even the peaches or apples shaken off, whilst it holds fast in its sleep, and wonder more still. God has been very good to the little birds, and has made them on purpose to hold on to the branch while they sleep. Little strings run down their legs under the skin to their toes, and when they rest down on a branch, these strings draw their toes tight round the branch, so that the more soundly they sleep the more tightly they cling to the twig. But Tommy, there, has been trying to speak for some time; let us hear what he has to say. Well, Tommy, what is it?

"Why, I wonder the birds are not afraid in the dark night, when the wind blows so."

Oh, God takes care of the birds. Read what Jesus says in Matthew vi. 26.

"Why is a child better than a bird?"

Why, when a bird dies there is no more of him. His body wastes away, and he has no soul. Now, what is it that looks out through our eyes? Does the eye itself see? No; no more than the window sees. We look through the window, and our soul looks through our eyes, and hears through our ears.

If, then, a child, is so much better than a bird, and God takes such care of the birds, why should children ever be afraid in the dark? When in the dark night the wind is blowing, think of the hundreds of little birds rocking in the wind on the branches of the trees, while God takes care of them, and then think how foolish it is for a good child to be afraid.—*Presbyterian.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOSHUA BROWN.

(Concluded from page 51.)

Having a concern to attend West River Yearly Meeting, Joshua Brown left his home on the 3rd of the Sixth month, 1783, for that purpose. He found Benjamin Swett of New Jersey at the Yearly Meeting, and after the several sittings of that body were over, these two with Barnard Taylor and Mary Cox, appointed meetings at the Cliffs and at Herring creek. The number of members of these two meetings was very small, but there were a few hopeful young persons. Joshua not feeling, clear of West River appointed a meeting there. He says that it appeared to him the abomination of desolation was there, in the keeping of slaves. This he deemed a great means of making their meeting houses desolate of members. He was also at meetings at Indian Spring, Sandy Spring, Elk Ridge, Baltimore, Gunpowder, Little Falls and Deer Creek. His labours appear to have been abundant, and well calculated to build his hearers up in our most Holy Faith, in the simplicity and spirituality of the Gospel dispensation. He reached his home on the 22nd, thankful for the favours received in his journey, and for the blessing of preservation bestowed on his family in his absence.

On the 15th day of the Fourth month, 1787, accompanied by his step-son, Jacob Maule, Joshua Brown with the concurrence of his Monthly Meeting, left his home to pay a visit in gospel love to the meetings constituting Warrington and Fairfax Quarterly Meeting. Lodging that night at the house of Joseph Updegraff, they next day, the 15th, attended a morning and afternoon meeting at Little Britain. At this meeting they met with John Townsend from old England, and Thomas Scattergood from Philadelphia. Finding these Friends were about proceeding to attend the upper meetings, as Newberry, Warrington, Huntingdon and Manallen, Joshua was brought into a strait, these being the meetings he himself had thought of taking first; after a time of some exercise of spirit, he thought it best to go to Pipe Creek. The visit to all the meetings he had in prospect, appears to have been accomplished to the peace of his own mind, although he sat many of them through in silence. As usual, the fundamental truths of Christianity were at times largely opened by him.

Having a concern to visit the meetings of Friends in New York and New England, Joshua Brown was set at liberty by his Monthly and Quarterly Meetings to fulfil it. Leaving his own dwelling, Fifth month 13th, 1790, he attended London Grove Quarterly Meeting. On the 19th he attended Radnor Meeting, and on the 21st rode to Philadelphia, Jacob Maule bearing him company. Passing through Trenton, Stony Brook and Woodbridge, they went into New York. After attending the meetings in New York, he passed into New England, throughout which he had abundant labour, and many precious opportunities of urging the necessity of clean hearts and clean hands. After a diligent service of nearly five months, he became so unwell as to be obliged to be conveyed to Philadelphia by water. His wife and son, Joshua, met him at Radnor with his own carriage, and with difficulty and much suffering to him, succeeded in conveying him home. He reached his residence, he says, "thankful in my mind to the allwise Disposer of events, that I was favoured to see my wife and family again. After this, I mended very fast, and was quickly restored to a pretty good state of bodily health, for which I was humbly thankful, being also favoured with a quiet and peaceable mind for having endeavoured to comply with what I believed to be my duty."

Of the many notes made on this last journey, we may quote one. "The 20th attended meeting at Long Plain. In it I had to tell them to build on the right Foundation, that they might not be easily moved by seducing spirits, as many had been at that place. I earnestly exhorted those who had gone out from Friends, to return to the right fold of rest and peace. Timothy Davis had led them to hold a separate meeting, and had much afflicted the faithful members in that place."

This appears to have been the last journey out of his own Yearly Meeting made by Joshua Brown. He was now aged, and as his strength of body decayed, the powers of his mind sensibly weakened. It has been said of him, "he maintained a faithful testimony against slavery, and in younger life was the means of setting free a number of coloured persons, attached to an estate in which his first wife had an interest. Some of his acquaintance considered this conduct an act of injustice to his posterity, but others viewed it as a christian duty. Some of these last would often, in advanced life, refer to Joshua Brown's faithfulness in this respect, and contrast his course, favoured with the blessings of Divine Providence, with that of some of his cotemporaries, who had preferred their outward interest, and kept their slaves, and whose inward and outward prosperity seemed blighted. Joshua was early concerned to discourage the use of spirituous liquors, and often desired his friends to set their faces against a practice so fraught with awful consequences to both soul and body. He pointed out the gradual depravity of mind which overspreads the drinker, and the loss of that composure and quietness, wherein alone true obedience to the Divine will can be known. He at times was concerned gratefully to commemorate the kindness of Providence, in that he had been enabled to get his harvest work done more to his satisfaction without, than he had formerly done with, such liquor."

When towards the close of his life, through weakness, he was deprived of the ability of attending religious meetings, he continued sensible of the Divine presence, in his quiet sittings at home, and he felt the reward of peace, in that he had been diligent in meeting with his brethren and sisters for worship, when his strength enabled him. In childlike innocence, he lay peacefully resigned to his condition, and throughout the period of his great weakness he gave no evidence of a fretful temper. Although his mind was weakened, yet his conduct was very instructive, and plainly manifested that Divine grace was sustaining and comforting him, and that in health he had dwelt under the influence of pure religion, which reduceth the selfish will, and prepares for a putting off the shackles of mortality with joy. His death took place on the 15th of the Tenth month, 1798, he being in the 82nd year of his age.

Philosophers and Saints.—I was walking through the streets of a great town on a warm Autumn evening. A high wind was driving huge masses of clouds across the sky, a sight which, by some curious association, always awakens the deepest thoughts in my mind. So it was on this evening. I think I never had such a profound feeling of the emptiness and worthlessness of human life. How futile, and vile, and God-forgotten we seem! What shadows we are, and what shadows we pursue! So thinking I turned into a literary institute which stood near. A man was speaking there, and he

was no mere babbler. He spoke eloquently and well of science, and literature, and art; and the more he spoke my heart sunk within me the more. I looked round upon all those half-interested faces, of men immortal and sinful, and went out from among them in deep dejection. The wind was still roaring overhead, and the sky gray and troubled, as I turned to go home. But on my way, seeing another door open, and hearing a noise inside, I went in. It was a poor, uncomfortable room, not like the hall I had left, and the men and women there were simple and uneducated people, and many of them with faces filled with care, yet not without a grave gladness. The rich and refined people had been talking of art and science. The poor people were praising the Lord. My despair vanished, as a cloud dissolves into rain. I went out once more, and the wind roared overhead; but seemed now filled with the voice of the Eternal One—that voice which calls sinful worms to the present possession of eternal life.

True courage.—A company of boys in —— street, Boston, one day after school were engaged in snowballing. William had made a good hard snowball. In throwing it he "put in too much powder," as the boys say—he threw it too hard—and it went farther than he intended, right through a parlour window. All the boys shouted: "There, you'll catch it now. Run, Bill, run!" They then took to their heels. But the brave William straightened up and looked sober, as he said, "I shall not run." He then started directly for the house where the window had been broken. He rang at the door, acknowledged what he had done, and expressed his regret. He then gave his name, and the name of his father, and his father's place of business, and said the injury should be repaired.

Was not that noble? That was true courage. It is cowardice that would lead a boy, when he has done an injury like that to sneak away and run to conceal it. How noble and brave it is to see a boy confess a fault, and not be afraid to face the consequences! Give us William whenever any real bravery is called for, rather than all those boys together who cried out, "Run, Bill, run!" He'll face the danger while they will sneak.—*Wellspring.*

A true Christian, who feels the power of the grace of God, and is in the continual exercise of true faith, is like a watchman or sentinel, that hath his armour on and his shield ready; he knows he is on the borders of his enemies quarters, and he keeps himself in perpetual watchfulness; in daily expectation of the devil's fiery darts, he keeps his shield in readiness; I see a temptation lies in such a thing, but I see the Lord's power is able to keep me out of it.

I see there is profit or pleasure in the snare; it is a hook that is baited, but I see the hook through the bait, blessed be God, and confidence I have in his power, that he is able to keep me from that thing, from all the baits of profit, pleasure or the friendships of the world.—*Stephen Crisp.*

Teaching Children.—Do all in your power to teach your children self-government. If a child is passionate teach him by gentle and patient means, to curb his temper. If he is greedy, cultivate liberality in him. If he is sulky, charm him out of it by encouraging frank, good humor. If he is indolent, accustom him to exertion. If pride makes his obedience reluctant, subdue him by counsel or discipline. In short, give your children a habit of overcoming their besetting sin.

Selected.

A LITTLE LONGER YET.

A little longer yet, a little longer,
Shall violets bloom for thee, and sweet birds sing,
And the lime branches where soft winds are blowing,
Shall murmur the sweet promise of the spring.

A little longer yet, a little longer,
Thou shalt behold the quiet of the morn,
While tender grasses and awakening flowers
Send up a golden tint to greet the dawn.

A little longer yet, a little longer,
The tenderness of twilight shall be thine—
The rosy clouds that float o'er dying daylight,
Nor fade till trembling stars begin to shine.

A little longer yet, a little longer,
Shalt starry night be beautiful for thee,
And the cold moon shall look through the blue silence,
Flooding her silver path upon the sea.

A little longer yet, a little longer,
Life shall be thine—life with its power to will—
Life with its strength to bear, to love, to conquer,
Bringing its thousand joys thy heart to fill.

A little longer yet, a little longer,
The voices thou hast loved shall charm thine ear,
And thy true heart that now beats quick to hear them,
A little longer yet shall hold them dear.

A little longer yet, joy while thou mayst;
Love and rejoice, for time has naught in store;
And soon the darkness of the grave shall bid thee
Love and rejoice, and feel and know no more.

Selected for "The Friend."

HE CARETH FOR YOU.

"Casting all your care upon Him, for He careth for you. 1 Pet. v. 7.

What is it to cast the care on God?
Is it to keep the heaviest load,
And lay some trifling weight aside,
Still taking thought for every hour,
As if the Lord's sustaining power
Were still unknown—at least untried?

Is it to shrink at future things,
To start at what the present brings,
To groan, when we but fear the rod,
Not to rejoice till we receive,
And only when we *see*, believe,
Is *this* to cast the care on God?

No, the believer doth not so—
As Shiloh's waters softly go,
He keeps his smooth and even way;
No evil tidings doth he fear;
His heart is fixed, his help is near,
His strength is equal to his day.

Before he started for his crown,
He laid a heavy burden down,
A weight the pilgrim could not bear,
His foes without, his fears within,
His griefs, his weakness and his sin,
And everything that caused his care.

Should doubts arise, should ills betide,
God will protect, God will provide
He saith—and pondering in his breast
The promise of his faithful Lord,
He doth believe his plighted word,
And so, he enters into rest.

The Fear of Man.—The inspired writers commend themselves by their faithfulness in recording their own faults. If Mark wrote his gospel under the direction of Peter, as many suppose, we are constrained to admire the humility of Peter, because his own fall is related more strongly, and his repentance dwelt on more lightly, by this than by any other of the sacred historians. But while his conduct shows us the folly of promising anything *in our own strength*, it also forcibly points out to us the danger of yielding to the *fear of man.* Peter was naturally of a bold, intrepid spirit, but the dread of scorn and suffering caused his courage to fail, and except Judas, the traitor, none of his brethren fell so low as he.

He purchased a temporary peace at the expense of his honour, his conscience, and the risk of his soul. It is justly said that the "fear of man bringeth a snare," and, perhaps, one of the greatest that lies in our way to the kingdom of heaven. Let all those, therefore, who are in any danger of yielding to this temptation, and who would wish to be spared the bitter tears that its indulgence must cause, keep these words continually in mind: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Just as much good.—A young friend of mine, walking through one of the pleasantest streets in New York, was accosted by a little girl with a basket on her arm.

"Will you buy something from my basket?" she said, as she displayed a variety of book-marks, watch-cases, needle-books, and other things made of worsted.

"I am sorry I cannot buy anything to day," replied my young friend kindly; "the things are very pretty." She manifested her sympathy for the little pedler by talking with her for a minute or two, and as she passed on again said, "I am sorry I cannot buy any thing to day."

"You have done me just as much good as if you had; you have spoken kindly to me. Most persons I meet say, 'Go aloug off.'"

The trials and sorrows of life are not sent to shroud us in mourning, but for our instruction, and spiritual growth and usefulness. The temper and dispositions of the heart, as well as the expansion and capacity of the faculties, depend much upon the trials and disappointments of life. These are forces developing the race. Hence the christian should not murmur and repine at his lot, but with confident trust in God's goodness and wisdom, regard every trial, however severe, as a stepping-stone to usefulness here, and brighter joys above. The christian warfare must be uniformly maintained, and waged according to God's will, to be successful. The skilful general plans his battles according to military science, and not according to impulses, feelings, and whims of the moment. So the consistent soldier of the cross, to ensure success, must seek diligently on the Lord, in a living faith in Jesus. Difficulties will then seem light.—*S. S. Times.*

The true learning of Christ the Groundwork of all true Religion.—How few there are who can say to the great, the learned, the wise, the noble among men, "We have not so learned Christ," for it is common, ah! too common, to try to learn Him, without learning of Him, for He saith, "I am meek and lowly in heart." Now, as this meekness and lowliness is the groundwork of all true religion, does it not behoove us to submit to the experience of "the axe" being "laid to the *root* of the tree?" that as in the fallen nature we cherish pride, and are repugnant to that which annihilates *self*, the heart being prepared for the growth of the true seed or "root," our "fruit" may be "unto holiness, and the end everlasting life." This likewise produces peace to all those who seek peace, and pursue it in a way to find it, even in humble acquiescence with the Divine will.—*Sarah* [*Lynes*] *Grubb.*

Christ himself is the Christian's armor. Are his loins girt about with truth: Christ is the truth. Has he on the breastplate of righteousness? Christ is our righteousness. Are his feet shod with the gospel of peace? Christ is our peace. Does he take the shield of faith and the helmet of salvation? Christ is that shield and all our salvation.

Materials for Paper.—Flax holds the first place among fibres which, from their strength, flexibility, and other practical qualities, are fittest for the manufacture of paper. Flax has hitherto been grown in India in large quantities, but almost entirely for the sake of the seed. Various means have from time to time been used to extend the cultivation of this useful plant in India, and it has been produced in the Punjaub of a quality equal to that of the best kinds received from Russia. The plant which stands next to flax for the quality of its fibre is the rheea, of Assam and other parts of India. This plant grows to a height of from three to four feet, and being a perennial, the expense of cultivation is less than that of most plants. It will bear cutting down three times in a season; the first crop yielding coarse, the second and third fine fibres. Probably about ten per cent. of useful fibre may be extracted from the stems of this plant. The Neilgherry nettle, the mudar, the well-known jute of commerce, the safet bariala, the ambaree, the hemp, the sunn, the jetee, the pine-apple, the Moorva, the agave Americana, the foreuya gigantea, the plantain, the yuaca gloriosa, the phormium tenax, or New Zealand flax, &c., &c., may also be employed for the same purpose. All of these, except the last enumerated, are indigenous to India, and contain fibres which may be more or less usefully applied to the manufacture of paper, and to textile fabrics.—*Cassell's Paper.*

Full through a Glacier in the Pyrenees.—Charles Packe, Jr., writing from Bagnères de Luchon, describes an ascent of the Maladetter, in the course of which one of the guides suddenly fell through a crevasse in a glacier:—There was no sound, either cry or cracking of the ice, but the glacier quietly swallowed up its victim. It was horrible to witness; but, of course, there was only one thing to be done. We speedily disengaged the rope from our bodies, and carefully holding it in our hands, approached the hole, which was not a large one. We let down the rope through the hole, and anxiously expected a reply to our shout; for some seconds, however, we could get none. At last it came, but the voice sounded fearfully indistinct and distant. The man, the guide said, fell eighteen metres, but the rope let down, I should say, about thirty feet. Thanks, however, to the bed of snow that fell with him, and in which he was partly buried, he was not hurt, and he was able to fasten the rope around his body, so that in abort five minutes we drew him up, none the worse, but fearfully cold. He described his position as having been very perilous." The party continued their ascent, and reached the top.

How the White Bear goes a Sealing.—The white bear, as is well known, subsists principally on seals, and he kills many of them on these sheets of "fast" ice; but how he manages to get within arm's length of them, that is beyond what I can understand. When the seals are floating about on loose drift ice, Bruin's little game is obvious enough. He "first finds his seal," by eyes or nose, in the use of both of which organs he is not surpassed by any wild animal whose acquaintance I have ever made, and then, slipping into the water half a mile or so to leeward of his prey, he swims slowly and silently towards him, keeping very little of his head above water. On approaching the ice on which the seal is lying, the bear slips along unseen under the edge of it until he is close under the hapless seal, when one jump up and one blow of his tremendous paw generally settle the business. The seal cannot go fast enough to escape by crossing to the other side of the iceberg; if he jumps down when the bear is close to him, he does the best he can for his life, for, if he does not jump actually into the arms of his foe, and gets into the water, he is very likely to escape, the bear having no chance whatever when the seal is once fairly afloat. It cannot be very easy, even for an animal of such prodigious strength as the Polar bear, to keep hold of a six-hundred weight seal during the first contortions of the latter, and a furious struggle must often take place. That the seals often escape from the grasp of the bear is certain, for we ourselves shot at least half a dozen of large seals which were deeply gashed and scored by the claws of bears. It is evidently fear of the bear which makes the seals so uneasy and restless when they are on the ice, as very many of these seals, in all probability, never saw a man or a boat in all their lives.—*Lamont's Northern Seas.*

For "The Friend."

Musings and Memories.

OUR LITTLE TREASURES.

We almost all of us possess some little thing or other to which we attach a value far above their intrinsic worth. Or perhaps it would be more correct to say, which have a value for us far beyond the value they would possess for others. Some little legacy of love, some little memento of a departed friend, something closely connected with important events in our own lives, or in that of those we have loved. I have many such. Among those which occasionally awaken pleasant thoughts, is a small book, of a very unattractive exterior, given to me forty-eight years ago as a kind token of remembrance, by my school-teacher. I was then but nine years of age, and all trace of his personal appearance has long since faded from my memory, yet the book is valued for his sake, and because it was his gift. On the fly leaf he has written "——'s book, a present, 1813." The next year he was struck down with paralysis, and in a few months was released from the troubles of time. I look back with interest to the school-days of my childhood, although few are the incidents remembered with distinctness. I well know that the giver of this book, my first instructor in learning, except the dear ones, who for love's sake taught me under the paternal roof, had a sad character for severity amongst the little boys and indeed, among all his scholars, and I have a vague impression that the rattan was often in his hands, even in school hours. Yet he never struck me; and memory furnishes me with other instances of his special kindness beside this gift. The book has another charm in my eyes. It is the only volume owned by me before I had entered my teens, which has been preserved. My school-books were thumbed to pieces,—my little reading books all perished in my hands, or in those of other children after I was done with them; but this is in nearly as good a condition as it ever was.

Among my other relics, there is a pincushion of green morocco, heart shaped, made for me more than thirty years ago, by a beloved young female friend, who was then on a bed of sickness, from which it seemed doubtful if she would ever recover. She did, however, regain her health, and being a true hearted lover of the Lord Jesus Christ, she laboured for years as she could, to promote the everlasting well-being of her fellow creatures. At last her day's work being accomplished, in comparatively early life, she was released from her often infirm and afflicted tabernacle of clay, and graciously received into the rest and peace prepared for those who have endeavoured to serve the Lord Jesus in sincerity. The little memento of her affectionate interest I have carefully preserved, and although fully convinced that there is no virtue in the relics of the best of saints to administer spiritual or temporal good to the possessor, I sometimes feel glad that this pincushion is yet in my keeping.

I have no thought of making out a list of my treasures of this sort, but these recollections arose whilst pondering an anecdote which recently met my eye. An authoress mentions that being in the house of a skilful physician, she saw a poor, withered, shrivelled apple, which from the care taken to preserve it, she felt convinced had some history connected with it making it precious to the owner. On enquiring respecting it, the physician replied, "that poor apple I shall never part with while it is possible to keep it. It is one of the few offerings of gratitude, through a great many years of practice, I have ever received. I was attending the death-bed of a dear child, and just as his little life was about to close, when his last kiss had been given to all around, he turned to me, and in faltering accents, in the sweet lisping tones of infancy, said, 'Doctor, you have been very kind to me, when I was naughty, and would not take my medicine, and I have nothing to give you but this beautiful apple dear grandmother sent me,—will you take it?' I did take it, and I am not ashamed to say, shed tears as I did so. There are few things in this house that I set such a value on as that dear child's little apple."

The apple, which to the child seemed so beautiful in its fresh condition, when as a loving token of gratitude he presented it to his physician, had lost all its outward fulness and fairness to the eye,—yet never did it lose its moral beauty,—the sweetness and loveliness which the dear child's affectionate feelings imparted to it, in the view of the physician. To him it still spoke of the dear, patient sufferer, just about to part with all things earthly, and to enter on the joys of that blessed state, where the spirits of the redeemed children, the lambs of our Lord Jesus Christ's fold, do always behold the face of their heavenly Father, yet gratefully remembering and acknowledging by that apple the kindness shown him by his medical attendant and friend.

FRIENDSHIP, TRUE AND FALSE.

Samuel Neale gives us in his life, the evil effects of a false friendship,—a friendship which induced those who felt it, to use their influence in dissipating the religious feelings he was favoured with, and to lead him into the scenes of vanity and dissipation in which they themselves indulged. When through the visitations of the love of God, he was brought into contrition for past sins, and they could see from the sober seriousness of his countenance that he was under condemnation, they would say "this is a religious fit," and forthwith they would carry him off to some scene of amusement to dissipate it. Through the mercy of his God he was at last effectually reached, and forsaking his gay associates, he found sweet friendship and fellowship with some who being lovers of the Lord Jesus Christ, were anxious to promote his furtherance and growth in grace.

An incident recently took place at Belfast, of great interest. Two young men,—thoughtless, irreligious,—met together. One invited the other to go with him that night to the theatre. The invitation was declined, not from a want of inclination, but because he had promised his parents to go with them that evening to a religious meeting. They parted, the one to the scene of vicious dissipation, the other to a place where through the mercy of God, a word spoken in season, was blessed to the awakening of his thoughtless soul. A time of sore con-

fliet came on him, and having been brought to see that through the Lord Jesus Christ, a way was opened for his salvation, he felt his mind impressed with desire that his friend, his companion in many a wrong deed, might also be favoured to seek and find that mercy, which he thankfully believed was offered to him. On the second morning he called at the residence of his friend, and when the door was opened he passed in and was going quickly up to the chamber of his friend as he was accustomed to do, when a female with a very serious countenance inquired where he was going. He replied "to see John." "Stop, stop," she said, "he is dead." He had been taken ill during the night, and before the morning he was no more.

The Nebulæ.—It is probable that not even William Herschel, nor Maedler, nor any other man ever formed an adequate idea of the distances of the nebulæ from us; still, the mere effort to do this, however imperfectly successful, has a powerful influence in enlarging our ideas.

We have frequently thought that but one man ever fully realized the size of the United States; and that was the man who, in 1850 and 1851, went from Maine to California with an ox team. If it requires so much exertion to understand the meaning of 3000 miles, how utterly impossible must it be to form any conception of 192,000! And yet this is the distance through which a ray of light moves in a single second of time.

Directly in line, between us and the great nebula in Orion, are four stars, entirely invisible to the naked eye, and called from the geometric figure which they form, the Trapezium. Now, since the ray of light which entered our eye from those stars started forth into space, children have been born, have slowly grown in manhood, have moved through the varied scenes of life, have lived to old age, and died; they have been succeeded by their children, their grand-children, their great grand-children, through many generations; and still this ray of light was speeding ever onward in its straight track, till at last, at 20 minutes past 9 o'clock, in the evening of March 1, 1861, it darted through the great lenses of the telescope, and its long journey was ended. The more the mind dwells upon the subject, the larger will be our ideas of the distance required for the passage of light through such length of time, and with such velocity. And yet, this distance is inconsiderable in comparison with that which separates us from the nebulæ. When the light by which we saw the great nebula in Orion had arrived at the Trapezium, or the outermost stars of our stellar system, its course was nearly completed. Its swift flight had continued through the growth and decay of empires. It started on its journey in ancient times—before the pyramids were built—probably long before the human race was created. William Herschel estimated that some of the nebulæ which were faintly visible by the aid of his great reflector, were so remote, that light in coming from them to us, would occupy two millions of years.

The number of the stars in the system to which our sun belongs, are beyond the power of computation, and those in some of the nebulæ are probably more numerous still. The numbers of the nebulæ themselves, which we can see, increases regularly with the power of our telescopes, and how many of these vast groups of stars there may be in the whole universe, no astronomer presumes to conjecture.

"When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man, that thou art mindful of him?"—*Scientific Amer.*

The Ice Cave in Tuckerman's Ravine.

A man who recently visited the Snow Cave in Tuckerman's Ravine, in the White Mountains, thus describes it:

"We had now ascended some five thousand feet, and catching a glimpse of a small snow-bank, I pushed on in advance of my companion, and he was soon dodging behind the rocks to avoid my snow-balls. What a grand thing it is to have a snow-ball fight in August! And that within a hundred miles of Boston! Verily, times are changing. Up, up, we go, and at last what a sight greets our vision! There, far away, high up the steep precipice, lay the snow in one broad, vast field. The dimensions must have been, at the least, one thousand feet by five hundred, in width and height, while in many places the depth was over forty or fifty feet. If piled together at a depth of ten feet, it, without doubt, would have made a field of a square form five hundred feet on a side. Thus there must have been twenty-five thousand cubic feet of snow in Tuckerman's Ravine, on the 2d of August, 1861.

"But 'wonders never cease,' and as we turned to ascend, the mouth of the famous ice-cave met our gaze. Picture to yourself the ribs and bows of an unfinished ship, whose gigantic depth is more than a thousand feet, and you have before you the shape of this sublime mountain gorge. Huge landslides and detached masses of rocks lie around on every side, which, together with the awful stillness of the place, tell man what a puny creature he is, compared with the works of nature. The mouth of the cave measures about forty feet. Its direction is up the almost perpendicular precipice, and its length is three hundred feet. From the highest shelf of the cliff, down to the bed of the stream, more than a thousand feet, innumerable runs of water spring forth, which, glistening in the sunlight, show a natural waterfall, to which art can never approach.

"Most aptly are these called the Thousand Streams. Especially noticeable is a stream formed by many of these minor runs, which plunges into a hole in the highest part of the snow-bank, and forcing its way through, forms the cave so renowned, and seen by so few. The roof of the cave is arched, and in the centre about eight feet in height. The whole span the entire distance is 'wrought into beautiful scollops and chasings by the melting and dropping of the snow within;' the whole reminding one of Henry the Eighth's chapel, and the architecture of the feudal ages. From each point a continual stream of water falls, so that it seemingly rains in the cave. The appearance of the roof inside is like highly polished white marble, though the lines are beyond the skill of a human sculptor. Such is the Ice Cave in Tuckerman's Ravine, and a more beautiful and wonderful sight cannot be found on this continent."

Faith.—"I am sure of home," said a little child on the street. "I am sure of home, father, for I have thy hand, and thou wilt lead me there."

Yes, yes, thought I, little one, thou art right Father will lead thee home. Now, if my readers will seek an interest in the Saviour, they too will be "sure of a home" in heaven. Jesus will lead them there.

A medical friend, begs us to suggest that the perchloride of iron, an article to be obtained from all our larger druggists, will check hemorrhage even from large blood vessels promptly and effectually. Four or five drops are sufficient to check completely the flow of blood from any thing except the largest arteries, and half a teaspoonful will arrest bleeding even from these.—*Late paper.*

An Intelligent Elephant.—"Tell my grandchildren," said the late Daniel Wilson, writing home from India, "that an elephant here had a disease in his eyes. For three days he had been completely blind. His owner, an engineer officer, asked my dear Dr. Webb if he could do any thing to relieve the poor animal. The doctor said he would try nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The huge animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was, in a manner, restored, and the animal could partially see. The next day, when he was brought, and heard the doctor's voice, he laid down of himself, placed his enormous head to one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gestures, evidently wished to express his gratitude." What sagacity! What a lesson to us of patience!

A magnificent piece of masonry.—The Union Arch, which spans a gorge over one hundred feet above the bed of the Potomac, at Cabin John Run, seven miles west of Washington, was planned by Captain Montgomery C. Meigs, and is a triumph of engineering skill. It is a single arch thrown from the natural abutment of solid rock at the base of one hill to the corresponding one on the other side. It is a most beautifully proportioned stone arch, of greater span than any other in this country or Europe. That which approaches it nearest in magnificence is the famed bridge of sandstone, across the river Dee, at Chester, in England—a circular arch of two hundred feet span and forty feet rise. The Union arch is circular (a segment,) with a span of two hundred and twenty feet, and fifty-seven feet three inches rise.

The Lord will have a lowly People.—I was led on, with tender expostulation, and with a call to come home to the heavenly gift, the *lowly* life, to follow Him who took not upon Him the nature of angels, nor the splendor of princes, but who appeared in this world in "the form of a servant;" who said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head."—*Sarah [Lynes] Grubb.*

The Mont Cenis Tunnel.—The Paris *Patrie* publishes the following letter from one of its writers, who lately visited the works going on at Mont Cenis, the tunnel through which is to form a speedy means of communication between France and Piedmont:

"The cutting of the tunnel advances day and night, with a regularity which excites the admiration of engineers. At the commencement of this great enterprise, only the pickaxe and blasting were employed; but since the machines invented by M. M. Grattone and Sommelier were brought into use, the cutting of the rock has been carried on with remarkable celerity. The machines, which are worked by compressed air, are very ingenious; they are each of 250 horse power, and act simultaneously on both sides of the mountain. They set in motion different instruments of great power, which operate in any direction that may be required. The section of the tunnel is about 60 metres, and when the cutting was commenced, only twelve men could, from the limited space, be occupied at each end, the work they did being only 40 centimetres (about 16 inches) per day; but the machines employ a force equal to 2500 men, and cut out daily two metres, that is, one at each end. In a few

months arrangements will be made for making the men employed relieve each other every eight hours, and an electric light will be established, and then the extraction of rock will be three metres per day. The tunnel will be 12 kilometres (7½ miles) in length. It is 1330 metres above the level of the sea, and 1060 below the summit of Mont Cenis. It will gradually rise ½ per 1000 to the centre, descending from that point towards Savoy on the one side, and towards Piedmont on the other. In the centre of the way a small canal has been formed for carrying off the waters which filter through the rock. Every fortnight an examination is made, for the purpose of ascertaining the direction of the tunnel, and level of the roadway, instruments of great precision being employed in the operation. Thus far, the cuttings on both sides of the mountain have been found to coincide exactly. The rock is easily penetrated by the machines. When holes of from 40 to 60 centimetres (16 to 23 inches) have been bored, they are filled with gunpowder; the workmen retire to a distance of about 100 metres, and strong doors of iron are closed to prevent fragments of the rock from flying out. Then the mine is fired, and masses of rock are heard to strike against the doors, afterwards a current of compressed air is driven into the tunnel to expel the smoke, so as to allow the workmen to enter. The removing of the fragments of rock is effected in the way employed on cuttings of railways, and the machines are again set in motion."

SUMMARY OF EVENTS.

UNITED STATES.—*Funds for the War.*—It is stated that certain foreign capitalists have offered the Secretary of the Treasury to take $100,000,000 of the Government loan at 6½ per cent. interest. Subscriptions to the 7.30 loan, continue to come in freely.

Sickness in the Army.—The main army in the vicinity of Washington, has escaped with less than the expected amount of sickness. There are only about 1200 sick soldiers in the different hospitals at Washington and Alexandria. Gen. Rosecran's army in Western Virginia has suffered severely from disease, not less than one fifth of his force having been disabled from that cause.

Defences of the Sea Coast.—Congress having neglected to provide for the fortification and defence of our sea-coast and lake harbors, the government asks the Governors of the States to call the attention of their legislatures to the subject, and have measures taken for defence in concert with the general government, the latter promising to refund the cost.

New Mexico.—From New Mexico we learn that a deputation of Navajoe Indians had arrived at Santa Fe and made a treaty of peace with the government. The U. S. force in the territory is 1500 regulars and three full regiments of volunteers.

The Pacific Telegraph.—The Pacific Telegraph line has been completed to Salt Lake city, and in a few days will be finished to San Francisco, so that the distant shores of the Pacific will be in direct communication with us by telegraph in a few days.

Pennsylvania Troops.—Governor Curtin says that Pennsylvania has already a sufficient number of regiments to meet all requisitions made by the national government, and that, therefore, he has no power to accept proffers of new regiments at present.

Southern Items.—The prevalent idea in the north that the rebel army is badly equipped and armed, deficient in food, and inferior in numbers to that of the government, is probably erroneous. The southern papers, certainly convey no such idea, and the prices of the more important articles of food, prove that there must be an abundant supply of most of them.

Despatches from New Orleans state that the U. S. vessels engaged in the blockade of that port, were attacked on the night of the 11th inst., by an expedition from New Orleans, and that the sloop of war Preble was sunk, one vessel captured, and the others driven ashore. It is, however, believed that the account is much exaggerated, and that the injury inflicted on the U. S. squadron is not so great as reported.

A Savannah paper says the likelihood of the rebel troops going into winter quarters south of the Potomac has a very depressing effect upon the minds of the people in that quarter. They had been promised and expected that the rebels should winter in Washington and Baltimore, and possibly in Philadelphia.

The Richmond Enquirer states that returns were being made to the Department of the Interior, of debts due to alien enemies with the utmost promptitude, and that from the city of Petersburg there would be realized a sum not less than $600,000, and from Richmond at least $2,000,000.

New York.—Mortality last week, 386.

Philadelphia.—Mortality last week, 233.

Virginia.—The threats which the rebels have been long making, that they would close the navigation of the Potomac, appear now to be accomplished. They have powerful batteries at Shipping Point, Acquia Creek, Evansport, and various other points upon the river, which enable them effectually to command the channel and prevent the passage of large vessels. Some small craft are able to pass by keeping close to the Maryland side of the river. At the close of last week a large fleet with supplies for the army, was detained below the batteries, unable to pass them. Unless some means can be found to remove these batteries and open the river, an invasion of southern Maryland by the rebels would seem not improbable. The rebel forces which had retreated into the Shenandoah valley, on the approach of the sickly season have again appeared on the Upper Potomac in large numbers. On the 16th, Col. Geary, with a regiment of Pennsylvania troops, crossed the river and attacked a greatly superior rebel force of cavalry and infantry, routing them with a loss of 150 or 200 killed and wounded. The Pennsylvania troops lost only four killed and seven wounded. On the 21st inst. a part of Gen Stone's command crossed the Potomac, and advanced to within a short distance of Leesburg, when they were attacked by a superior force of rebels and repulsed with considerable loss, Col. Baker, Senator from Oregan, was killed in the engagement. No change is reported in the positions of the hostile armies near Washington. The opinion seems to be gaining ground that the operations of the Federal army will be restricted to the defence of the capital, leaving more troops at liberty for service in Kentucky, Missouri and Western Virginia, where the rebels armies are large and aggressive in their movements.

Kentucky.—The rebel forces in this States are reported to number at least 45,000, of whom 30,000 are near the Mississippi in the western border of the State, and the remainder at Bowling Green, Cumberland Gap and other points. In Kentucky Union forces number 20,000 and are rapidly increasing. The northern Federal troops were being reinforced, and there seemed to be no doubt of their ability to hold the State with the aid of the Kentuckians who remained loyal. No collision beyond unimportant skirmishes has yet taken place.

Missouri.—At the latest dates, Fremont's army was at Warsaw, on the Osage river. The great rebel army under Price had united with M'Cullough's forces, and it was reported, would make a stand against Fremont at Osceola in south-western Missouri. Lexington is again occupied by the Federal forces. The country in various places, is still harassed by predatory inroads, and in the frequent skirmishes many lives have been sacrificed. In one near Lebanon on the 12th, 63 persons on both sides were killed, and a number wounded. In another at Lynn creek, a large body of rebels was dispersed, a number of them were killed and over 200 taken prisoners. The irregular troops disbanded by Gen. Price, after the capture of Lexington, have formed themselves into bands in various parts of the State, for bridge burning and marauding purposes. Big River Bridge, on the Iron Mountain rail road, which was in charge of a detachment of Federal troops, has been destroyed by the rebels, and the detachment captured.

Clothing for the Army.—All the woolen factories in the country are now working as hard as they can, but it is alleged they cannot furnish a sufficient quantity of cloth and blankets, nor is there a proper supply of wool for the immediate demand. The statement that the U. S. government has sent large orders for army woolens to Europe, has caused great dissatisfaction among the domestic manufacturers.

Emigration to Hayti.—Three hundred and ninety coloured persons recently sailed from New York for the American colony in Hayti, under the auspices of the Haytien Bureau of Emigration. These emigrants are said to belong to the better class of coloured people. In the course of next month, another party of about 500, was expected to leave for the same destination. The Government of Hayti, promises to provide food and shelter for the emigrants until they can support themselves.

FOREIGN.—Liverpool dates to the 10th inst. It was reported that the Prince Napoleon had sent to the Emperor of France, an important state paper on affairs in America. Lindsay, the member of Parliament from Sunderland, has been addressing his constituents upon the American question. He contends that it is the duty of the British Government to endeavour to induce the United States to remove the blockade of the Southern ports, for the cause of humanity. He also strongly urges the expediency of England and France, using their influence to effect a peaceful separation between the northern and southern states.

The King of Prussia visited the French Emperor at Compiegne on the 6th, and left on the 8th inst. The meeting was friendly and cordial. The King of Holland was expected to visit France on the 12th inst. The high price of bread continued to claim attention at Paris, and the Government had issued an assurance that the price would not be further advanced. The Bank of France was endeavouring to relieve the prevailing financial pressure. It is stated that 30,000 workmen were out of employment at Lyons, but the authorities had got up workshops for them.

The harvests in Europe are understood to be even more deficient than was at first supposed. The London Times, says that France will be compelled to spend about $200,000,000 to make up the deficiency. Large importations of grain will also be required by England. This scarcity of food will, it is supposed, aggravate the embarrassments arising from an insufficient supply of cotton.

At a recent Consistory, the Pope is said to have denounced all compromise in the strongest terms, calling on his supporters to be firm, and to have no communication with impious men.

China news, via Russia, report the death of the Emperor of China.

RECEIPTS.

Received from John Fawcett, Agt., O., for E. Dean Sl. Smith and Stacy Cook, $2 each, vol. 35; for John Crew, $8.50, to 8, vol. 35; for Israel Heald, $4, vols 32 and 33; for Josiah Fawcett, $4, vols 32 and 34 from Abm. Cowgill, Agt., Io., for John Thomas, $10 to 52 vol. 34; from S. Upton, Agt., Pough., N. Y., $2 vol. 35, and for P. Upton, A. M. Underhill, Mary Wing and Esther Griffin, $2 each, vol. 35; for Phebe Griffin, $2 to 27, vol. 36; from James Bell, Jr., Pa., $2, vol. 34 from W. C. Taber, N. B., $2, vol. 34; from Amos Battey Agt., Io., for Nath'l M'Donald, $2, vol. 34; from Saml Chadbourn, N. Y., $2, vol. 34.

DIED, at the residence of her brother-in-law, Thomas Y. Hutton, Waterville, Delaware Co., Pa., on the 27th of last month, after a short illness, which she bore with christian resignation, RUTH WEBSTER, a member of Chester Monthly Meeting, in the 43rd year of her age.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

Benjamin Ferris.

(Continued from page 58.)

Diary continued.—"First month 24th, 1762. First day. In the early part of our afternoon meeting, whilst in silence, I thought I never before had had such a prospect of the excellency of that fellowship and union, which those who are born again, are gathered into. This union being purely spiritual, and requiring no corporeal medium, or external means to increase or continue it, seemed to me plainly to point out that such, though in an inconceivably greater and more exalted degree of glory and perfection, will be the harmony and union of the righteous in heaven. I want words to express the sense I then had of it; and I found it much more comfortable to feel, than it is easy now to describe or communicate to another, the sense I had of it at that time."

On the 27th of this month he addressed an important letter on negro slavery to a Friend, which, has already been published in this paper, and is therefore now omitted, as is also (for the same reason) one of considerable extent describing the Christian Indians.

Diary "Second month 8th. I attended our Quarterly Meeting, as I have done for the most part since I was fifteen years old. This has not been altogether out of curiosity or custom, but rather from a principle of duty, which I knew not that I ever was more sensible than at this time; returned home with the evidence of peace.

"Third month 10th. John Stephenson and William Brown were at our Monthly Meeting, and now I may observe, that my father being afflicted with sore eyes, the meeting desired that I might officiate as clerk for that time, as I had once before. With some reluctance, I yielded to the request. I felt extremely poor and destitute of good, and blamed myself for having consented to serve, for I thought I made such a poor hand of it, that John and William would blame the meeting for proposing, and me for consenting to undertake it. I had been apprehensive that it would be my lot sometime to act in that station, if I continued faithful, but was willing to think the time had not yet come. Having no selfish design in submitting, I secretly breathed for help to the source of all strength, and endeavoured to do the best I could. After meeting I was left in much poverty and weakness, and was ready to wish I had not been there, supposing from my distress that I had done wrong in submitting to the appointment. As I was sitting silent and retired, a way of access unexpectedly opened to me to lay my condition before the Lord, to whom I could appeal as knowing that I had no evil design in giving up to the request of the meeting. Although I had consented with great reluctance, yet it was not from an unwillingness to serve Him or his people, but from a sense of inability to act to the advantage of his cause. The Lord who is rich in mercy, and accepts a man according to what he hath, was pleased to regard my fervent application, and to hold forth to me the sceptre of his love. I thought it a token of his gracious acceptance of my honest although weak endeavours. It laid me under a fresh obligation, and wrought a willingness to follow and serve him in any way he might require of me. As this favourable visitation gradually passed off, a sense of nothingness again prevailed, and seeing the proper qualifications of a clerk to be great, and myself little acquainted therewith, I was low and dejected.

"These thoughts so prevailed, that I was afraid to speak to John Stephenson, although I much desired it, for I felt for him much affection. I therefore stayed at home all that evening and let these distressing thoughts have their course. In the morning, Third month 11th, I concluded that I would go and see him, let the event be what it might, remembering that saying, 'Let the righteous smite me, it shall be a kindness, and let him reprove me, it shall be an excellent oil, which shall not break my head.' So I went to his lodgings, and after I sat down, John spoke very kindly and encouragingly to me, expressing his satisfaction with my acting as clerk, and that it settled and remained with him that I ought to be kept to it. He said for my encouragement that Friends put him into that service when he was very young, and that he could say in reverent thankfulness, it had a very edifying effect upon him, greatly improving him in a careful feeling after the mind of Truth, in the execution of that important charge. This, with some tender advice upon the occasion, made such a deep and humbling impression on my mind, as I hope I shall not soon forget.

"Fourth month 2nd. Robert Proud and Susanna Hatton coming to Wilmington to be at our General Meeting, Susanna lodged at our house; I was glad of her company, she having been made formerly a messenger of good to me.

"Fourth month 3rd. In the evening we had a religious sitting in our family, wherein we that are young, were advised to be true to the trust committed to us.

"4th. This evening a Friend gave me some tender counsel, respecting a faithful improvement of the earnest penny, advising me not to sink under discouragement, which he believed I was very subject to, but faithfully to mind my guide, the Spirit of Truth, which will ever give to the humble followers of the Lamb, the victory.

"23rd. I set out with some other Friends for Duck Creek General Meeting. After attending George's Creek Meeting, some of us lodged at Isaac Starr's. A Friend from Maryland, discoursing about discipline, advanced some views which were painful to me. I said little to it then, but it stuck with me, and I thought it safest to let him know it. The next morning I signified to him that I had thought of the proposition he had made yesterday, nearly to this effect 'that an order of a Yearly Meeting, was as imperfect a rule for us to square our conduct by, as the scriptures were for a rule of faith; and therefore we ought not to pay such an implicit regard to an order of a Yearly Meeting; nor should it be obligatory upon us, but as it agreed with the dictates of Truth in our own hearts; which was the principal discipline that ought to be regarded, and that for him, or anybody else to comply with the directions of a Yearly Meeting, without being convinced of the justice of it in himself, was no way meritorious, but really hurtful, and that he thought ought not to be enjoined by any Yearly Meeting, which he looked upon to be far from infallible.'

"I then observed that although I did not believe a bare outward conformity to forms or rules of the church, however, well adapted, would entitle us to salvation, yet a conformity was necessary in those who profess themselves members of that church over which Christ is the head and lawgiver. Her institutions are in wisdom and ought to be obligatory upon her members, whether every individual is clearly convinced of the necessity and justice thereof or not. I believed that an implicit compliance for order's sake, with such institutions of the church, would be my indisputable duty, whilst I professed myself a member thereof; and that it would be unwarrantable and unsafe for me to resist and oppose such rules and conclusions, under any pretence of nonconvincement, for that might proceed from my own unfaithfulness, and it would open a direct door for libertinism. As to the view, that because of danger of becoming too formal and like other societies, depending on external means and ceremonies, we ought to regard the discipline of Truth in the heart, rather than any rules or orders of a Yearly Meeting, I answered that as experience had confirmed the proposition, that the nearer people kept to the Spirit of Truth in themselves, the more and better use they made of the scriptures, so also was it with the discipline of the church. That therefore the keeping near to the Spirit of Truth was so far from taking away the use of the scriptures, and the solemn conclusions of the church, that they were rendered more useful thereby. The conclusions of the meeting should be cautiously contradicted, for such contradictions seem to strike at the very foundation of discipline, and tend to introduce the same spirit that opposed the first settling and establishing meetings for that purpose, which alleged that people should be left to the spirit in themselves as the only rule, and there was need of no other. This was the very foundation of anarchy and ranterism. I made some other close observations, and a Friend from Chester county being present, also united with me and was very helpful.* The Friend from

* Thomas Lightfoot.

Maryland seemed rather displeased, got up and went away somewhat abruptly, nevertheless I felt the answer of peace herein, which was my only support, for although I engaged in it from a sense of duty, it was in much poverty, fear, and weakness, he being a man of parts, and of some account.

"We were at Duck Creek Monthly Meeting the same day, in managing the business whereof, I thought great weakness appeared, and the want of truly concerned, clean-handed men. Many of the members were defiled by slave keeping, and several of the preparative meetings deficient in answering the queries. This was remarked to them, though little notice seemed taken.

"After meeting I was so low in my mind, I concluded that I was not worthy to go with the Friends whom I came in company with, and therefore proposed going to another place. When I went to take leave of one of them, a ministering Friend, she asked me what she had done, that I intended to turn her off, and so directly concluded to go where I was going. This may appear a small matter to some, but to poor me, at that time it proved reviving and humbly encouraging. The peaceful quiet of mind, and solid satisfaction I was favoured with this evening, was worthy of grateful remembrance; and notwithstanding the low times that fall to my lot, I am enabled to desire I may still follow the Lord in the way of his own appointment.

"25th, First-day. After meeting I had had a desire for an opportunity with a certain active Friend of that meeting, and two Friends agreed to accompany me. I imparted something that was on my mind to him, and took leave, but was still not quite easy. The Friend though perhaps well meaning, yet I thought he was too full of other things, to let a proper care and concern for the welfare of the church, and the maintenance of the discipline have sufficient place in his mind I wrote to him on the 26th, and after hinting something that was on my mind to another Friend,* I parted with my company and came home, attended with poverty and fear; my fervent desires were, that the Lord might not spare, until every thing was done away, which interrupted my union and communion with him. An increase in which blessed experience, is more desirable than riches, honour or length of days.

"Friend, Fenwick Fisher,—Being brought, in some degree, under a sense of the low and suffering state of Friends within the compass of your meeting, and that divers branches of Truth's testimony seem likely to fall to the ground for want of faithfulness, and a right concern in those of the foremost rank among you, we feel desire that an increase of care, and a renewed fervent concern under a feeling of the afflicting condition of things might rest upon thee. We desire that above every other consideration this might engage thy attention and that a fervent travail of soul might be thine, to know ability to do the Lord's work and service daily renewed, that so, through his power thou might be enabled according to thy measure to bear up and support the suffering cause of Truth and righteousness, within your borders. We think it loudly calls for the help of all who wish it well, not only by a spiritual exercise for their own growth which will strengthen the church, but also by an earnest endeavour to support the discipline, and to stretch and enforce its rules impartially upon transgressors, as in the wisdom of Truth they may be led, which wisdom we firmly believe, will never be wantiog to the rightly concerned in the work. From thy real friends,

Benjamin Ferris,
Thos. Lightfoot, Jr.

Duck Creek, 26th of Fourth mo., 1762.

(To be continued.)

Selected.

African Ants.

We take the following account of these curious creatures from *Delany's Official Report* of the recent *Niger Valley Exploring Party:*—

Drivers, as every person already knows, are black ants, whose reputation is as bad for attacking living animals, and even human beings, as the termites for attacking clothing. This creature, like its white cousin, is also an instrument in the hands of Providence as a sanitary means, and to the reverse of the other is carnivorous, feeding upon all flesh, whether fresh or putrified. Like the white, for the purpose of destroying the superabundance of vegetable, certainly these black ants were designed by Providence to destroy the excess of animal life which, in the nature of things, would be brought forth, with little or no destruction without them; and although much is said about their attacking persons, I will venture the opinion that there is not one of these attacks a person to every ten thousand mosquitoes in America, as it is only by chance, and *not by search after it*, that drivers attack persons.

How they travel.—They usually go in search of food in narrow rows, say from half an inch to a hand's breadth, as swiftly as a running stream of water, and may, in their search, enter a house in their course—if nothing attract them around it—when, in such cases, they spread over the floor, walls, and ceiling; and finding no insect or creeping thing to destroy, they gather again on the floor, and leave the premises in the regular order in which they entered. Should they encounter a person when on these excursions, though in bed, does he but lie still and not disturb them, the good-hearted negro insects will even pass over the person without harm or molestation; but if disturbed, they will retaliate by a sting as readily as a bee when the hive is disturbed, though their sting, so far from being either dangerous or severe, is simply like the severe sting of a mosquito. An aged missionary gentleman, of twenty-five years' experience, informed me that an entire myriad (this term is given to a multitude of drivers, as their number can never be less than ten thousand—and I am sure that I have seen as many millions together) passed over him one night in bed, without one stinging him. Indeed, both the black and white ants are quite harmless as to personal injury, and very beneficial in a sanitary point.

How to drive them out of the houses.—There is much more in the imagination than the reality about these things; and one important fact I must not omit, that, however great the number of drivers, a simple *light set in the middle of the floor* will clear the room of them in ten minutes. In this case they do not form in column, but go out in hasty confusion, each effecting as quick retreat and safe escape for himself as possible, forming their line of march outside of the house, where they meet from all quarters of their points of escape.

How to destroy them.—Chloride of sodium or common salt (fine), slightly damped, will entirely destroy the termites; and *acetum* or vinegar, or *acetic acid* either, will destroy or chase off the drivers.

Their pugnacious and martial character.—I cannot indorse the statement from personal knowledge of the desperate hostility which the drivers manifest towards the termites, as given by Dr. Livingstone, who, calling them "black rascals," says "they stand deliberately and watch for the whites, which, on coming out of their holes, they instantly seize, putting them to death." Perhaps the whites were *kidnappers*, in which case they served the white *rascals* right. Though I have never seen an encounter, it is, nevertheless, true that the blacks do subdue the whites whenever they meet. In fact they go, as do no other creatures known to natural science, in immense, incalculable numbers—and I do not think that I exaggerate if I say that I have more than once seen more than six hogsheads of them travelling together, had they been measured—and along the entire line of march, stationed on each side of the columns, there are warriors or soldiers to guard them, who stand sentry, closely packed side by side with their heads towards the column, which passes on as rapidly as a flowing stream of water. I have traced a column for more than a mile, whose greatest breadth was not more than a yard, and the least not less than a foot.

Wanderings over Bible Lands and Seas.

BETHEL, SHILOH, AND THE WELL AT SYCHAR.

(Concluded from page 59.)

It is said that no place in Palestine is more absolutely identified as connected with an event in the history of our Lord than this spot. And this spot at the meeting of the valleys, links together the sacred history of more than three thousand years.

Here is Jacob's well, dug by the prudent patriarch, (whose father, Isaac, had had so many disputes about wells,) in the parcel of ground he bought of Hamor, and, perhaps, at once given to Joseph, then the only son of Rachel. Here the children of Israel laid the body of Joseph, which they had brought embalmed from Egypt. Here one of the most dramatic scenes in Jewish history was enacted, when the whole multitude of victorious Israel, with the strangers among them, the women and the children, stood in two great companies, covering these two hills, and probably the valley between and around them, whilst Joshua read the blessings and the curses of the law successively from Ebal and Gerizim, and, from time to time, the deep Amen of the nation echoed from height to height, and swept through the plain. And here Jesus, with all these recollections speaking to him from hill and valley, "being wearied with the journey, sate thus on the well." And to us all the other memories of the plain shine through the light of the last.

We turned off a little to the right to see this sacred spot, but a very great disappointment awaited us. Until last January, they told us, the well had been preserved—a relic of three thousand years, and of one hour worth them all! Until last January you could sit on the edge of the well, and look down into the depths too deep for Him to draw from. But this year the Arabs had broken and scattered the stones, and filled the well with rubbish. The Christians and Turks had been at war in Nablous, a Turk had been accidently killed by a Christian; and they told us the filling up of this well was an act of revenge on the part of the Moslems, knowing how sacred it was to Christians. It made us feel very bitterly, as we stood among the scattered stones and heaps of rubbish where the well had been.

Near this melancholy ruin is the tomb called Joseph's. It is a holy place of the Moslems, plastered and domed like the tombs of Mohammedan saints. But there is one interesting feature about it in connection with Jacob's blessing to Joseph, comparing him to the "fruitful bough by a well

* Thomas Lightfoot, who joined with him in signing the letter.

whose branches run over the wall." A fine old vine springs out of the tomb throwing its green leaves and fruitful branches over the wall.

As we rode to and from this tomb some peasants, working in the fields, warned us away from the place with furious gestures, but whether they thought our own infidel feet would desecrate Joseph's Tomb, or our horses' feet injure their fields, we could not make out. Perhaps they were venting on our innocent heads some of the wrongs inflicted on them by our late companions, the Bashi-Bazouks.

We paused once more before entering the valley of Sychar, by the sacred ruined well. Except that sacred relic itself, all was unchanged. Down that narrow valley the woman came with her pitcher whilst Jesus was resting on this well. The Saviour and the sinner met alone, and to her at first he was nothing more than a stranger and an alien from her race. Then followed that rapidly varying dialogue with its vivid imagery, taken, as so constantly in our Lord's conversations or sermons, from the things in sight at the time; the imagery so suddenly abandoned to flash the unexpected light on her conscience. Then the answer of the woman, betraying how, in hearts where no human eye would suspect a serious thought, deep religious perplexities may be dimly stirring, and how theological uncertainty and moral laxity accompany each other. Probably not a person in Sychar suspected that Samaritan woman of having a conscience, still less of weighing the merits of various religions, and expecting a Christ who would solve all difficulties. Was there, she seems to have thought, indeed, after all, a true faith to be found? The Jews believed one thing and her people another, and there might, perhaps, be much to be said on both sides; the balance of probabilities was pretty even, but might there, indeed, be One who would tell her absolutely which was right? There certainly was one before her, no empty disputant on her own level, speaking without authority, but "a prophet," who knew all her life, yet did not scorn to speak to her. To Him the secret perplexities of the doubting, sin-burdened heart came out.

Words, altogether new to her, came in reply. The controversy was carried to a higher level than her thoughts had reached. It was to be no more Jew or Samaritan; but God and adoring men and women. No more Gerizim, or Sion; but the Father and the human spirit.

One more secret lay in her heart. Through all that life of sin and doubt a dim desire and longing had lived on. The Christ was coming, the expectation of Jew and Samaritan alike. One who could answer all the heart's questions was coming. One who could read all the heart's secrets was before her. In words, at least, she made no inference, but all the secret aspirations of her soul were poured forth.

And she found the answer to which, perhaps, her heart had already almost sprung, "I that speak unto thee am He." Then, also down this valley, unless they had bought bread in that village on the hillside nearer, came back the disciples.

The woman had placed her pitcher by the well. It was not in her hands. She had not drawn any water for herself or for Jesus. But she had understood Him, as so few did. Water-pot, water, all were forgotten. There were men in Sychar who wanted the Christ as she had; there were hearts there who looked for him. She had good news to take. And up that valley, to the city out of sight behind the folding of those hills, sped her eager steps.

The disciples loved their Master, they had followed him faithfully; they had gone to buy him food while he rested. But when we turn from the Samaritan woman to them, it is like turning from earnest, intelligent eyes which read our every glance, to a dull prosaic countenance, beaming, indeed, with the best intentions, but understanding neither glance nor illustration, but exactly the literal words we say and no more. Jesus said, "I have meat to eat that ye know not of;" and the disciples, who had walked with him from Jerusalem, and listened for months to his teaching, of which almost every sentence was an illustration, had no idea that he could mean anything by "meat" but something to eat!

Women and the Pharisees often understood our Lord best. The Pharisees, because their understandings were sharpened by dislike and fear, and "they knew he spoke those parables against them;" and women, because their hearts were warm,—they felt what he meant, felt that sinners might bathe his feet with tears; that He must help a mother whose young daughter was possessed, whether Phœnician or Hebrew: that He would welcome the love which broke the alabaster vase, and poured out the precious ointment.

I wonder if the disciples understood the next parable which our Saviour spoke, or perplexed themselves as to what he could mean by there being "four months to harvest," and yet the fields, so obviously green with the young corn, being "white already to harvest?"

Probably the eye of the Master directed them to the explanation, as turning from the broad valley behind him, green with the young corn, He said, "*Lift up your eyes* and look on the fields white for harvest," and as he said so, glanced up the valley of Sychar, and watched the Samaritans coming to him,—the golden first-fruits of the harvest of the Gentiles.

They came down that deep valley, probably guided by the woman, no doubt conversing in eager groups as they came, and questioning and re-questioning her on account of whose saying they had come. And when they reached the well where the Saviour and the disciples were still lingering, they besought him that he would tarry with them.

It was a new incident in that life spent among bitter enemies, and disciples so slow in understanding and heart. The people of Sychar had seen no miracle, they had heard none of those unequalled discourses. They had only heard that One sat on the well, at the opening of their valley, a stranger who saw with prophetic insight into the inmost heart and the past life, a Jew who did not scorn to have dealings with Samaritans. They came all that way in the evening from their city, simply because they had some dim hope of finding the Messiah there.

And when they found Him they recognized him. We do not read that he wrought any wonders among them. We might think it was impossible for him to come to any place without being troubled with compassion by its sorrows as well as by its sins, and healing bodies as well as souls. But we are told nothing of the kind. And for eighteen hundred years since then, his heart being the same, and his arm not shortened, he has been content, whilst healing souls, to let bodily sickness fulfil its work of discipline. Perhaps he could trust these Samaritans enough to treat them in the same way. He abode there two days.

Up this valley, which we were entering, He walked with that listening company and the wondering disciples. Beside this stream they went to that white cluster of flat-roofed houses, nestling among the thick trees.

Here, in the bosom of the hills, amongst the figs, pomegranates, and mulberries festooned with vines, on the fresh grass under the shade of the grey olives, and among the delicious sound of many waters, our Lord abode and taught for two days, and the Samaritans understood him as, perhaps, neither Pharisee nor apostle had yet done, to be not only indeed the Christ, but "the Saviour of the world."

It was Saturday evening as we rode up that lovely valley. Our tents were pitched outside the town under the thick shade of trees, amongst a chorus of streams flowing on every side. And here we were to remain for nearly two days, from Saturday until Monday.

The Highest Cataract in the World.

Starr King writes to the *Boston Transcript* from California, the following interesting description of one of the most remarkable of the natural phenomena of that State:—

The Yosemite Cataract is the highest in the world yet known. The portion of the granite wall of the valley which rises opposite the hotel, is more than three thousand feet high. In a superbly arranged nook or bend, in the precipitous rampart, the cataract is framed. Greely, in the account of a very hurried visit to the valley, a year ago, calls it "a tape-line of water dropped from the sky." Perhaps it is so toward the close of the dry season; but as we saw it the blended majesty and beauty of it, apart from the general sublimities of the Yosemite gorge, would repay a journey of a thousand miles. There was no deficiency of water. It was a powerful stream thirty-five feet broad, fresh from the Nevada, that made the plunge from the brow of the awful precipice; and as the valley is only a mile in width, our delightful resting place on the southerly bank of the Merced, in the pass, afforded us the most favourable angle for enjoying its exhaustless charms.

Like sheet lightning,
Ever bright'ning,
With a low melodious thunder,
All day and all night it is ever drawn,
From the brain of the purple mountain,
Which stands in the distance yonder.

The thunder, however, though certainly melodious is by no means low, as our readers may imagine, when the measure of the fall is reported to them. At the first leap it clears 1,497 feet; then it tumbles down a series of steep stairways 402 feet, and then makes a jump to the meadows, 518 feet more. The three pitches are in full view, making a fall of more than 2,400 feet.

But it is the upper and highest cataract that is the most wonderful to the eye, as well as most musical. The cliff is so sheer, that there is no break in the body of the water during the whole of its descent of more than a quarter of a mile. It pours in a curve from the summit, fifteen hundred feet (height of six Park Street spires, remember), to the basin that hoards it but a moment for the cascades that follow. And what endless complexities and opulence of beauty in the forms and motions of the cataract! It is comparatively narrow at the top of the precipice, although, as we said, the tide that pours over is thirty-five feet broad. But it widens as it descends, and curves a little on one side as it widens, so that it shapes itself, before it reaches its first bowl of granite, into the figure of the comet that glowed on our sky two years ago. More beautiful than the comet, however, we can see the substance of this watery loveliness ever renew itself, and ever pour itself away. Our readers have seen the splendid rockets, that burst into serpents of fire. This cataract seems to shoot out a thousand serpentine heads or knots of

water, which wriggle down deliberately through the air, and expend themselves in mist before half the descent is over Then a new set bursts from the body and sides of the fall, with the same fortune on the remaining distance; and thus the most charming fretwork of watery nodules, each trailing its vapoury chain for a hundred feet or more, is woven all over the cascade, which swings, now and then, thirty-feet each way on the mountain side, as if it were a pendulum of watery lace. Once in a while, too, the wind manages to get back of the fall between it and the cliffs, and then it will whirl it round and round for two or three hundred feet, as if it were determined to try the experiment of twisting it to wring it dry. We could lie for hours, never tired of gazing on this cataract, but ever hungry for more of the witcheries of motion and grace that refine and soften its grandeur.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

ROBERT ROBERTS.

Robert Roberts was born in Merion, in the province of Pennsylvania, Twelfth month 15th, 1685. His parents were members of the religious society of Friends, concerned to educate their children in the fear of the Lord. Their labours in regard to this, their son, appear to have been blessed to him. From a memorial issued by the Monthly Meeting of Haverford, it appears that Robert, "by his religious advancement in the Truth, was a true pattern of piety, and in his several stations as an elder, overseer and clerk of this meeting, was very serviceable." "His life and conversation tended to uprightness and true moderation." His walk being in sincerity and according "to the Truth he made profession of, he attained a good esteem, not only among Friends but others, verifying that passage of Scripture, "a good name is better than precious ointment, and the day of our death better than the day of our birth."

His death took place Third month 17th, 1768, after a tedious illness, which he bore with patience and christian resignation.

BENJAMIN TROTTER.

Benjamin Trotter, the son of William Trotter and Rebecca his wife, whose maiden name was Theach, was born in Philadelphia in the Ninth month, 1699. Although he was very early in life visited by the Lord's Holy Spirit, which tendered him, and reproved him for sin, yet he was at times led astray by youthful vanities, and the corrupt conversation of those around him. This conduct of his is recorded to have been "to the grief of his pious mother, who was religiously concerned to restrain him."

As the Lord Jesus continued to visit him in love, with his light and grace, he, whilst still a youth, yielded up his heart in obedience to the Divine requirings, and witnessing the baptism of repentance, the work of regeneration was mercifully effected in him. First he was led to cease from all the evil things to which he had heretofore yielded, and then he was concerned to fulfil every duty, and practice every good thing, which his heavenly Father required at his hands. He soon [illegible]n example to others, by his plainness, his [illegible] the patient firmness with which he [illegible]d scornful mocking of those [illegible] companions in folly and [illegible]h suffering on this [illegible]ier of Jesus was to [illegible]

As he continued faithful to the manifestations of Divine Grace, he was more and more instructed in the things appertaining to the kingdom of God, and a gift in the ministry of the Gospel was committed to him in the 20th year of his age. His communications in this line being delivered in much plainness and godly sincerity, and his life and conversation adorning the doctrine he preached, his ministry was very acceptable to the church. His humility was great, his faith was fervent and strong, and the divine graces of the spirit were sweetly manifested by him in harmonious union.

On the 4th day of the Fourth month, 1734, he was married to Mary Corker. He was a joiner by trade, and although feeble in body, he was very examplary in buisness, by diligence and industry striving to earn an honest livelihood, being very desirous of owing no man anything but love. The innocent openness and christian affability which characterized his intercourse with others, led many of other religious denominations to converse with him, and opened the way for him to uphold the truth, to administer counsel and caution when it seemed needed. Indeed, amongst those drawn to him, by his courtesy and kindness, were even evil-doers, and evil speakers, to whom he administered rebukes, which he did, we are told, "in the plainness of an upright zeal for the promotion of piety and virtue, tempered with true brotherly kindness and charity." He respected "not the person of the proud, nor [esteemed] the rich man because of his riches, but with christian freedom, declaring the truth to his neighbours, and he was thus in private as well as in public a preacher of righteousness."

In his public ministry he was zealous in condemning errors in christian principle and departures in christian practice. He was constantly and fervently concerned to press upon his hearers the necessity of obedience to the teachings of Divine Grace, a measure or manifestation of which is given to every man, to profit withal. He knew from experience that this grace of God bringeth salvation to such as obey it. He was frequently enabled in Gospel energy and power to bear testimony to the outward coming of our Lord and Saviour Jesus Christ, to his miraculous birth, to his holy example in life, his Divine doctrine and precepts, to his death and sufferings at Jerusalem, when, through his one offering he opened the way for salvation of all those who believed in them.

He was frequently from home on short journeys to attend neighbouring Yearly Meetings and the general meetings then held once a year in many places, yet he paid no extensive religious visits. His memorial, after mentioning his visits to most of the meetings in Pennsylvania, New Jersey and some in the adjacent provinces, adds, he "was not much from home, being upwards of forty years a diligent attender of our religious meetings in this city, zealously concerned for the maintaining our christian discipline in meekness, and true charity, careful in the exercise of that part of pure religion, visiting the widow and fatherless in their afflictions, and often qualified to administer relief and consolation to their dejected minds.

He accumulated but little of this world's goods, yet in obedience to what he deemed a Divine intimation, he gave up his trade sometime before his decease, devoting himself wholly to what appeared his religious duty. His friends, fearing he might suffer, offered him free access to their superabundance, but he declined, saying his master had promised him that he should have enough. As he drew towards the close he had a conviction that it was near at hand, and at one of the last meetings he attended, he spoke of his belief that his time would be short, and fervently exhorted his hearers to watchfulness and care, that they might have their lamps trimmed and their lights burning, and be prepared to meet the Bridegroom of souls at his coming, which would be at an hour of which they might not be aware.

Throughout his life, he had many afflictions and those of various kinds, which he had been through supporting grace enabled to bear with exemplary patience and resignation. During his last illness, which was of six weeks duration, his bodily pain was great, and he suffered much from oppression of breathing, being afflicted both with asthma and dropsy. During all his sufferings he was never heard to murmur or complain, but on the contrary he often expressed his thankfulness that he was so mercifully dealt with. His prayers were often fervently put up to the Lord God of mercy and strength that he might be supported in patience to the end. His petitions were graciously granted, and as he lay, drawing towards his close, he was enabled to speak to the edification and comfort of those who visited him. A fervent love of the brethren, which had been one of his most striking characteristics through life, was conspicuously in dominion in the hour of death. His life of dedication being crowned with a close of grace and peace, his friends felt a blessed assurance, that to him all sorrow was ended, and that from the church militant in its mingled conflicts and rejoicing, he had passed to the church triumphant, wherein all is glory and endless rejoicing.

The promise of his God to him was fulfilled; of his small estate, enough remained at his death to pay his funeral expences. His death took place Third month 26th, 1768, and his funeral was attended by great numbers of his fellow citizens of various denominations, to whom his christian conduct and examplary, cheerful disposition, had endeared him.

God's love to Man.—Where shall we go for manifestations of the tenderness, the sympathy, the benignity of God? The philosopher leads us to nature, its benevolent final causes and kind contrivances to increase the sum of animal happiness, and there he stops, with half his demonstration! But the apostle leads us to the gift bestowed by the Father for the recovery of man's intellectual and moral nature, and to the cross endured by the Son on this high behalf. Go to the heavens, which canopy man with grandeur, cheer his steps with successive light, and mark his festivals with their chronology; go to the atmosphere, which invigorates his spirits, and is to him the breath of life; go to the smiling fields, decked with verdure for his eye, and covered with fruits for his sustenance; go to every scene which spreads beauty before his gaze, which is made harmoniously vocal to his ear, which fills and delights the imagination by its glow or its greatness. We travel with you, we admire, we feel and enjoy with you, we adore with you, but we stay not with you. We hasten onward in search of a demonstration more convincing that "God is love," and we rest not till we press into the strange, the mournful, the joyful scenes of Calvary, and amid the throng of weeping disciples and the mocking multitude, under the arch of the darkened heaven, and with earth trembling beneath our feet, we gaze upon the meek, the resigned, but fainting sufferer, and exclaim, "Herein is love"—herein, and nowhere else is it so affectingly, so unequivocally demonstrated—"not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins."—*R. Watson.*

It is the narrow, the self-denying path that leads from death to life. There is no better way.

For "The Friend."

Gold under Philadelphia.

Jacob R. Eckfeldt, the principal assayer of the U. S. Mint at Philadelphia, has lately made some interesting examinations which tend to show that gold is much more widely distributed, than is generally supposed. In a paper published in the proceedings of the American Philosophical Society, he gives the results of these examinations, showing the presence of this metal in various galenas, in metallic lead, copper, silver, antimony, &c. But the most curious result of all is perhaps the following, which seems to show that the clay underlying our city and the very walls of our houses contains an appreciably quantity of this valuable metal.

"Underneath the paved city of Philadelphia, there lies a deposit of clay, whose area, by a probable estimate, would measure over three miles square, enabling us to figure out the convenient sum of ten square miles. The average depth is believed to be not less than fifteen feet. The inquiry was started whether gold was diffused in this earthy bed. From a central locality which might afford a fair assay for the whole, the cellar of the new market house in Market street near Eleventh street, we dug out some of the clay at a depth of fourteen feet, where it could not have been an artificial deposit. The weight of 130 grammes was dried and duly treated, and yielded one-eighth of a milligramme of gold, a very decided quantity, on a fine assay balance. It was afterwards ascertained that the clay in its natural moisture loses about fifteen per cent by drying. So that, as it lies in the ground, the clay contains one part gold in 1,224,000.

"This experiment was repeated upon clay taken from a brick-yard in the suburbs of the city, with nearly the same result.

"In order to calculate with some accuracy the value of this body of wealth, we cut out blocks of the clay, and found that on an average, a cubic foot as it lies in the ground, weighs 120 pounds, as near as may be, making the specific gravity 1.92. The assay gives seven tenths of a grain, say three cents worth of gold to the cubic foot. Assuming the data already given, we get 4180 millions of cubic feet of clay under our streets and houses, in which securely lies 126 millions of dollars. And if, as is pretty certain, the corporate limits of the city would afford eight times this bulk of clay, we have more gold than has yet been brought, according to the statistics, from California and Australia.

"It is also apparent that every time a cart-load of clay is hauled out of a cellar, enough gold goes with it to pay for the carting. And if the bricks which front our houses could have brought to their surface in the form of gold-leaf, the amount of gold which they contain, we should have the glittering show of two square inches on every brick."

It is scarcely necessary to add that the expense of separating the gold from the clay is many times as great as the value of it after it is obtained, and yet, if a person owning one hundred acres of land underlaid with clay as auriferous as that under this city, were told that under his farm and within a few feet of the surface there was to be found a quantity of gold amounting in value to two million of dollars, his first thought would probably be to dig down and obtain it: but upon counting the cost he would find that there would be scarcely enough of the precious metal in any given quantity of the clay to pay for digging it out and hauling it away, to say nothing of the expensive processes it would have to be submitted to in order to separate the gold. Thus is it often in the affairs of life. We sometimes fancy that we see some great advantage or enjoyment that is within easy reach and is obtainable at little cost, or perhaps some new plan of operating, that promises rich results, but how often in such cases does the attempt to realize our expectations bring disappointment, and show that to obtain what we aim at involves greater expenditure than it is worth, and frequently, too, the object sought for, when at last obtained, proves to be little else than a glittering show.

Selected.

THE WAY BY WHICH HE LED THEE.

When we reach a quiet dwelling
On the strong, eternal hills,
And our praise to Him is swelling
Who the vast creation fills;
When the paths of prayer and duty,
And affliction, all are trod,
And we wake and see the beauty,
Of our Saviour and our God:—

While we have the palms of glory
Through the long eternal years,
Shall we e're forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness
And the clouds that hung so dim,
When our hearts are filled with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of his kindness and his care,
When the wants and woes are vanished
Which he loved to soothe and share?
All the way by which he led us,
All the grievings which he bore;
All the patient love he taught us,
Shall we think of them no more?

Yes! we surely shall remember
How he quickened us from death—
How he fanned the dying ember
With his Spirit's glowing breath:
We shall read the tender meaning
Of the sorrows and alarms,
As we trod the desert, leaning
On his everlasting arms.

And His rest will be the dearer
When we think of weary ways,
And His light will seem the clearer
As we muse on cloudy days.
Oh, 'twill be a glorious morrow
To a dark and stormy day!
We shall recollect our sorrow,
As the dreams that pass away.

Selected.

THE BEAUTIFUL.

BY WILLIAM MAJOR, OF TRINITY COLLEGE, DUBLIN.

The flowers that skirt the mountain brow,
The summer cloud that dims the sky,
The starry heavens, with brilliant brow,
Proclaim a tale of mystery:
It is the Beautiful.

The dew-drops bright that life distil,
The streamlet's voice that sweetly sings,
The cascade's fall, the murmuring rill,
The tuneful bird, on airy wings:
O yes, how Beautiful!

The green leaf's bloom, in Beauty's prime,
The yellow, too, though not so fair,
Loved Music's notes in pealing chime,
The ocean's roar, the storm, the air:
Declare the Beautiful.

The infant's smile, the laughing eye,
The sighs that mourn, the tears that flow;
The fair one's witching ecstacy;
All, all on man their charms bestow:
And they are Beautiful.

Who, then, so void of Christian love,
'Mid scenes sublime, and Beauty's grace,
As not to praise our God above,
When all the earth reflects his face—
And so is Beautiful?

The times may look dark to sense, but faith says it shall be well with the righteous.

Letter of John Barclay.

I am on the eve of leaving home for Brighton, if able; for I am very poorly, "feeble and sore broken" outwardly; though I trust alive in my spirit as ever and resigned to all that may be in store for me. * *

Though unable to mingle with my Friends in person, when they come together for the sake of this blessed cause to endeavour to strengthen one another's hands in God, and to build up one another in that holy faith once and still delivered to the saints, —my poor mind is as deeply, as strongly concerned as ever, that every part and parcel thereof, with all its genuine accompaniments and fruits in practice may be maintained inviolate; and that nothing may be forborne, or let fall, or slighted through our degeneracy, and dimsightedness of that which our worthy ancients upheld through suffering. What has our refinement, religious or civil, done for us? and what has an approach or a condescending affinity thereto done for us? Weakness has inevitably followed, and even the strongest and the wisest have been utterly laid waste. Some are not sufficiently warned and humbled by these things; and if they are they should openly acknowledge their error, and forsake the very appearance of this track.

I am cheerfully confident, that if those to whom we somewhat look as watchers, as seers, as standard bearers, as counsellors, are removed (and they are removing) to their rest,—or, if any of these that remain, should not keep their habitations firm and undeviating, but turn aside in any respect from the ancient testimony,—that He who raised up such a people as we were at the first, will never cease to raise up others, and put forth some into the foreground—into the very seats of the unfaithful. I have seen it wonderfully in my short day,—I have read it of those who have gone before: and therefore, let none ever throw away their shield, and weakly compromise the trust devolving on them.

Farewell my beloved friend; may the Lord preserve us purely to his praise.

Fourth mo. 19th, 1838.

An apparent singularity accounted for.—It is generally well known that birds are very active agents in the extension of vegetation, and that fruit and flowers are, to a great extent, rendered prolific by the insects which visit their blossoms. But few people are aware of the means through which fish are formed in lakes and ponds which are not connected with other waters. Here, also, an insect is the principal agent. The large water-beetle, which is in the habit of feeding upon the spawn of fish, occasionally in the evening climbs up the stems of bushes, &c., out of the water, sufficiently high to enable it to take wing. In these circumstances it has been caught, and on being put into the water, has been found to give out the spawn with which it had gorged itself previous to taking flight, both in a digested and undigested state; so that on trial it has been found that it produced fish of various kinds.

No two things differ more than hurry and dispatch. Hurry is the mark of a weak mind, dispatch of a strong one. A weak man in office, like a squirrel in a cage, is labouring to little purpose, and in constant motion without getting a job; hence like a turnstile, he is in every body's way; talks a great deal, but says very little; looks into every thing, but sees into nothing: and has a hundred irons in the fire but very few of them are hot, and with those few that are he only burns his fingers.

For "The Friend."

Musings and Memories.

PREACHING BY EXAMPLE.

Many conscientious christians who are not called to the work of vocally upholding and advocating the gospel of Christ Jesus, are yet efficient preachers thereof in life and conversation. Some by their humble, self-denying example, when surrounded by the votaries of pride, of fashion and of self-indulgence;—some by their honest, upright dealings in the walks of trade and business, when most around them seem grasping after all they can gather of the world's goods, without respect to the law of doing to others as they would others should do to them;—some by cheerful content in poverty; some by holy resignation in sickness and sorrow. These all are teaching the great lessons of christian principle,—these all are preachers of righteousness, in a greater or lesser degree to those around them.

I was recently struck with a remark made by a religious man, to one who complained to him of the distance which he lived from the place of worship. The complainer was deemed a pious man, one who was diligent in his attendance at religious meetings, although he lived six miles from the house in which they were held. On this occasion, however, he spoke of the distance he had to travel, whilst some of the members had but a few steps to walk. His religious friend to whom he complained, told him to remember that he had weekly the privilege of *preaching a sermon six miles long*. To all the residents by the road-side,—to all those he met or passed on his way,—he upheld by example the duty of assembling for the worship of Almighty God. These silent sermons may have been blessed to many. We have it on record that a meeting of the Society of Friends in one of the southern states, which had by the moving away to the western states of many members, and the remissness in spiritual zeal of some who remained, been entirely dropt, was resuscitated through the faithfulness of one young woman, who regularly on the old meeting days went and sat in the old house. Her diligence preached with prevailing power. Some who beheld her going, were stirred up thereby, and others who heard of it, led to consider their own responsibility, as dependent creatures, and the duty they owed to to their Almighty Caretaker, to offer him worship and praise for the unnumbered blessings received at his hands, were drawn by a heartfelt sense of duty to meet with her.

Of prevailing preaching through pious and exemplary conduct, we have many instances recorded, some of which have been already noted in these Musings and Memories. We have also authentic accounts, in which the actions of the irrational portions of animated nature, have been through the divine blessing, made subservient to the great work of the soul's salvation. Barbara Hoyland, who in after life was a valuable minister of the gospel in our religious society, received an awakening visitation in early life, a visitation, which through the Lord's grace saved her, as she supposed, from utter ruin. She was brought up in the observance of the rites and ceremonies of the Church of England by her parents, and being early in life favoured with the visitations of Divine Grace, she manifested some seriousness, and religious tenderness of spirit. When twelve years of age, she was sent by her parents to a dancing school, through the influence of which, and the young persons she was introduced to there, a very serious change for the worse took place in her character. Her father too late, discovered it, and sought earnestly to break up all her intercourse with those who had there been her associates. Her father died, and the daughter when about sixteen, was exposed to a temptation, which if yielded to, would have been her ruin. The temptation was no doubt attractive to her in her weak and unregenerate condition, and whilst hesitating and unsettled, the following incident occured. She was sitting with her mother one evening, when they observed a moth fluttering and playing round the candle, until at last the flame caught it, and burned its wings, so, that it soon expired in apparent agony. Whilst musing on this, her mother said, "How like incautious youth! playing round the flame till drawn within its power, caught and consumed." The incident and the remark of her mother, were effectual, through the accompanying visitations of the Lord's Holy Spirit, for her spiritual awakening. She turned from the seductive attractions, sought comfort and strength in the Lord Jesus, became his faithful follower, and in life and conversation, as well as by the ministry of the gospel, preached powerfully through her day.

Rees Prichard, a Welsh clergyman, a man of an ancient family and considerable estate, was for many years disgracefully addicted to drunkenness. Over this debasing weakness, he was at last victorious, and attributed his restoration to the example of his pet goat. This animal was extremely attached to him and followed him wherever he went, until on a certain occasion in a tavern, Rees poured a quantity of ale down its throat. The poor creature suffered much from this intoxicating beverage, and never afterwards could its master induce it to enter the inn door. It would follow him in his daily visits of degradation to the very entrance, and wait without, until he was ready to return. This rational action of the goat, awakened the master to reflection. If the beast could thus resist all the entreaties and even commands of its master to enter the place where he had been made to partake of the intoxicating cup, how degraded must the man be, who endowed with reason and with a soul to be saved or lost, willingly day after day suffered himself to enter, though he knew it would be to debase his manhood and stupefy that reason which raised him above the beasts that perish. This reflection awakened him to consider his condition. Reformation in respect to temperance soon followed, and by the grace of God, the work of regeneration seemed to spring from that same incident, and through the baptisms of repentance and the renewings of the Holy Ghost, he witnessed the new birth under holiness, the end whereof is everlasting life.

Dr. Hayes' Exploring Expedition.

OFFICIAL ACCOUNT OF THE VOYAGE.

Henry Grinnell, furnishes the New York *Commercial* with the subjoined letter from Dr. Isaac I. Hayes, giving an account of his Exploring Expedition:

LETTER FROM DR HAYES..

EXPLORING SCHOONER UNITED STATES,
Harbor of Halifax, Oct. 1, 1861.

My Dear Sir.—I have the pleasure to send you the following account of the proceedings of the expedition to the Arctic seas, under my command; subsequent to the 14th of August, 1860. My letter from Upernavik to the contributors to the Expedition bearing the above date, will have instructed you of my movements up to that time.

We sailed from Upernavik on the 16th of August, 1860; but calms detained us on our way to Tessuissak, and we did not reach the latter place until the 21st. Having there increased the number of our dogs by the addition of the interpreter's team, making a complement of twenty-five animals; and having further increased my crew by the addition of two Danes and one Esquimaux hunter, we put to sea on the 22nd, and stood Northward with a fair wind. On the morning of the 23rd, we entered Melville Bay. On the following day at three o'clock P. M., we passed the Sabine Islands; thence we made a direct course for Cape York, which was reached at five o'clock P. M., of the 25th.

Our passage through Melville Bay was remarkable. No field ice was seen until we reached within a few miles of Cape York, when we encountered a narrow stream, which under a full press of sail was bored without difficulty. We were only fifty-five hours in effecting the passage of the bay.

Standing close in under Cape York, I kept a careful watch from aloft for Esquimaux, and soon had the gratification to discover a group of them moving down toward the beach. The schooner being hove to I went ashore, and was met by Hans, Dr. Kane's runaway boy, and other natives. Hans quickly recognized Sonntag and myself, and having expressed a wish to go with us, I took him, together with his wife and child, his hunting equipment and two dogs, on board and again stood northward.

At 7 o'clock of the morning of the 26th we were brought up by a heavy ice pack, twenty miles South of Smith's Strait. There being a high sea setting directly upon the ice, and the air being thick with falling snow, we lost no time in plying to windward, and having obtained a good offing, hove to, to await better weather.

The wind soon fell to calm: the clouds broke during the night, and on the morning of the 27th we rounded the ice, in shore, and, under a light N. E. wind, stood out toward the centre of the strait, which we entered at 9 o'clock, P. M. Here we met a heavy pack through which no practicable lead could be distinguished.

Our examination of its margin with the view of finding an opening was cut short by a heavy gale, which broke suddenly upon us from the N. E. The bergs being very thick about us we could not heave to; and we run great risk of losing every exposed sail. The gale lasted, with very little abatement in its volume, during the 28th and 29th. On the morning of the 30th, having carried away the foresail, we were glad to reach a small cove twelve miles South of Cape Alexander, and there dropped anchor in four fathoms water. Here I obtained an excellent view from an elevation of 1200 feet. The pack appeared to be impenetrable, and very little water was to be seen along the West shore. I determined, however, to attempt the passage.

I had scarcely returned from my journey to the mountain when the gale again set in from the same quarter, and with a violence which I had scarcely seen equalled. On the morning of the 31st we were driven from our moorings and in the effort to save our anchor we were forced upon a group of ice-bergs which had drifted in with the current, and carried away our jib boom. The wind moderated soon afterward, and we once more entered the strait, but the gale setting in again, the fore gaff was broken in wearing, and being now obliged to heave to, we were a third time driven out of the strait, to seek shelter behind Cape Alexander.

Damages having been repaired, we again entered the strait on the evening of September 1st. Discovering no lead through the ice to the westward, we bore up for Littleton Island, with the hope of finding near the more solid ice higher up the strait a more practicable opening. The gale still continuing to blow with great force, and being

under reduced canvas, we made but little headway.

Littleton Island was reached September 2nd. Being unable to penetrate the ice to the westward, I determined to work up the coast to Cape Hatherton, with the hope of there finding the ice more open.

The undertaking was necessarily attended with considerable risk to the vessel, on account of the heavy fields of ice lying off Littleton Island. The schooner frequently came in collision of ice fields from fifteen to twenty feet in thickness. The quarter-inch iron plate on the cutwater was torn off, and the false stern was carried away. Soon afterward we encountered a severe "nip," and before the rudder could be shipped, the two lower pintels were broken off.

In this crippled condition it was impossible to make further headway, and, after extricating ourselves from the ice, we ran down into Hartstein bay and anchored. During the 3rd, 4th and 5th of September the wind blew with great force from the same quarter as before. On the 4th, I reached, with much difficulty, Littleton Island in a whale boat, and obtained a view to the Westward from an elevation of some four hundred feet. The ice was very heavy to the West and Southwest—a thick impenetrable pack—but to the Northward, along the land, it was loose, and the prospect of working Westward from Cape Hatherton was encouraging.

On the 6th the wind fell to calm. The boats were got out and we pulled up to Littleton Island; but two days had completely changed the position of the ice. Between Littleton Island and Cape Hatherton there was no open water, nor was there any visible from the top of that island to the Northwest, West, or Southwest. Unable to advance, and fearful of being frozen in, we again extricated the vessel from the ice and ran back into Hartstein bay.

Everything about us now began to wear a wintry aspect. The temperature had fallen to eighteen degrees below freezing. Thick snow had been falling at intervals since August 25th. Our decks were covered with ice, the sails and rigging were so stiff with it that they could barely be worked, the schooner's sides were lined with a thick crust, and large masses of ice had accumulated on the cutwater and forward rigging. The navigable season was clearly drawing to a close.

Northeast gales detained us during the 7th and 8th, and the temperature continuing to fall I deemed it imprudent again to enter the ice, and accordingly we went into winter quarters on the 9th, in a bight, at the head of Hartstein bay. The schooner was moored by four hawsers, forty yards from shore, in seven fathoms water. The sails were unbent and the topmasts housed, and after giving the crew a holiday, our winter preparations were commenced. The stores were deposited in a house built for the purpose on shore. The hold was converted into a comfortable room for the men, and the upper deck was housed over with board. Owing to bad weather, three weeks elapsed before these arrangements were completed.

Our winter harbour, which I named Port Foulke, in honour of Wm. Parker Foulke, of Philadelphia, was well sheltered, except to the Southwest. Observations made by Sonntag, at the observatory erected on shore near the vessel, gave its position, latitude 78° 17′ 41″ N., longitude 72° 30′ 57″ W., twenty miles further South than Dr. Kane's winter quarters, and distant from it by the coast ninety miles.

I need hardly say that I deeply regret that we could not attain a higher latitude with the vessel, particularly do I regret that we could not reach the West coast. That coast was wholly unapproachable with a sailing vessel.

The weather continued boisterous throughout the Autumn; and indeed during the greater part of the Winter. In consequence of the repeated gales the water off the harbour was not frozen over until March, so that sledge travelling to the northward was impracticable during the month of October, at which time I had expected to carry out provision depots for use in the Spring. Sonntag made an attempt to reach Rensselaer Harbour in November, and although the darkness of the winter had then set in, he was baffled by the open waters.

While the daylight lasted we were profitably employed. A survey of the harbour and adjacent coasts were made by the joint labours of Messrs. Sonntag, McCormick, Dodge and Radcliff. In September, Sonntag put up in the observatory, the fine pendulum apparatus, constructed expressly for the expedition by Messrs. Bond, of Boston, and a full set of satisfactory experiments were obtained. The magnetic instruments were subsequently placed in the same building, and observations were there made from time to time. A meteorologic observatory was erected on shore, and observations were there recorded three times daily, with several instruments. A bi-hourly record was kept near the vessel, with a single instrument.

I may mention that all the instruments have been well compared. A survey of John's glacier was made by Sonntag and myself in October. This glacier which was discovered and named by Dr. Kane, approaches the sea through a deep valley, and its face is two miles from the sea. The angles, not yet reduced, obtained in October were repeated by myself last June, and they show a considerable movement of the glacier. The survey of this glacier was further continued by me late in October, with a party of five persons; I ascended to the *mer de glace*, and travelled eastward fifty miles. Our greatest elevation was 4,500 feet, the temperature at which elevation was 15 deg. lower than at the level of the sea.

The winter was passed in health and comfort, We were fortunate in capturing upward of 200 reindeer, which kept both ourselves and the dogs constantly supplied with fresh food.

The winter brought, however, some serious misfortunes. A disease which had been prevailing in North Greenland during the last few years, broke out among the dogs, and of the fine pack which I had taken from the Danish settlement, only eleven animals remained alive on the 20th of December. You are well aware that my plans of explorations were wholly based upon dogs as a means of transport across the ice, and situated as I was—on the east side of the strait and ninety miles further south than I had anticipated, I became seriously apprehensive for the success of the approaching effort.

My party being necessarily small, I could not send into the field more than a boat's crew of able-bodied men, and these I had always considered as merely auxiliary to the dogs, and without the dogs altogether unavailable for the service to be performed.

My anxiety was fully shared by A. Sonntag, the astronomer to the expedition, and my able second in command. He early volunteered to go south to endeavour to open communication with the Esquimaux of Northumberland Island, with the hope of obtaining dogs. His former experience when with Dr. Kane, had familiarised him with all the phases of Arctic travel, and no one could have been better fitted for the task. Besides the usefulness of the proposed journey, it was peculiarly in harmony with his active and enterprising spirit. His offer was accepted, and he left the vessel on the 22d of December, with a sledge and nine dogs, accompanied by the Esquimaux Hans, intending to make the journey and return during the moonlight period then setting in. It is my sad duty to inform you that he died while absent.

It appears that from Hans's report, that the immediate cause of Sonntag's death was cold. Hans upon his return stated that they travelled the first day to Sutherland Island, where they encamped in a snow hut, and were there detained two days. Their next camp was at Sorfalik, a deserted Esquimaux station on the coast, fifteen miles below Cape Alexander where they built another snow hut. They set off next day directly for Northumberland Island. The ice, although covered with light snow, appeared to be sufficiently strong. A. Sonntag walked in advance of the sledge, and when about five miles from the land he come upon thin ice and broke through. Hans assisted him out of the water, and they immediately put back for Sorfalik. Before that place was reached Sonntag was insensible, and he died soon afterward. His remains were subsequently brought to the vessel, and were interred near the observatory.

Hans succeeded in reaching Esquimaux; but by over-driving and injudicious management, five of the dogs were killed, and the remaining four were permanently injured. I had now only six animals. The Esquimaux came to the vessel some weeks later, and from them I obtained by purchase, a sufficient number to make two teams of seven each.

It was not until late in March that the ice formed around Cape Ohlsen, and the land being too mountainous for sledge travelling, I was not, until that time, able to set out northward. At that period I made a preliminary journey to Fog Harbour, and there established a provision depot.

I availed myself of this opportunity to visit Rensselaer Harbour, Dr. Kane's winter quarters. No vestige of the Advance was discovered. She had probably drifted out to sea with the ice. During this journey the coldest temperatures of the cruise were recorded. On one day the thermometer sank to 66½ degrees, and on another to 68 degrees below zero. We camped at night on this, as well as on all subsequent journeys, in the snow hut of the Esquimaux.

Active preparations had been making since January, for the spring campaign, and we were ready for the final start on the 4th of April. The chief equipment consisted of a metallic life-boat, twenty feet in length, mounted upon runners, provisions for a boat's crew of six persons for five months, provisions for seven persons and fourteen dogs for six weeks, together with a careful allowance stock of fuel for the above named period. We started from the vessel on the above mentioned date, with our entire equipment, the boat and its cargo being drawn by the whole available ship's company and fourteen dogs. Radcliff with two men was left in charge of the vessel.

(To be concluded.)

For "The Friend."

A few considerations for the humble followers of Christ, on the present state of our religious society.

It hath often appeared to me, when solemnly pondering on the original and present state of our society, that it is with us as it was with Israel formerly. They were delivered out of Egypt by a mighty arm, yet they turned away from the Lord, and desired in their hearts to be assimilated with,

and likened to the nations they were to be cleanly separated from. Then the Lord, after they had fulfilled the desire of their hearts, by various ways brought them into great tribulation, (a natural consequence of their having forsaken the Lord their God,) and humbling them,—even as Manasseh was humbled,—they were glad to return, and seek the God of their fathers. Thus, although they were often brought low, and reduced in numbers and strength, yet he did not utterly forsake them, for David's sake, and for the sake of their fathers, but corrected them in measure, until they renewed their covenant with him, and cleaved closely unto him. No doubt there were then many who were much grieved with their many departures, as Jeremiah was, when he lamented and bemoaned them, *although he separated not himself from them.* Even so now, and in this day, the exercised servants of the Lord, deeply deplore the many departures from the Truth, in members of our society. Yet I believe if these mourners keep their places, they will often see the hand of power with them for their strength and help, although they may not, as the faithful could not formerly, be enabled to save son or daughter. Oh! Friends, let us cleave closer and closer to the Lord, and as ability is afforded, intercede with him, that after he has executed his righteous judgment in the earth, he may bring forth a people to his praise.

S. C.

East Shelby, Orleans Co., N. Y., Tenth mo. 18th, 1861.

Sorry for Him.—A rich man, in a costly carriage, by careless driving, brought his carriage against the wagon of a labourer. It was the rich man's fault that the two vehicles came in collision. The labourer's wagon was heavily loaded, but he gave more than half the road. The man in the carriage abused him sadly, while they were extricating the vehicle. When he had driven on, the companion of the labourer said, "I should not have taken his abuse so patiently."

"Poor fellow, I am sorry for him," said the labourer.

"Poor! he is worth nearly half a million, and is laying up more every day."

"He is not laying up anything in heaven, and I am afraid he never will. He is to be pitied!"

If you would not be foiled by temptation, do not enter into a dispute with Satan. He is too subtle a sophist to hold an argument with. Dispute not, but fight. If you enter into a parley with Satan, you half give him the victory.

SUMMARY OF EVENTS.

UNITED STATES.—*The Progress of the Struggle.*—In Missouri, at the latest dates, Gen. Fremont's army was still in pursuit of the rebels under Gen. Price, who continued their retreat towards Arkansas. On the 24th ult., Gen. Fremont's advanced guard of 300 men, commanded by Major Zagoni, made a charge upon 2,000 rebels in their camp at Springfield, routing and driving them from the town. The loss of the Federal troops was not great. The rebel army at Fredrickton, Madison County, had been surprised and routed by a detachment of the Federal troops. About 200 of the rebels were killed. The Federal troops had forty-six men killed and wounded. The rebels retreated towards the southern border of the state. There appear to be now no large bodies of rebels under arms, except the armies of Price, M'Cullough and Thompson, in the southern portion of the State. It is confidently asserted, that Gen. Fremont's removal has been finally determined upon, and that he will be succeeded by Gen. Hunter. It is said that the Administration have come to this conclusion with great reluctance, and not until full proofs had been obtained, of Gen. Fremont's incompetence for so important and responsible a command. His patriotism and integrity are not doubted.

No serious conflict has yet taken place in Kentucky. The rebels have fortified Columbus on the Mississippi River. They number about 10,000 at that point. Gen. Zollicoffer's army of 6,000 men, was falling back to Cumberland. There were large bodies of rebels at Bowling Green, and other points, and it is reported they were suffering greatly from sickness. John C. Breckenridge publishes a card in the Louisville Courier, avowing his intention to resign his seat in the U. S. Senate.

The engagement near Leesburg, Va., on the 21st inst., proves to have been a most sanguinary and disastrous affair. The number of Federal troops engaged was about 1700, and their loss in killed, wounded and missing, was 680. The rebel loss was smaller, and is estimated at from 300 to 500 men. A large part of Gen. Bank's forces crossed into Virginia after the battle, but all were subsequently withdrawn to the Maryland side of the Potomac.

The rebels have retreated to a greater distance from the army lines near Washington. All their troops have been withdrawn from Fairfax Court House, except picket guards, and there seems to be no considerable body of southern troops nearer than Centreville.

The blockade of the Potomac, by the rebels, being now complete, the rail road from Baltimore is the only route open, by which supplies for the army can reach Washington. To remedy this inconvenience it is proposed to construct a rail road to Nottingham, on the Patuxent, this being a place which propellers and schooners from the North can reach in safety.

On the 26th a large fleet of war vessels and steam transports, was at anchor in Hampton Roads, destined for an attack on some part of the southern coast. There are in the expedition thirty-one large transport vessels, conveying over 12,000 troops, with their arms, provisions, &c., sixteen steam war vessels, with ten other ships of war, carrying in all about 400 guns.

Southern Items.—The injury sustained by the United States blockading squadron at New Orleans, in the night attack on the 11th ult., was not very serious. The battering ram sent down by the rebels struck the U. S. steamer Richmond, and forced a hole in the ship's side, but did not sink her. To avoid the fire ships, all of the squadron got under weigh and drifted down the river, in doing which they grounded on the bar. The Richmond, Preble and Vincennes, were towed off the next day by the steamer M'Clellan, which arrived opportunely. The Nightingale was still aground, but it was supposed, would be got off. It was necessary to throw off some of the guns of the Vincennes in order to make her float. Not one person was killed or wounded in the squadron. One of the large cutters was sunk by the ram.

The rebels appear to have been the greater sufferers in the night attack upon the Federal forces on Santa Rosa Island. They lost by their own statement 100 men, killed, wounded and missing. That of the Federal troops was 69 men.

A southern Commercial Convention, recently in session at Macou, Georgia, adopted unanimously, a resolution, recommending the Confederate Congress to suspend the collection of import duties, and to throw the ports of the Confederacy open for free trade with all friendly nations. A resolution was also adopted, requesting Congress to alter and adjust coins, weights and measures, to a decimal ratio.

Western Virginia.—On the 24th, the election was held for a division of the State, as directed by the last Convention. The vote was not a full one, owing to the prevalent disturbances, but so far as cast was strongly in favour of the division. Thirty-nine counties are included in the proposed new State of Kanawha. A considerable rebel force which had collected at Romney was attacked and dispersed on the night of the 26th, the rebels losing their cannon, wagons and camp equipage. It is believed the campaign in this region is nearly over, and that the main body of the rebel forces is removed to the upper Potomac or into Kentucky.

New York.—Mortality last week, 401.

Philadelphia.—Mortality last week, 225.

Telegraph to the Pacific.—This important line of communication has now been opened from New York to San Francisco. The first message sent over the wires was from Chief Justice Shippen, of California, to President Lincoln. There is now a continuous line from Cape Race to San Francisco, which will probably at no distant day be extended, via Behring's Straits, to the mouth of the Amoor River, to which point the Russian government is already constructing a line, commencing at Moscow.

The Creek Indians.—It appears by Arkansas papers that a portion of the Creek Indians have refused to join the rebels, and have raised the United States flag at North Fork. They are said to be assembled to the number of 1700. A regiment of Confederate troops, and a large body of Indian allies had gone to reduce them to submission.

Rebel Communications with Europe.—Mexico is now the channel through which the rebels communicate with Europe. It is said they have established regular monthly mails, and British mail steamers carry their letters across to England. The rebel commissioners, Mason and Slidell, it is now understood, sailed from a Mexican port, and are on their way to Europe. A letter from Key West, states that they were at Cardenas, Cuba, on the 16th ult.

The Grain Markets.—The following were the quotations on the 28th ult. *New York.*—Sales of 475,000 bushels of wheat, a $1.18 a $1.22, for Chicago spring; $1.30 a $1.33, for red state, and $1.42 a $1.46, for white Michigan. Rye, 75 cts. a 80 cts.; Oats, 40 cts. a 41; yellow corn, 61 cts. a 62. *Philadelphia.*—Red wheat, $1.31 a $1.33; white, $1.45 a $1.50; rye, 73 cts.; oats, 38 cts. a 40; corn, prime, 62.

FOREIGN.—Liverpool dates to the 16th ult. The Earl Russell, in a speech at Newcastle on American affairs, said he could not see that harmony could be restored either by the surrender or subjugation of the South. The English Government, he says, has no immediate power or interest in the matter, but must watch closely what happens, and if the occasion offers, use its influence in the cause of freedom and humanity.

The last steamer took out the news that the French Chambers of Commerce were memorializing the Emperor to recognize the Southern Confederacy and to raise the blockade. The Daily News says that the accounts are from trustworthy sources in Paris, who express confidence that the Emperor contemplates the recognition, the want of cotton being severely felt.

The London Shipping Gazette, speaking on the same subject, says that France and England must act strictly together, and argues that their recognition would carry with it an amount of weight and moral influence which would set up the Southern Confederacy.

The Queen of Madagascar is dead. Her son has been proclaimed King, and formally demanded a French protectorate.

The Liverpool markets for cotton and breadstuffs were active and prices advancing. The stock of American cotton was reduced to 380,000 bales.

The potato crop in England this year, is said to be the finest that has been produced for several years past.

A proclamation was published in Warsaw on the 14th, declaring Poland in a state of siege. The military occupied the public squares of Warsaw. The cotton factories of Spain were closed on account of the scarcity of the raw material.

The Census of Canada.—The revised returns of the census of Canada, for 1861, give the following result.

Canada West, ...	1,395,222
Canada East, ...	1,103,666
Total,	2,498,888

The population of the principal cities is as follows: Montreal, 90,498; Quebec, 51,109; Toronto, 44,743; Hamilton, 19,086; Ottawa, 14,669; Kingston, 13,743; London, 11,555.

RECEIPTS.

Received from Jesse Hall, Agt., O., $2, vol. 34; for James Steer, $2, vol. 34; for John M. Smith and Jos. Walton, $2 each, vol. 35; from Wm. Blackburn, Pa., $2.50, vol. 35; from J. M. Albertson, Pa., $2, vol. 34; from G. M. Eddy, Agt., Mass., $2, vol. 35; for Chas. W. Howland, $1 to 52, vol. 34; for Saml. Tucker and Benj. Tucker, $1 each, to 26 vol. 35; from C. P. Dilworth, Pa., 33 cents.

A stated meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor, will be held at the House of Industry, No. 112 North Seventh Street, at 3½ o'clock, Seventh day, Eleventh mo. 2nd.

JULIANNA RANDOLPH, *Clerk.*

Tenth mo. 28th, 1861.

MARRIED, at Friend's Meeting House, Chester, Delaware Co., Pa., on the 7th of Eleventh mo., 1860, ISAAC H. THOMPSON, of Harford Co., Md., and ANNIE W., daughter of Thomas Y. Hutton, of the former place.

———, at Attleborough, Bucks Co., on the 17th ultimo, CHARLES ALBERTSON, of Philadelphia, to MERCIE, daughter of Aaron and Sarah C. Eastburn of Newtown Township, Bucks Co., Pa.

PILE & M'ELROY, PRINTERS,
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For "The Friend."

Benjamin Ferris.

(Continued from page 66.)

Diary, Fourth month 29th, 1762.—"This has been a distressing day to me; for what cause the affliction was sent, or for what end intended, I know not. Hell seemed to open her mouth, and the old lion roared upon me. In my distress I could scarcely forbear crying aloud for the help which seemed withheld. It is hard to describe,—indeed none but such as have had the same path to tread, can understand the distress and anxiety I felt. I could come at no degree of stillness, such was the roaring of the wicked one, yet he charged me with nothing in particular, save that I was altogether deceived, taking light for darkness, and that which I thought to be peace, was but imaginary, and a delusion. When I thought of the unity of my Friends, he told me they were deceived by my fair shows, pretences and speeches. So I lay, as it were, on the brink of despair until evening, when a blessed evidence of regard from on High being vouchsafed, it silenced the roaring lion, and gave me to see that he was a false accuser, and a liar, as he had been from the beginning. Blessed be the name of the Shepherd of Israel who is still watching over his flock, and is a rock of refuge, and a safe hiding place to all the persecuted and suffering ones. Such, he graciously became to my distressed soul, and I had peace unspeakable in holy silence. An inward fear, however, attended me, lest the devourer was not wholly removed from me, which kept me from undue rejoicing, as though a complete victory over him had been obtained. Notwithstanding this, secret praise and thanksgiving were raised in my heart to Him, who is the Deliverer and Saviour of all those, who through faith, look to him for help, and trust in his merciful regard. He is ever worthy of praise, for his unspeakable loving kindness and tender regard. The sense of this lays me under such obligations, that from duty and gratitude I can do no less than freely offer an evening sacrifice, even the residue of my days to Him, whose mercy endureth forever.

"Fifth month 1st.—I have had an exercising time, but this evening a quietude of mind covered me, and therein access to the Rock of Ages, who gave rest to my weary soul. These painful dispensations are, undoubtedly, necessary for perfecting that righteousness, which is the saints' clothing, and in which attire only can they see the King in his beauty.

"Fifth month 2nd.—I was at Philadelphia Quarterly Meeting, and was grieved to find so few attending it, particularly of the youth. I was also at the youths' meeting, and that held quarterly for negroes, which were to some satisfaction.

"I may remark, that on this, as well as other visits to the city, I have had but little satisfaction, there being such an evident declension amongst Friends from the simplicity and plainness the Truth led our forefathers into. It has grieved me many times, but never more sensibly than at present, in an apprehension that there are some branches of our testimonies much trampled on. Experience hath proved that weakness and loss of the virtue and power which is the preservation of individuals and the church itself, will follow a leaning to the world, and deviations from the pure, holy, simple requirings of the Truth.

"The following occurrence has often been the subject of my thoughts. There is a portion of land in Wilmington, originally belonging to the Swede's congregation. Part of it they sold, and part they let out on ground rent, of which last, several Friends have taken lots. The rent they pay to trustees is appropriated for the maintenance of their priests, and the repair of the meeting house. This I thought rather weakens our testimony against a hireling ministry. It is alleged (in excuse,) that the renter has a valuable consideration for what he pays, yet I leave it to be considered whether our testimony is firmly maintained by them against an anti-christian ministry.

"In the Sixth month and the beginning of the Seventh month, I attended the Monthly Meetings of New Garden, Goshen, Bradford and Darby. At some of them I was in heaviness, under a sense of the want of living, faithful elders and workmen in Truth's cause.

"Seventh month 27th. The prospect of things among Friends in this place is distressing. Our elderly friends, are many of them fixed in an earthly mind, and manifest little concern for the honour and prosperity of the Truth; some not even in the important charge of the education of their children. Our middle aged ones give up their time and minds, exceedingly like the Athenians, to hear and tell new things. They spend many precious hours in this manner, to the benumbing of their spiritual senses, if they do not entirely lose them. Even those on whom should rest the oversight of the flock, let their interest and care run in different chanuels. Is it to be wondered at, if wrong things increase and spread amongst us, and the youth take undue liberties. This is sorrowfully the case at this time, and calls for the help and labour of the watchmen. Alas! when I look towards them for help, I am discouraged. Some of them seem to live where they cannot see the approaches of the enemy, in any shape, except as a roaring lion. When any of the flock are wounded, a disposition prevails for healing the wound slightly, by covering it with a piece of paper. Thus those who have gone out, are brought in again another way than by Christ, who is the only door or entrance into the true fold. These seem not concerned any further for the health and reputation of the church, though she is really the Lamb's wife, than this, they make a profession of being members, and think it would reflect some dishonour to themselves, if any notorious offence within the pale of the church should go uncondemned by them.

"Many testimonies were given to our predecessors to bear, which they could not consistently with their peace decline to uphold. These have been transmitted to us to support,—and they have been in an abundant manner confirmed in the experience of many, to be the Lord's requiring still. The declining and letting them fall through disobedience and unfaithfulness will assuredly separate us from his favour. In this day of light and knowledge, perfect obedience to the cross of Christ is as necessary, and as strictly required as it ever has been in any age of the world. As this is the case, where any see a manifest declension from material branches of our testimony, with so much indifference and unconcern as to take no notice, if it do not touch their temporal honour or reputation, it is to me a manifestation that their concern extends no further than self-interest."

(To be continued.)

Railways in India.—The progress making in the construction of railways in India is interesting, as essentially connected with the efforts of the British Government to derive from that country a supply of cotton. A late report on the subject states that since the first of January last, two hundred and eleven miles of road have been opened, which, added to what had been already laid and in operation, makes a total length of ten hundred and sixty-three miles. Work is to be resumed on certain lines on which it had been entirely suspended for want of funds, and it is expected that out of 2932½ miles of road now in course of construction, there will be an aggregate of 1353½ finished and put in use during the present year, and that the remainder will be completed in 1862. With a view to feeding these lines of railway, the government is said to be engaged in constructing and improving a great number of common roads, of which forty-three, having a total length of ten hundred and eighty-three miles, are already designed, in Madras, to communicate with the rail that crosses the peninsula. The report adds:

"The lines seem wisely planned. The longest, the 'East Indian,' runs northwesterly through the whole breadth of our dominions from Calcutta, connecting it with Lahore, and uniting both with the Indus. The 'Great Indian' runs northeasterly from Bombay into the centre of India, and connects that shipping port with the other line at Jubbelpore, to which a branch from the East Indian runs southwesterly. Running from Bombay northwesterly to Ahmedabad is the 'Bombay and Baroda,' which brings a large cotton district into close connection with English shipping. From Bombay, too, the 'Indian Peninsula' runs southeasterly, and joining the 'Madras' at Moodgul, which runs thither from Madras, is intended to connect these two provincial capitals. Again, from

Madras a line runs southwesterly across the Peninsula, and terminates at Beypore on the Malabar coast. From this last line, also, the 'Great Southern of India' starts, and runs to the coast opposite to Ceylon. Finally the 'Scinde' connects the port of Kurrachee with Hyderabad and the Indus. In time, India will be better supplied with railroads than ever it has been with common roads. —*Ledger.*

Piles of Ecclesiastical Splendor not for this Century.—The noble sentiment of the following passage from Motley's "Rise of the Dutch Republic," will strike a chord in every heart true to humanity:—"The age for building and decorating great cathedrals is past. Certainly our own age, practical and benevolent, if less poetical, should occupy itself with the present, and project itself into the future. It should render glory to God, rather by causing wealth to fertilize the lowest valleys of humanity, than by rearing gorgeous temples where paupers are to kneel. To clothe the naked, redeem the criminal, feed the hungry, less by alms and homilies than by preventive institutions and beneficent legislation; above all, by the diffusion of national education, to lift a race upon a level of culture hardly attained by a class in earlier times, is as lofty a task as to accumulate piles of ecclesiastical splendor."

Dr. Hayes' Exploring Expedition.

OFFICIAL ACCOUNT OF THE VOYAGE.

(Concluded from page 71.)

Upon reaching Fog Harbor we made nearly a due North course, intending to reach the West coast and travel thence upon the land and ice. We soon encountered hummocked ice of extraordinary thickness, through which it was often necessary to break a passage with axes and shovels. It finally became evident, from the slowness of our progress, that the entire summer would be consumed in reaching the West land, even if the boat could be transported to it at all. Being well assured that nothing could be accomplished with the boat expedition, I sent the main party back on the 28th of April, and continued Northward with three companions, and two sledges.

The ice grew worse as we advanced, and we were fourteen days in reaching the West coast, a distance in a direct line of only forty miles. From this fact you can form some estimate of the character of the ice over which we travelled. The severity of the labour broke down the dogs, and I was compelled to feed to them a double ration, thus consuming rapidly the provisions, and proportionally shortening my northward journey. Reaching the west coast at Cape Hayes, we travelled along the land through Kennedy Channel until the 18th of May, when our provisions being exhausted, we were compelled to turn our faces southward.

The latitude attained upon that day was 81 deg. 35 min., a degree of Northing which I believe not to have been exceeded or equalled by any explorers except Edward Parry. The land was taken possession of in the name of the United States, with the usual forms, and the flag which was used upon the occasion has covered the most Northern known land upon the globe.

Although thus early in the season, the ice in Kennedy channel was everywhere much decayed and unsafe, and in some places was entirely gone. In one extensive pool a flock of water fowl was discovered. I entertain no doubt that the ice of Kennedy channel was broken up and dissolved at a very early period of the summer. It was in this channel that Dr. Kane discovered an open sea at a period six weeks later, in the summer of 1854. Before reaching the vessel I lost all but seven of the remaining dogs, and the ice having broken up around Cape Ohlen, further exploration to the Northward was impossible during the present season.

The six weeks subsequent to my return to Port Foulke were occupied in preparing the vessel for sea, in completing some unfinished surveys, in making magnetic and other observations, in collecting specimens of natural history, and in photographing the scenery and objects of interest in the vicinity. The schooner had been much damaged by the ice encounters of the previous summer, and it was found impossible to restore her original strength. Being without a carpenter, a large share of the labour of repairs fell upon M'Cormick, the sailing master of the expedition, of whose ready ingenuity and practical skill I cannot too warmly express my acknowledgments. The ice broke up around the vessel on the 10th of July, and we put to sea on the 14th.

After much difficulty and two trials we reached the West coast, twelve miles South of Cape Isabella, and being unable to pass the cape we dropped anchor, and on the 28th I made a journey to the North side of the cape in a whale boat, and from an elevation of six hundred feet obtained a view to the Northward. In that direction, fifteen miles above Cape Isabella, the ice was solid and unbroken as far as the eye could reach.

To the eastward, the pack ice was heavy and impenetrable. To penetrate the strait under these circumstances, with the view of reaching a practicable point for future sledge operations with my reduced force (for I had now only five dogs) was clearly impracticable, and believing that I was not justified in incurring the heavy expense of another year's absence, without a prospect of corresponding results, I reluctantly abandoned the field and turned southward.

Taking Whale Sound on the way, I completed the survey of that remarkable inlet, and obtained there an excellent set of magnetic determinations and some photographs of the natives, the glaciers, and other objects of interest.

After boring through the ice of Melville Bay for 150 miles, we reached the Southern water, and entered the harbor of Upernavik on the 14th of August. There we remained ten days, engaged during that time in various scientific explorations. On the 1st of September we reached Gorham or Lievely, and were there similarly occupied. We were ready for sea again on the 6th, but a succession of S. W. gales detained us until the 17th, when we again put to sea, and having a fair wind, we were, on the 22nd, 200 miles to the southward of Cape Farewell. From that time until the 9th of October, we encountered constantly southerly weather, with frequent gales. When off Halifax, we sustained serious damage, and were obliged to put into that port for repairs. We are now again ready for sea and expect to leave this port tomorrow.

I have to regret that we could not accomplish a greater Northing, but situated as we were with Smith's Strait to cross, and with a small force at command, I cannot but regard the summer exploration as fortunate and successful. The field of research, although more limited than I had anticipated, was however new, and my observations in different departments of physical and natural science will, I feel assured, meet the approbation of the patrons of the expedition.

I am well satisfied that they will be found fully to justify the labour and expense which they have cost. The unfortunate accident which occasioned the untimely death of A. Sonntag, caused a serious loss to the expedition. The system of observations and experiments which we had planned in concert had already accomplished important additions to Arctic science, when death deprived me of his invaluable assistance; and with the duties incident to Arctic exploration in the field pressing constantly upon me, I was not always able to execute the plans which we had devised. My officers, however, on all occasions, contributed their best assistance, and I was by them relieved of many onerous duties.

I am especially indebted to — Radcliff, assistant astronomer, for his zealous assistance in the work at the observatory, and for assistance in taking photographic views; and to Messrs. Knorr and Starr I owe obligations for valuable aid in collecting specimens of natural history, and other scientific duty.

I will mention, in conclusion, that I am still of opinion that Smith Strait can be navigated with steam. Under sails alone I am satisfied that it cannot. It is my hope to be able to renew the attempt with a small steamer. With this view I have left some stores at Port Foulke and at Upernavik.

With the hope that this will find you in the enjoyment of health and happiness,

I remain, very sincerely,

Your friend and servant,

I. I. HAYES.

Letter of John Barclay.

Unless we have forfeited our privileges as christians, and are utterly lost to all right feeling of Divine help, is it not natural and likely, and consistent with the provisions of Divine wisdom, that as our day is so should our strength be? and oh! the invincible, the unutterable strength of the true faith, even but a grain; it is calculated to overcome the world and the transient things of it; as embraced and laid hold of, and cleaved unto, it makes us heirs of life, and gives victory over death. Oh! then, what cause, and also what ability may we find, even to "rejoice evermore, and in every thing to give thanks," as John Woolman told his attendant,—for this is indeed the will and purpose of God in Christ Jesus concerning us,—that we should "glorify him in the fires." Our business is to stay ourselves upon the Lord, and fully to realize the truth, that all things will be found to work together, and to have happened for the very best, to those that above all things desire to love and serve him. May we more and more exercise ourselves in these views, that we may in nowise be moved by these or any afflictions; but that the farther we go, the more we may witness of the Lord's wonders in the deeps, and be confirmed in the experience of his mercy, faithfulness and strength; though it should be continually made manifest and made perfect in our abundant weakness. Oh, the times and the seasons are well left in his hand, who ordereth or overruleth all things well. And in the present low and trying state of things, it is not to be wondered at that oppression and obstruction are permitted to be felt, to the bowing down of the very souls of some.

Twelfth month 16th, 1834.

As Dr. Dwight once passed through a region of very poor land, he said to a farmer, "I perceive the land here is not very productive." "No," said the honest farmer; "our land here is just like self-righteousness." "Ah! and how is that?" said the Doctor. "Why," said he, "the more a man has of it, the poorer he is."

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

MARY BUNTING.

Mary Woolston, the daughter of John and Hannah Woolston, Friends of good esteem, in the first settlement of Burlington, was born there Sixth mo. 1st, 1685. She was an honest-hearted lover of the Truth as it is in Jesus, and about the year 1713, was married to Samuel Bunting, a valuable minister of the Gospel, of whose life we have already given a sketch. Her memorial says, she "proved an excellent wife to him, not only in his family concerns, but in a religious sense." She occupied the station of elder and overseer for many years, and was very serviceable in both. Her care was to walk worthy of the professions she made in the world, to fulfil her duty to all around her, and to educate her family with Christian care and circumspection.

After the death of her beloved husband, the care of their children devolved upon her, and she performed faithfully her duty towards them. She survived him many years, beloved and respected by all who knew her. Her death took place Fourth month 17th, 1768, she being almost 80 years of age.

EDWARD ROBERTS.

Edward Roberts was born in Merionethshire, Wales, in the Third month, 1687. His parents were honest, sober persons, who endeavoured to perform their duty towards their children, and to give them a proper training in youth. They were not members of the Religious Society of Friends. In the twelfth year of his age he was brought over into Pennsylvania, and whilst still young he was convinced of the truth of the doctrines of the Gospel as held by the Society of Friends, and was received into membership amongst them. By his godly life and conversation, he walked in near union with those who had a saving knowledge of the truth as it is in Christ Jesus, and he was a good example to all, preaching by his conduct, of the blessed restraining, directing, purifying operations of Divine Grace.

He was early appointed on important services in the Church, and in the 28th year of his age he received a gift in the ministry of the Gospel. This gift, his friends say, was "attended with divine sweetness and energy, in which he faithfully laboured to the comfort and edification of the living, whilst health and ability of body continued. He was a lovely example of humility, plainness, temperance, meekness, charity, and of justice and uprightness in his dealings amoogst men," which made him be esteemed by people of all denominations, who knew him. He was a tender and affectionate husband and father, earnestly concerned to train up his children and family in the fear of God, and to lead them on in the paths of virtue. He ever manifested a true zeal for the promotion and preservation of peace and good order in our religious society, wherein he was often of singular service.

He was first a member of Gwynnod Monthly Meeting, but on the establishment of a Monthly Meeting at Richland, his right of membership was removed there. He lived to a good old age. Towards his close, his bodily strength gradually diminished, so that at last he became as feeble as a little child. So, without much sickness or suffering, he quietly departed this life on the 25th day of the Eleventh month, 1768, in the eighty-second year of his age.

SARAH TYSON.

Of Sarah, the wife of John Tyson, a minister belonging to Abington Monthly Meeting, who deceased Seventh month 9th, 1768, we have little information.

JACOB HOWELL.

Jacob Howell, an ancient man, and for many years a very valuable and industrious minister of the gospel, deceased Third month 17th, 1768. We have various particulars of his extensive services, but in some expectation of obtaining more, we shall postpone any further notice.

MARY KNIGHT.

Mary Carver the daughter of John and Mary Carver, was born in the limits of what is now the City of Philadelphia, in the year 1682. Her parents had just arrived from England to settle in Pennsylvania, and Mary is noted in her memorial, as being one of the first children of English parentage born in the province. Her parents settled at Byberry, were she was brought up in the principles of the Society of Friends, her parents being consistent members thereof. Through the visitations of Divine Grace and her submission thereto, she was brought to an experimental knowledge of the Truth, and was enabled to manifest her faith by her works.

When about eighteen years of age she was married to Isaac Knight, of Abington, of which Particular meeting she became a member, and remained such to the close of life.

Being an honest hearted Friend, and zealously concerned for the good of others, her dear Saviour committed a gift of Gospel ministry to her, which was but in a few words. The gift appeared small, yet being exercised in simplicity, innocency and humbleness of heart, and having the divine unction accompanying it, her meeting in the year 1730, acknowledged her as an approved minister. In the exercise of her gift she sometimes travelled abroad, visiting the meetings of Friends in the adjacent provinces, and also those nearer home. Her services were acceptable to those amongst whom she was led to labour, as appears by the returning certificates she frequently brought with her. Faithful in the occupancy of the talent which had been committed to her, her friends found it increase as she grew in years. The zeal which had led her in youth to espouse the Lord's cause, seemed to brighten, even to extreme old age. Often she was led in much tenderness and love to press upon her hearers a faithful and honest improvement of the talents the Lord had in merey favoured them with. She urged on them the need there was to maintain a daily watch against the enemy of souls, who, she often said, had followed her all her life long, and was yet as busy as ever, to try and draw her off from that waiting state of mind in which there was safety. She frequently was concerned to express the thankfulness she felt to the God and Father of all our mercies, who had supported her through the many besetments which had attended her path, and who had given her a gracious promise, that if she continued faithful, according to the measure of grace bestowed on her, he would be with her, supporting and consoling to the end.

Although weak in body, she was remarkably diligent in the attendance of religious meetings, even until near the close, and often in a few words would, with ardency, exhort all to come, taste and see for themselves, that the Lord was good. He had been indeed good to her soul, and so he would be to them. Her heart seemed filled with love to God, love to her fellow members in religious society, and love to the whole human family, and so her friends could but believe that God was with her in truth. Her testimonies tended to edification and to the comfort of the well minded. Her friends add, "she carried the mark of a disciple,—Love. Her last days were her best days. A good end crowns all."

She departed this life Third month 4th, 1769, being eighty-seven years old. In the endorsement on the memorial by Philadelphia Quarterly Meeting, she is called "ancient and worthy."

We never can rub it out.—One pleasant afternoon a woman was sitting with her little son, a white-haired boy, five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself with printing his name with a pencil on paper.

Suddenly his busy finger stopped. He had made a mistake, and, wetting his finger, he tried again and again to rub out the mark, as he had been accustomed to do on his slate.

"My son," said his mother, "God writes down all we do in a book. He writes every naughty word, every disobedient act, every time we indulge in temper and shake our shoulders, or pout our lips; and, my boy, we can never rub it out!"

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother's eye was on him earnestly, but she said nothing more. At length he came softly to her side, threw his arms round her neck, and whispered, "Can the blood of Jesus rub it out?"

Dear children, Christ's blood can rub out the evil you have done, and it is the only thing in the universe that can do it. "The blood of Jesus Christ, his Son, cleanseth us from all sin."

A Ruined Character.—Not long since, in a certain neighbourhood, a man was wandering in search of employment. He called at a respectable farmer's house, and told his errand.

"What is your name?" asked the man.

"Jonathan Gilman" was the reply.

"Jonathan Gilman, the same that lived near here when a boy?"

"The same, sir."

"I will not employ you, then."

Poor Jonathan, surprised at such a reply, passed on to the next farmer's; but the same reply was given. He soon came in sight of an old schoolhouse.

"Ah!" said he "I understand it now. I was a school-boy there once, but what kind of a school-boy? Lazy and disobedient. Although I am now, in a measure, reformed, they all think me the same kind of a man as I was a boy. Oh! that I had done my duty when at school—then again could I dwell pleasantly in the land of my birth."

School-boys and school-girls, please remember that your school-mates will be likely to look upon you in manhood or womanhood as they did in youth. Then in your school-days, prepare for noble men and noble women.—*The Gem.*

Long Afflictions will much set off the glory of heaven. The longer the storm the sweeter the calm; the longer the winter nights, the sweeter the summer days. The new wine of Christ's kingdom is most sweet to those who have long been drinking gall and vinegar. The higher the mountain, the gladder we shall be when we get to the top of it. The longer our journey is, the sweeter will be our end; and the longer our passage is, the more desirable will the haven be.

Creeds and forms and a literal faith, will do nothing for us. We must give up our own wills entirely, and become like little children: it is the only way we can enter the kingdom.

Selected.

GONE AWAY.

I see the farm-house, red and old,
Above the roof its maples sway;
The hills behind are bleak and cold,
The wind comes up and dies away.

I gaze into each empty room,
And as I gaze a gnawing pain
Is at my heart, at thought of those
Who ne'er will pass the doors again.

And, strolling down the orchard slope,
(So wide a likeness grief will crave,)
Each dead leaf seems a wither'd hope,
Each mossy hillock looks a grave.

They will not hear me if I call;
They will not see these tears that start;
'Tis autumn—autumn with it all—
And worse than autumn in my heart.

Oh leaves, so dry, and dead, and sere!
I can recall some happier hours,
When summer's glory linger'd here,
And summer's beauty touch'd the flowers.

Adown the slope a slender shape
Danced lightly, with her flying curls,
And manhood's deeper tones were blent
With the gay laugh of happy girls.

Oh stolen meetings at the gate!
Oh lingerings in the open door!
Oh moonlight rambles long and late!
My heart can scarce believe them o'er.

And yet the silence strange and still,
The air of sadness and decay,
The moss that grows upon the sill—
Yes, love and hope *have* gone away!

So like, so like a worn-out heart,
Which the last tenant finds too cold,
And leaves forevermore, as they
Have left this homestead, red and old.

Poor empty house! poor lonely heart!
'Twere well if bravely, side by side,
You waited, till the hand of time
Each ruin's mossy wreath supplied.

I lean upon the gate and sigh;
Some bitter tears will force their way,
And then I bid the place good-bye
For many a long and weary day.

I cross the little ice-bound brook;
(In summer 'tis a noisy stream;)
Turn round, to take a last fond look,
And all has faded like a dream!

Selected.

THE GOLDEN SUNSET.

The golden sea its mirror spreads
Beneath the golden skies,
And but a narrow strip between,
Of land and shadow lies.

The cloud-like rock, the rock-like clouds,
Dissolved in glory, float;
And midway of the radiant flood
Hangs silently the boat.

The sea but seems another sky,
The sky a sea as well;
And which is earth, and which the heavens,
The eye can scarcely tell.

So when from us life's evening hour,
Soft fading shall descend,
May glory, born of earth and heaven,
The earth and heaven blend.

Flooded with peace the parting soul,
With silent raptures glow,
Till where earth ends, and heaven begins,
The spirit scarce can know.

Longfellow.

Silence is one of the first and foremost lessons we have to learn, and to cease from our own righteousness, and seek that which comes from God only.

Wanderings over Bible Lands and Seas.

SYCHAR, SAMARIA, AND THE PLAIN OF JEZREEL.

Our tents were pitched close to Nablous, in a quiet place under the shade of trees, amidst the sound of many streams, fountains, and brooks that sprang out of valleys and hills.

Our slumbers were often broken that night by the dreary cries of the jackals, shrieking as they hunted over the hills, like children in pain.

The delight of remembering when we awoke the next morning that it was Sunday, and that we had nothing to do but to be quiet, and feel ourselves in the city of the woman of Samaria, was great.

The clergyman in our party read the English service. Never did the lessons and the old comprehensive prayers seem more touching and appropriate than on those Sunday halts on our journey through Palestine.

A few peasants and towns'-people collected near us, and seated themselves on the ground at some little distance, during the service. We knew the feeling of the mob of Nablous was very excited just then against the Christians, but as we stood or knelt, and listened or responded, they offered us no interruption in any way, but quietly and contemplatively watched our proceedings.

In the afternoon we started for a walk, intending to reach the summit of Mount Gerizim, but our dragoman involved us in an unintentional call on the Keimakan, or governor of the town, which occupied us otherwise.

He led us first through the town of Nablous into the Samaritan quarter, where we saw the Samaritan synagogue. An ancient worn copy of the Pentateuch was taken out of its recess in the wall and shown us, but probably it was not the precious copy which the Samaritans of Nablous so jealously guard. This ancient Samaritan colony is, however a commentary on New and Old Testament history, more interesting to unlearned eyes than any manuscript.

From this we were guided to the Keimakan's house, from the flat roof which we were to have a good view of the valley. There, unfortunately for our walk to the top of Gerizim, the Keimakan's nephew met us, and invited me to pay a visit to the hareem. It would have been a discourtesy to decline, and accordingly, I had to leave our party and descend a flight of steps from the roof to the women's appartments.

These steps led to an open court with a reservoir of pure water in the centre. Three ladies were sitting and standing in the court when the Keimakan's nephew took me there. One, who seemed to be the principal, invited me to sit down on some cushions which lay in the corner of a room opening on this court. Then they brought a Persian rug and spread it for me, and offered me a glass of Sherbet. My large brown hat, with its folds of muslin coiled into a turban round it, amused them apparently as much as it would have our friends in England. They took it off, and stroked my hair, as one would a cat one wished to make friends with, and felt my dress. I showed them my eye-glass, which entertained them greatly. Then I took a little child on my knee, which made a means of communication. So, with my few Arabic words we became very friendly. They offered me a chiboque, but I could not pretend to undertake an unmitigated long pipe; and not to offend them by declining their hospitality, I said, "Nargilleh." They then brought me a pipe twined like a snake round a glass jar full of rose-water, in which the bowl is placed, and I managed to create a few bubbles.

While this was preparing, another lady appeared who seemed the chief, as immediately all the others retired into the back ground and left me to my new hostess. She was quite caressing and affectionate, showed me into several bedrooms, unfastened the lattices which opened into the garden for me to look out, although she would not approach them herself, and finally placed me beside her on a divan in a room more furnished than any of the others, and had a nargilleh and a cup of coffee brought for me.

The rooms were very scantily furnished. Chairs and tables, of course, you would not expect; but there were no luxuries—no signs of women's work or taste, no flowers, sewing materials, or books, or traces of any kind of occupation or amusement—only four dreary white-washed walls, with a few cushions, and a recess in the walls closed with carved doors, for a wardrobe. The cushions were covered with chintz. Only in the room where I had coffee was a small Turkish table of ebony, inlaid with mother-of-pearl. The dress of the ladies was not rich as I had expected, with the exception of rows of gold coins and pearls strung and festooned round their heads, as also round their children's. The loose veil and mantle which forms the out door costume of the women, and enfolds them into a shapeless bundle of clothes, were, of course, laid aside. The whole visit made me very sad. The position of those women, with their handsome expressive faces, and kindly lively caressing ways, weighed most painfully on my heart. And they were fellow-townswomen of the woman of Samaria! It was difficult to get away from them. At length, however, I made them understand that I must not keep my party waiting, and succeeded in rejoining them on the roof of the house. There the Keimakan joined us, and was most polite. He was a grand-looking old man with a long white beard. His arrival involved a second edition of sherbet, pipes, and coffee, so that our walk up Gerizim was much abridged.

We climbed some way up, however, after taking leave of the hospitable governor, and were attended by a kawass, whom he insisted on our having, as a guide and escort. It was a pleasant path beside streams, occasionally crossing them, and always accompanied by their refreshing music, and among the luxuriant gardens and orchards which they water. The opposite hill, Ebal, looked comparatively bare and stony, only sprinkled with a little vegetation of a dull green. They told us the springs all rose on Gerizim, the hill of blessing. If so it is a remarkably vivid type, the hill of cursing, barren, brown, and voiceless,—whilst the hill of blessing is clothed with evergreen herbage, luxuriant trees, and vines nourished by the living waters in its heart.

The remainder of the day we rested in or near our tents, and had time to think what those two days must have been which our Lord once actually spent in this very place, listened to, welcomed, understood.

From this valley had gone up, eighteen hundred years ago, the first recognition of the Son of God, as not only the Jewish Messiah, the Christ, but the Desire of all nations, the Saviour of the world. One could fancy that the powers of life in nature had been unfettered here ever since, in virtue of that acknowledgment; and that the valley of Sychar was ever after to be a fragment and foretaste of paradise,—a place of streams and rest, full of all manner of trees pleasant to the eyes, and good for food, a little spot of earth visibly subject to the life giving sceptre of the "second Man," the Lord from heaven. No place to be compared with this in fertility and beauty exists, they say, in Palestine. We had, certainly, seen none.

It was pleasant, too, to think that this town and valley may also have been the one alluded to in the eighth of Acts,—the words translated in John iv., "a city of Samaria," and in Acts viii., "the city of Samaria," being the same. If so, this place was the first scene of a Samaritan Church, admitted by Peter and John, on the same level as the Church at Jerusalem. In this city there was then "great joy." And here again, no doubt (Acts xv.,) as in the other Churches of Samaria, the tidings of the conversion of the Gentiles in Asia Minor, "caused great joy to the brethren," rejoicing that the Saviour of the world had at length been welcomed by the heathen world as once and for the first time in their own Samaritan city.

Thus the valley was full of happy and living associations varied and refreshing as the sound of its own many waters.

On Monday morning some of our party walked again through the town, and saw a potter sitting at his wheel moulding the red clay into the simple, but picturesque bowls and pitchers used by the peasantry.

I longed to be able to speak to a few poor peasant women and children who came and sat by me under the shade of a mulberry-tree after our tents were struck. Fellow-townswomen of the woman in Samaria, surely the void and thirst in her heart existed also in theirs. If they could only have learned about the living water!

At three o'clock in the afternoon (Monday, June 30th,) we set off again, under the guard of two Bashi Bazouks sent by the Keimakan. Reluctantly we ascended the hill out of that lovely valley, with its cool dewy atmosphere, its abundant streams, its fig-trees and mulberries, covered with vines, and its holy and happy memories.

After a pleasant ride of three hours over breezy hills we reached the place where our tents were pitched by a spring in a green valley just under the hill of Samaria.

Our route had now broken off, for an interval, from all definite incidents in the narratives of the Gospels, and in the history of the apostles. From Sychar to Nain, on the northern side of the Plain of Esdraelon, we are met by no name which recalls any especial deed or word of our Lord. Yet the impress of his footsteps was with us everywhere. Again and again he had mounted these hills, and descended into these valleys, and crossed these hot and weary plains. There was one association which could never leave us, and on which it was almost a relief at times to fall back, after having our attention fixed intensely on some especial scene. The mere distances we traversed enabled us to realize in a way I had never done before, what the activity and fatigue of those three years of his ministry must have been.

He had traversed these paths on foot. It is evident that his journeys were not made in silence. The apostles were with him, and as they walked he taught them. Parable and proverb, and immortal sayings, and words of tender warning and sympathy, were always falling from his lips, as they went through vineyard, corn-field, or solitary path among the flickering shadows of copsewood, or under the olive groves. And therefore, perhaps, it was only Jesus who was weary when they reached the well at Sychar.

It would be interesting to trace how many of our Lord's parables or instructions were given as they went in the way. "*As they went in the way* a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes," the jackals which hunt among these hills by night have holes to hide themselves in by day, "and the birds of the air have nests, but the Son of man hath not where to lay his head."

Again, "Jesus going up to Jerusalem, took the disciples *apart in the way*, and said unto them, Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests and scribes; and they shall condemn him to death."

Again, "As *he went* through the corn-fields on the Sabbath-day," the Pharisees found fault with the disciples for plucking the ears of corn; and he said unto them, "The Sabbath was made for man, and not man for the Sabbath."

Instances might be multiplied of this wayside teaching. Indeed, the number of the lessons of eternal truth called out by casual words or acts, or by the scenes he was passing through at the time, would probably far exceed our Saviour's more deliberate and formal instructions. It is this which gives the variety and vividness to his teachings. They were conversations, not "discourses." They were not put together as human words and works are; they *grew* as divine works do, and they live.

Of two incidents in the gospels we do, however, know that they happened among these Samaritan hills.

To one village in the country through which we were journeying, the Saviour of the world sent forward messengers to secure him a night's lodging. The name of that village is not given, any more than the name of the woman "who was a sinner." Sectarian bigotry prevailed over the common hospitality of the East. "They would not receive" One who was going up to the rival altar at Jerusalem. They did not know what that passover was to prove, nor who was to be its paschal lamb.

The fervent natures of the sons of thunder flashed into revengeful indignation. There must have been more fire in the eye of the beloved disciple, even in his chastened old age, than the mediæval painters have given him in youth. But the Lord turned and rebuked, not the inhospitable villagers, but the disciple whom he loved. He said to the brothers, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And quietly, uncomplainingly, without another word of comment, He for whom and by whom all things were created "passed on to another village."

This is the only incident recorded in the New Testament to the dishonour of the despised Samaritans. Perhaps the simple and touching story which we usually call the parable of the good Samaritan was actually a true narrative of a deed of kindness, marked by Him who observed the widow put her mite into the treasury, and saw Nathanael under the fig-tree. But however that may be, its scene was not in this immediate neighbourhood.

The second incident of gospel narrative which may probably have occurred in Samaria, "as our Lord passed through Samaria and Galilee, on his way to Jerusalem," is the healing of the ten lepers. If this was so, somewhere on the rocky paths among those Samaritan hills our Lord's heart was gladdened by the sight of one grateful human being; and he, like the grateful woman of Sychar, was a Samaritan. One would like to identify, as much as any spot in Palestine, the place where the healed Samaritan leper, no more constrained, as an unclean person, to keep "afar off," fell down at the feet of Jesus, giving him thanks.

(To be continued.)

In the measure we advance in grace, so shall we sink in our own esteem.

I Did as the Rest Did.—This tame yielding spirit—this doing "as the rest did"—has ruined thousands.

A young man is invited by vicious companions to visit the theatre, or the gambling room, or other haunts of licentiousness. He becomes dissipated, spends his time, loses his credit, squanders his property, and at last sinks into an untimely grave. What ruined him? Simply, "doing as the rest did."

A father has a family of sons. He is wealthy. Other children in the same situation of life do so and so; are indulged in this thing and that. He indulges his own in the same way. They grow up idlers, triflers and fops. The father wonders why his children do not succeed better. He has spent much money on their education, has given them great advantages; but, alas! they are only a source of vexation and trouble. Poor man, he is just paying the penalty of "doing as the rest did."

This poor mother is striving hard to bring up her children genteelly. They learn what others learn—to paint, to sing, to play, to dance, and several other useless matters. In time they marry; their husbands are unable to support their extravagance; and they are soon reduced to poverty and wretchedness. The good woman is astonished. "Truly, says she, I did as the rest did."

The sinner following the example of others, puts off repentance and neglects to prepare for death. He passes along through life, till, unawares, death strikes the fatal blow. He has no time left now to prepare. And he goes down to destruction, because he was so foolish as to "do as the rest did."

Littleness of Great Men.

GUIZOT AND LAMARTINE.

Real greatness consists not alone in extraordinary faculties of mind. Gifts of genius may make a brilliant man, but something more is wanted to make one truly great. Perhaps the chief element of this solid greatness is the mastery of the soul over itself—a self-poised mind, that accepts honours with dignity, and bears reverses with fortitude. It is the absence of this self-possession which betrays the weakness of many celebrated men. Excessive vanity makes them ostentatious when in the possession of wealth or power, and irritable in adversity. Perhaps the world does not contain a more striking example of this than the French poet Lamartine—a man who has been on the highest pinnacle of earthly ambition, and who now, finding himself of less importance than he was before, frets away his noble mind in mourning the loss of his former position. It is a sad spectacle to see him wandering gloomily in the streets of Paris, pining with discontent, and complaining of the world which neglects him. Not even his literary fame consoles him for the loss of political power. Thus he seems to be going down to the grave ill at ease with himself and with mankind.

How different is the conduct of another Frenchman, the former minister of Louis Philippe, Guizot. Here, too, is a man who once was a power in the cabinets of Europe, but who to-day holds no office, and aspires to no political influence. And yet he does not let disappointed ambition eat his heart out, but sits down calmly to write those great historical works which will be the glory of French literature, and which will, perhaps, secure him a more enduring fame even than his administration of the government. Lately he has been occupied in writing "Memoirs to Illustrate the History of his Times;" and in the fourth volume which has just appeared, he speaks honorably but sadly

of his brilliant countryman. It is interesting to see the portrait of one distinguished man thus drawn by another. Says Guizot:

"I cannot encounter the name of M. de Lamartine in my reminiscences, or himself in our streets, without an impression of profound melancholy. No man ever received from God more valuable gifts—gifts of person or position; of intellectual power and social elevation. Neither have favourable circumstances been withheld from him, in addition to those original advantages; every chance, as well as every means of success, have attended his steps. He grappled them with ardour; for a moment he played a lofty part in a lofty drama; he reached the end of the highest ambition, and enjoyed its most consummate glories. Where is he now? I speak not of the reverses of his public career, nor of the trials of his private life. In our days who has not fallen? Who has not experienced the blows of fate, the anguish of the soul, the inflictions of fortune? Labour, disappointment, sacrifice and suffering have held in all times, and will continue to hold, their place and portion in the destiny of man—with the exalted more than with the humble. What surprises and saddens me is, that Lamartine should be astonished or irritated at this. It is not alone the pain of his position, but the state of his feelings, such as he has revealed them to us, which I cannot contemplate without melancholy. How can a spectator, who looks on events from such a height, be so intensely moved by the accidents which affect himself? How can such a sagacious appreciator of other men be possessed of so little self-knowledge? How does he abandon himself to such bitterness, after such extensive enjoyment of the favours of heaven and of the world? In that richly endowed nature there must be great blanks and a want of controlling harmony, to cause his fall into such an internal trouble, and its manifestation with so much vehemence. I have seen too little of M. de Lamartine to know and understand him thoroughly; he seemed to me like a beautiful tree covered with flowers, without fruit that ripens or roots that hold; a brilliant meteor without marked place, and with no assigned course in the general system of the firmament; a great spirit incessantly passing and repassing from the regions of light to those of clouds, and catching at every step a glimpse of truth, without being arrested by it; a noble heart, open to all generous sympathies, but still governed by personal propossessions."—*Evangelist.*

For "The Friend."

Education.—No. 2.

Though some may judge that the fractional result, at the close of No. 1, which is intended to indicate the portion of time to be spent by teachers of Boarding schools, in association with the pupils, is a reasonable portion, yet apprehending it may be otherwise judged by many, let us propose ½ of that result for the beginning of a practical aim to combine moral, intellectual, and physical training in schools where children are separated from the social influence of the parental abode. Could this be fairly tried, i. e. were every teacher in such schools in earnest, for ½ an hour each day, to throw a home feeling around his group, and to infuse a right spirit for the several objects which ought to engage their attention out of school, I believe, (from an experience of thirty-years as a teacher,) that the improvement and satisfaction arising therefrom would be so marked, that he would feel bound, not by duty only, but by interest, to increase the proportion of his time thus employed.

Every religiously concerned parent, on placing his children from home for education, would desire that they should be cared for and instructed—and feel themselves cared for and instructed—(so far as practicable) under such influences as prevail in a well-ordered family. And as the golden rule is ever applicable, let the teacher consider himself either in the pupil's or the parent's stead, and see how that rule will work upon him. Let him remember the longings, the yearnings, the shrinking, the discouragements, the aching void, and the gloomy forebodings attending his first introduction, and first week's experience in a boarding school. Let him remember, also, the parents' hopes, the mother's fears, lest the fruits of her watchfulness, her labours, and her prayers for her child, up to that crisis, may by some unsuitable association or attachment, some ill-timed indulgence or repulse, be blighted, and her cherished one come back to her bosom, tainted, changed and alienated from the paths of religion and quiet virtue. These are considerations which parents know how to weigh, and teachers cannot fully acquit themselves unless they sympathize with both children and parents in these respects. He hath made but little progress in the philosophy of life, who hath not learned the application of the leverage of sympathy to the varied machinery of education.

Y. W.

Eleventh mo. 2nd, 1861.

For "The Friend."

Musings and Memories.

LITTLE WONTS.

How often do we meet in our social intercourse, individuals with whom we find great difficulty in getting on harmoniously. They seem constitutionally, or at least, habitually, to act in a manner contrary to the wishes and desires of those they mingle with. Such are very serious obstacles to the comfort of their friends. They seem to see so many causes of fault finding with the actions and remarks of those around them, and are so determinedly bent on having their own way, that it is often quite a relief to a company when such retire from it. This disposition is often met with in children, and a simple narrative I recently read, fully exhibits it, as acting in a little boy.

A little girl, named Jesse, who expected two of her young friends to pay her a visit, had put her baby house in nice order for their entertainment, and had swept the barn floor clean, where a swing had been put up, and in short, had exerted herself to prepare every thing, so that they might have a very pleasant time together. She had a little brother, Henry, whom they usually called Harry, who sometimes was very pleasant, but at other times was hard to manage. The two visitors came at last, and when the kissing and taking off of bonnets and shawls were over, Jesse asked them which they would see first, her baby house or the barn. "The baby house," said the strangers, which was a very natural choice, as they were little girls, but that did not please Harry, who shouted out "barn." His sister told him they must do as the company wished. They went out together, and probably the good natured visitors submitted to Harry. After a time, however, Jesse came dragging Harry in to their mother, and requesting she would keep him, saying they could not have a good time where he was.

The mother, of course, was sorry, but Jesse said she could not help it, and added, "I tried to love him, and coax him, and please him, and we all did, but it is of no use, he does not fall in with us, and he spoils all our comfort." To the mother's enquiry as to the difficulty he made, Jesse said, "He is so full of *little wonts*. He wont swing, or let us swing. He wont play school. Then we play horse to please him, but he wont let us be three horses, and he wont drive us on the gravel, but into the thorn bushes, and is so all the time. We are pleased with him, but he will not be with any thing we do."

Of course mother had to keep troublesome Harry, with his *little wonts*, by her side, for she could not let him spoil all the pleasure of the visitors. But grown up people, with as crooked, perverse ways as Harry had, cannot always be managed so easily. Many people have *little wonts* about them, who do not know how uncomfortable some disagreable way of theirs render them to those amongst whom they mingle. In our intercourse with others, christian politeness does not by any means constrain us to unite with all the sentiments expressed, but we should offer our dissent with a mild tone and a courteous manner. Let there be nothing manifest of the disposition which prompts *little wonts*, in what we say in opposition to the sentiments of others.

There are men and women to be met with, in civil, social, nay, I may say in religious society, in whom too much of this contrary disposition is perceptible. Sometimes they manifest it in respect to the opinions and acts of people in general, sometimes their opposition seems confined to a few, or to one. We have known many in our time who could not see any propriety in propositions made, or sentiments exercised by certain individuals, who would have given their immediate approbation, had they been uttered by others. If a person, against whom they feel a prejudice, advocate any measure, however good it may appear to others, they are sure to feel the spirit of the *little wonts* immediately called into exercise, and they strive to defeat it, even when they are too cautious to come out openly in condemnation.

Men and women who feel themselves disposed to act and to speak crossly and contrary to the judgment of those amongst whom they move, if they have not sufficient self-control to enable them to restrain the public exhibition of their *little wonts*, had better retire. The universal fault finders,—the persons determined to have their own way in every thing, have no right to mingle in social society, the comfort and enjoyment of which they seriously disturb, even when they do not wholly destroy it. The disposition they manifest is contrary to christianity, and however loud their profession may be, they are not living in the spirit it inculcates.

Those who only manifest the *little wonts* disposition towards particular individuals, are far from having attained Christian perfection. I have known cases where, between two persons, a mutual feeling of this kind existed. Some slight cause of alienation having occurred, it led to public rebukes from either side in respect to matters not in themselves of much consequence, which increased mutual jealousy and dislike, until as respected the sentiments or actions of each other, the disposition of the *little wonts* was very strongly exhibited. Ah! I have seen such a feeling increase until it seemed to spread to the destroying of the christian usefulness of individuals. Some have let it go so far as to cause them to condemn all who felt and expressed a friendly interest in those against whom they have let in this dislike. Some have nourished it until it is to be feared, that their own spiritual condition has been sadly injured, until they could hardly, from the great growth of prejudice, give an impartial judgment in regard to any one. The opinions and actions of every one being weighed, not according to their merits, but according as the

other deemed them more or less favourably inclined towards the object of their suspicion and dislike.

Sealing his own Fate.—It is a well know law of the human constitution, that while practical habits grow stronger by repeated acts, passive impressions, by the same process, are weakened. Thus, the sight of suffering is, at first, exceedingly painful, and this sympathetic pain prompts us to exert ourselves in order to relieve the sufferer. Now, so allow these impressions to be repeated, and thus gradually weakened, without acquiring the practical habits which they were meant to produce, is fatal to the character. It is, as another has well expressed it, "to burn up the kindling without starting the fire." This explains the injurious effects of theatre-going and novel-reading, where passive impressions are repeatedly awakened by imaginary scenes of distress, but no opportunity is afforded to act as these impressions would dictate. In this we have a satisfactory explanation of the phenomenon so puzzling to philanthropists, viz: that delicate and refined men and women will fare sumptuously every day, eating "whatever is good," and recline nightly upon couches of down, while entirely undisturbed by a knowledge of the fact that many pale forms, weary and hungry, are fainting almost at their very doors. They have lost the susceptibility of receiving impressions from the sight of suffering, without having acquired the habit of practical benevolence.

The same law prevails with reference to religious impressions. The oftener these are repeated, the oftener the sinner feels moved to act in view either of the love or justice of God, and if he allows these impressions to pass away without acting in accordance with them, the less and less becomes the probability that he will ever do so. On each repetition the impression becomes fainter, and the indisposition to act stronger. The glorious gospel of Jesus Christ thus becomes to thousands, in whose hearing it is proclaimed, a savor of death unto death. It is possible to wear out these impressions. Sinners, rouse from this sleep. You have often felt these impressions, and as often have refused to act in obedience to them. You know from experience that they are daily growing weaker—take heed lest they disappear, and leave you confirmed in your sins.

Religion, the denial of self.—Religion is a denial of self; yea, of self-religion too. It is a firm tie or bond upon the soul to holiness, whose end is happiness; for by it men come to see the Lord. 'The pure in heart," says Jesus, "see God;" he that once comes to bear Christ's yoke, is not carried away by the devil's allurements; he finds excelling joys in his watchfulness and obedience. If men loved the cross of Christ, his precepts and doctrine, they would cross their own wills, which lead them to break Christ's holy will, and lose their own souls, in doing the devil's. Had Adam minded that holy light in Paradise more than the serpent's bait, and stayed his mind upon his Creator, the rewarder of fidelity, he had seen the snare of the enemy, and resisted him. Oh, do not delight in that which is forbidden! look not upon it if thou wouldst not be captivated by it. Bring not the guilt of the sins of knowledge upon thy soul. Did Christ submit his will to his Father's, and, for the joy that was set before him endure the cross, and despise the shame of a new and untrodden way to glory? Thou also must submit thy will to Christ's holy law and light in thy heart, and for the reward he sets before thee, to wit, eternal life, endure his cross and despise the shame of it. All desire to rejoice with him, but few will suffer with him, or for him. Many are the companions of his table; not many of his abstinence. The loaves they follow, but the cup of his agony they leave. It is too bitter: they like not to drink thereof. And many will magnify his miracles, who are offended at the ignominy of his cross. But, O man! as he for thy salvation, so thou for the love of him, must humble thyself, and be contented to be of no reputation, that thou mayest follow him; not in a carnal, formal way, of vain man's tradition and prescription, but as the Holy Ghost by the apostle doth express it, "In the new and living way," which Jesus hath consecrated, that brings all who walk in it to the eternal rest of God; wherein to be himself is entered, who is the holy and only blessed Redeemer.—*William Penn's No Cross No Crown.*

Stubbornness and stiffness in children who are grown up.—Much of the stubbornness and stiffness in children who are grown up, is owing to fond and indulgent parents, some of whom desire well for their children, and as Eli did, advise and counsel them, but still they have not restrained them according to their power; and this was his sin, and the cause of the destruction of his sons. These suffer them, through their foolish and evil fondness to get ahead, and to grow up in disobedience, and when dealt with by concerned Friends, they will tell them, "we must not be too harsh and severe upon our children; we must bear with them, and draw them by love, lest we drive them out from amongst Friends; we hope they will grow wiser and better in time." These and the like fond arguments, we have met with; but by means of this forbearance, such a strong spirit of rebellion has grown up in them, that at last they have become so unruly and stubborn, as to be above advice, rule, or government.

And here I would warn all such indulgent parents to repent thereof; otherwise, I verily believe the blood of their children will be required at their hands. I have compared a child to a young twig that is easily bent, but when grown to a sturdy tree is past bending. Children when young being prone by nature to evil, are to be kept in subjection; and as soon as anything of pride, wantonness, or other evil appears in them, that is the time for bending and restraining them, so far as it is in the power of parents to do, and *which is most certainly their duty*, as may be plainly proved from scripture.—*Joseph Pike.*

Our Mission.—Our mission is to labour and faint not. Wherever the voice of duty calls, it is ours to attend. Temptations, trials and dangers may beset the way, but if the light of God's reconciled countenance illumes our path, we have nothing to fear. In the darkest hours of our Saviour's sojourn below, when his disciples stood afar off, he never swerved from the fulfilment of the God-assigned mission. No, the great work of love went on! Do we profess to bear the name of Christ? If so, we have pledged ourselves to labour in his cause. The solemn covenant of allegiance is registered on high. Are we faithful to those vows; Let the influence we exert, on those with whom we hold intercourse, answer for us. Each hour, as it wings its way from us, bears with it the consequences of that hour's thoughts and deeds. Nothing is lost! However humble or obscure our position may be, still we are not exempt from this weight of responsibility. How very precious is the thought, that, if we labour faithfully in the Master's name, we shall know the fulless of that blessing, which "maketh rich and addeth no sorrow."

We are all travelling eternity-ward. The pilgrimage will soon be accomplished. Let us try to be faithful to our mission—to our vows—to our God. "He giveth power to the faint; and to them that have no might he increaseth strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and *not faint.*"—*Sunday-School Times.*

That Christ's immediate revelation of the nature of his Father is to his babes.—Not to the wise, not to the zealous, not to the studious, not to the devout, not to the rich in the knowledge of the scriptures without; but to the weak, the foolish, the poor, the lowly in heart. And man receives not these revelations by study, by reading, by willing, by running, but by being formed in the will of life, by being begotten of the will of the Father, and by coming forth in the will, and lying still in the will, and growing up in the will, here the child receives the wisdom which is from above, and daily learns that cross which crucifies the other wisdom, which joins with and pleases the other will, which loves to be feeding on the shadowy and husky part of knowledge, without life. Therefore, if ever thou desire to receive this knowledge from Christ, know that eye in thyself that is to be blinded, which Christ will never reveal the Father to; read at home, know the wise and prudent there, whom Christ excludes from the living knowledge. And if thou canst bear it, that eye that can read the scriptures with the light of its own understanding; that can consider and debate, and take up senses and meanings of it, without the immediate life and power; that is the eye that may gather what it can from the letter, but shall never see into the life, nor taste of the true knowledge; for Christ, who alone opens and gives the knowledge, hides the pearl from that eye.—*Isaac Pennington.*

Controversy.—"I like controversy when it is thoroughly honest. I do admire to see two large and generous minds approach a subject from opposite quarters, and then to watch the new lights that flash over it and show it in a thousand relations that were not obvious before. It lifts us out of the ruts of our sects and party, in whose treadmill we had been grinding all our lives, and mistaking it for the universe. But controversy with small minds is the smallest business that is done in this world. It slides inevitably into word-catching, and ends in personalities. The moment I saw a man consciously trying to put my language to a different use from what I had put it myself, I would stop short with him and say: 'I am glad to compare ideas, but I have no time for word-catching.' To say, as Dr. Johnson did, 'I can't furnish meaning and brains too,' is not courteous. The only controversy that ever convinces the controvertists, is a friendly comparison of beliefs, each turning the other's round, and viewing it under all the angles of reflection."—*E. H. Sears.*

An example worthy of imitation.—She was born in Philadelphia, about the year 1704. Her parents, Anthony and Elizabeth Morris, being worthy Friends, were concerned to educate her in the fear of the Lord, in the diligent attendance of religious meetings, and in an early acquaintance with the Holy Scriptures; and she often in after life acknowledged the benefit of their pious care in these respects. Through the Lord's blessing on these means, and the preserving power of Divine grace, she was kept from many of the follies to which youth is incident; and her father, when near his end, remarked respecting her, that *she had*

never disobeyed him, but *been a comfort to him*; an example worthy of imitation.—*Memoir of Sarah Morris.*

Efficacy of Prayer.—Prayer renders affliction less sorrowful, and joy more pure. It mingles with the one an unspeakable strength and sweetness, and adds to the other a celestial perfume. In what pursuit of earth can you be engaged that you have nothing to ask of him who placed you here? You are a traveller seeking an abiding place. Do not walk with the head bowed down; but lift your eyes to make sure of the route. Your country is heaven: and when you look toward it, is not your soul stirred within you? Do you not hasten onward with strong desire? Or has this desire no life?

Sometimes there passes over the fields a wind which parches the plants, and then their withered stems droop toward the earth, but watered by the dew they regain their freshness, and lift up their languishing heads. So there are always burning winds, which pass over the soul and wither it. Prayer is the dew which refreshes it again.—*From the French of La Mennais.*

Training and preservation of Children.—We educated them in the Truth, in their younger years, and watched over them in love, till they knew the power of God in themselves, unto which we recommended them, by which they have been preserved to this day, to my great comfort. Many days and years have I, with bended knees, in secret prayed to God, before the throne of his grace, to guard them with his power from the evil of this world, and to direct their steps in the way of righteousness, which in a great measure I have hitherto enjoyed; blessed and praised be the name of the Lord forever. I am not a little comforted therein; the Lord preserve them to the end of their days, in faith and well doing. Amen.—*Ambrose Rigge.*

The Golden Elixir.—In former times, there was a vain search for a substance which should turn into gold all metals to which it should be applied.

The christian has that which may turn every event into joy. God commands us to rejoice evermore: and furnishes the means of rejoicing. Our plans on which we set our heart may have failed, and we are disposed to mourn over our failure. Rejoice rather that God's will is done instead of ours. Are we not sure that it is better for us to have his will done than our own. Is not he wiser and holier than we?

We are yet a favoured people.—It is gratefully to be acknowledged, that notwithstanding many in our society have adopted the customs of the world, and drunk of its beguiling spirit, we are yet a favoured people. In our religious assemblies may be felt a gathering Power, that would help us in our christian pilgrimage, and increase our knowledge in divine truths, settle, stablish our christian faith, and sanctify our hearts, with all our affections.—*Mary Capper.*

True religion is not a routine of ceremonies, nor yet the essence of any special creed. The religious sentiment is inherent in every nation of the human race. It gives a beauty of its own to all the external forms of creation, and everything that is true and noble in man's soul, springs from its source.

SUMMARY OF EVENTS.

United States.—*The Progress of the Struggle.*—In obedience to the order of the President, Gen. M'Clellan has assumed the chief command of the armies of the United States, Gen. Scott having voluntarily retired from active service, in consequence of his advanced age and bodily infirmities. Affairs along the national lines, in the vicinity of Washington, still continue unchanged, and there is no intimation of any movement in any direction. The rebels make no demonstrations of any kind. The movement of troops towards Washington has again commenced. Eight regiments are ordered from Pennsylvania, thirteen from New York, and from all the Eastern States the troops ready for service are in movement. No further operations on the upper Potomac appear to be in progress. The brigades composing Gen. Bank's division, have withdrawn from Edward's Ferry, and they now occupy their former positions around Darnestown, a sufficient force having been left at the river to prevent any attempt at crossing on the part of the rebels. It is understood that all the approaches to Leesburg have been strongly fortified by the rebels.

The great naval expedition sailed from the Chesapeake on the 29th ult. It was subsequently seen off Hatteras, proceeding southward. It is stated that no written orders were issued to the commanders, who are left to the exercise of their discretion within certain limits.

The eight sloops-of-war, and the twenty-three gunboats ordered by the Navy Department about four months ago are nearly all finished. Four of the sloops have been launched, and two more will be ready for launching in about two weeks. Of the twenty-three gunboats only six remain to be launched, and they will probably be afloat in the course of next week. The Government continues to purchase vessels to be turned into gunboats, or to be used as store and supply ships. The number already purchased cannot be less than one hundred and forty.

The rebels continue to strengthen their batteries on the lower Potomac, but have not yet been able, effectually to close the navigation. Small vessels, in several instances have passed the batteries at night without injury.

Private advices from Kentucky, represent that the Union forces were steadily gaining ground, and the rebels falling back discouraged.

Gen. Fremont and staff arrived at Springfield, Missouri, on the 28th ult., and would remain until the various divisions of the army arrived. The rebel army under Gen. Price, was still making its way southward. He was reported to have 18,000 men, including 5,000 Indians. It is stated that Geo. Lane, who has advanced further south than Price, has sent to Gen. Fremont for reinforcements, and that a mounted force has gone to his aid. The loss of Gen. Fremont's body guard, on their entry into Springfield on the 24th ult., was 64 men, and that of the rebels 127 men.

Advices from Gen. Rosecran's army, represent that on the 2nd inst., the rebels under Floyd had advanced very near the American lines, and a partial engagement had taken place.

New York.—Mortality last week, 391.

Philadelphia.—Mortality last week, 227.

The Coinage, during the Tenth month, at the U. S. Mint, in Philadelphia, consisted of 2,351,000 pieces, of the value of $3,479,969. The gold deposits at the U. S. Assay office in New York, for the same period, were $2,626,000.

The Rebel Finances.—The Richmond Advertiser states that the expenses of the "Confederacy" for the current year, are estimated at $300,000,000. In the editor's opinion, the utmost that can be realized from loans, treasury notes, and the direct tax, will be $125,000,000, leaving a deficiency of $175,000,000 to be provided for.

The Rebel Prisoners, have been transferred from New York, to Fort Warren, Boston. They numbered about 800, and sixty of them were invalids.

Oregon Gold.—Oregon dates to the 24th ult., give glowing accounts from the mines. Four hundred thousand dollars in gold had reached Victoria within ten days.

Foreign.—Liverpool dates to the 24th ult. The cotton market was excited, with a continued advance in prices. Middling Orleans is quoted at 12*d*. Breadstuffs were rather lower, and the markets quiet. Consols, 92¾.

There is a great abundance of money in the Bank of England, and on Change, with indications of a continuance. The Manchester advices were favourable, and prices were still advancing.

The Shipping Gazette continues to denounce the blockade of the southern ports of the United States, and the wrongs done to British ships. It says that some action on the part of the British Government is becoming indispensable.

The London Times, in an editorial on the efforts of a class in Lancashire to induce the British Government to interfere in America, and break the blockade, says that England would rather undergo much suffering than break the plain rules of international law. She has recognized the blockade and must abide by it. To break it would disgrace and stain the reputation of England. England will not commit such an act, even to save her greatest manufactures. The Times, however, says that the blockade is not everywhere effectual, and it reminds the Washington government that it is only a real blockade that can call for recognition. The article concludes by saying that it would ill become England to be the tool of southern machinations, the leaders in which, by withholding cotton, count on compelling foreign nations to take their side in the quarrel.

A company has been formed for restoring the telegraph to India.

The Bombay mail, of Ninth month 27th, brings Calcutta telegrams to the 25th. The weather was good for the crops. A medium yield of cotton was anticipated in the northwest. The Bombay Gazette, asserts that in another year England need only look to India far cotton. There is no apparent mitigation of the financial crisis at Paris. It is rumored that the bullion in the Bank of France has decreased £1,200,000 since the last return, and an immediate rise in the rate of discount was in contemplation.

It is asserted that the panic relative to the French wheat crop is premature and exaggerated. The *Credit Mobilier* of Paris was to be wound up.

The political ferment in Russia and Poland appeared to be increasing. The university of St. Petersburg has not only been shut, but dissolved. The universities of Moscow and Kazaro have likewise been closed. The agitation in Warsaw was unabated, and the authorities were employing rigorous measures to maintain order.

Approaching re-actionary movements in Italy are reported. Several of the conspirators had been arrested in Naples. The re-actionists have chartered a number of Maltese vessels.

The English papers contain distressing accounts of the damage by the inundation of Egypt, caused by the extraordinary rise of the waters of the Nile. Many villages have been overwhelmed, with great loss of cattle, and even of human life. The greater part of the standing crop of Indian corn is stated to be lost. Granaries, both government and private, have been flooded, and already it is said, there is an intention to prohibit the further exportation of grain from Alexandria. One account states that the loss of cotton will reach at least one third of the entire amount. It will take months to repair the railroads.

RECEIPTS.

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Died, at his residence in Washington Co., Pa., the 15th of Seventh mo., 1861, George Smith, an elder and member of Westland Particular and Monthly Meeting, in the eighty-seventh year of his age. He was firmly attached to the ancient doctrines and testimonies of Friends, and was deeply grieved at departures therefrom. He was several years confined, during which time he passed through great bodily affliction, which he bore with christian patience and resignation to the Divine will; often saying he did not desire exemption from a single pain that was permitted to attend, in order for his purification. After many expressions of supplication, made at different times though the course of his illness, to be preserved in the faith and patience of the saints, on the day previous to his dissolution, amongst the last audible sentences uttered, he supplicated as follows, "Oh, Almighty Father, be pleased to look down on me with pity and enable me to bless thy Holy name."

——, on the 31st of the Tenth mo., Charles D. Hunt, son of Uriah and Elizabeth Hunt, in the 29th year of his age, a member of the Northern District Monthly Meeting.

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THE FRIEND.

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For "The Friend."

Benjamin Ferris.

(Continued from page 73.)

Diary. Ninth mo. 9th, 1762.—"It has of late been revived in my mind, to make a few remarks respecting the path in which I have been led, in relation to speaking a little in our meetings for discipline. Although it may not be like the experience of any other person, I hope it will do no hurt.

"I have been so tossed in fearfulness and doubt, that I have sought after the footsteps of others in their beginnings [in speaking to the discipline,] but could not come at any satisfaction therein. This often reduced me to deep distress, and made me conclude that I had been deceived in my apprehended duty. Yet at times I was favoured with humble resignation and patience, to bear all my inward conflicts until the day should declare the right,—finding peace at some seasons in my attempt at discharging what lay on my mind, which I am ready to thing error is not entitled to.

"When favoured with the Divine presence, I have resigned myself to His allwise disposal, saying, 'Let me be thine, O Lord! and I will follow thee whithersoever thou leadest me.' Notwithstanding this, at times when little private duties were presented to me, such as admonishing a Friend for sleeping in meeting, showing my dislike to some vain fashion, and other things of the like kind, I was afraid, and was ready to wish I had not entered into covenant to be obedient. I found, however, that faithfulness was due in these small matters, and that the discharge of duty afforded peace, and the omission thereof brought trouble of mind. After many seasons of distress and trial, I became at length made willing to yield to the yoke in this respect, and found it grow more easy. Here I desired to rest. At times in meetings for business I was brought under concern that the proceedings might be rightly conducted and every thing be done well and for the promotion of the cause of Truth. This cause was then in a good degree precious to me, and I had at times a sense of what ought to be done, which judgment sometimes in my mind was clothed with words. I then felt no commission to utter them, and yet often some other Friend has spoken the very words, and I could say in secret, amen! This seemed for a time to confirm me, that this quiet and easy way of getting along was to be my portion. Yet this spot I could not long have peace in. The terms of peace to me, was in obedience to apprehended duty, and that pointed to my uttering in meetings for business, now and then, my sense of things before them. This was to me a very hard dispensation to pass through, and I could not, for a long time, come at resignation and obedience. For relief I frequently mentioned privately to a Friend what was on my mind, and so it was communicated to the meeting, which sometimes seemed to answer my end. I received but little satisfaction in this, yet I thought I did not regard that, if I might be permitted thus biddenly to perform my duty. I was willing to bear my own poverty, and I thought it was with a good intent that I desired this secret way of living, for if I should miscarry, it would bring less reproach upon the good cause, than if I had more openly advocated it.

"This contrivance of mine, became less and less fruitful of good. My poverty and leanness increased, and an apprehension of duty to give up more faithfully, very closely attended my mind. I strongly reasoned against submission thereto,—I was young,—the work was so weighty, and I lacked a sufficiently satisfactory evidence of being in the right way. This I thought essentially necessary to know, before so open an espousal of the cause of Truth. I also excused myself, in pleading that I was ignorant and unlearned in the discipline, and knew not how it ought to be managed.

"Notwithstanding the apparent reasonableness of my excuses, I found they but added to my distress and poverty. Great were the struggles and tossings that attended me, and I concluded that I never could give up in obedience, but must die on the spot I was then in. But I have cause of thankfulness to the Lord, who being touched with a feeling of our infirmities, saw and pitied me. By his fatherly care he so overcame my spirit at times, that I could but dedicate myself anew to Him, who I knew was worthy of all service and obedience from me, in a particular manner. I was thus brought into some degree of willingness to give up to the requiring of duty. Whilst sitting in meetings for business, something appearing necessary to be said, I was willing to obey, but my duty to speak not appearing so clear as I desired, at times whilst I was waiting in fear, some one else hath spoken what was before me. I then saw that the concern was right, but did not feel satisfaction in myself after the meeting. The uneasiness appeared to me the fruit of my disobedience. So it happened time after time. Whilst concluding that if assured that it was the Lord's requiring, I would be obedient, I was exceeding afraid of being deluded, and drawn to say something from some other motive, than the pure motion of life. This last I was sensible was that which only could preserve life, bear me up and carry me through. I was afraid of an untimely bringing forth, for the Lord is jealous of his honour, and will not give his glory to another, nor his praise to graven images. Under these considerations my heart was humbled in reverent supplication to him for preservation in his counsel and fear, that I might never dishonour him, nor hurt myself. I think I may safely say, that were it not from clear and undoubted conviction, that my peace with the Lord depended on my obedience to Him, I had surely never opened my mouth publicly in his cause. I remembered the case of Uzzah, who put his hand with a good intent to support the Ark, when it was likely to fall, yet he lost his life. I am of the mind that whosoever presumes to act in the cause of God, without regarding the influence of His spirit, will endanger their spiritual life.

"Under these considerations, I often trembled when I felt any thing required of me to express, yet, blessed forever be the name of the Shepherd of the Flock and the Head of the Church, as I gave up and endeavoured to answer what I believed to be my duty, He mercifully vouchsafed a degree of sweet peace and consolation, which encouraged to more faithfulness. It was not always that a reward immediately followed a discharge of duty. Sometimes I experienced great stripping and leanness. This excited a deep inward search lest there might be something wrong, and increased a circumspect watchfulness and carefulness, to look to the Lord alone. Sometimes, in impatience, seeing little or no good done, I seemed ready to say I would never again open my mouth in his cause. Again, I desired that I might sit in silence for years, that I might be so instructed, as when I did speak, to speak to some purpose. But all my reasonings and conclusions afforded no peace. I did sometimes keep silence, partly wilfully, partly through distressing uncertainty. Yet at length I grew weary with forbearing, and could no longer gainsay, but felt constrained to give up at times to speak a little. It was greatly in the cross, and was the harder in that it was mostly on the conclusion of cases and in the way of judgment. This brought me very low, and my soul was bowed before the Lord in petitions for preservation, and that he might rule and reign in me, subjecting all unqualified zeal, and clothing me with his own spirit, under the influence of which alone, I was fully convinced, there could be right discerning.

(To be continued.)

Confessing and Forsaking.—We have had a national fast, but a national fast is not synonymous with national repentance. Repentance supposes not only a confession, but also a forsaking of sin. Whoever has confessed any individual offence or negligence, from which he is not heartily disposed, and earnestly endeavouring to free himself—whoever has acknowledged himself a partaker, by voice, vote, or silence, in any public wrong, for which he does not seek in every just way to rid himself of further responsibility—may, indeed, have felt a transient regret, and, in that low sense of the word, have been sincere; but has truly drawn nigh to God with his lips, while the heart was far from him. A truly spiritual mind will impart its quality to all the habits and actions of life. Our lives cannot be cut up into compartments, in one of which we may walk after the Spirit, while in another we are walking after the flesh. It would be as reasonable to think that we may work religiously with one hand, and irre-

ligiously with the other. We cannot be in an eminently spiritual frame with respect to our country, while cold and formal with respect to the church and the interests of religion immediately about us. —*N. Y. Examiner.*

Wanderings over Bible Lands and Seas.

SYCHAR, SAMARIA, AND THE PLAIN OF JEZREEL.

(Concluded from page 77.)

The more definite associations of the district around Samaria, interesting as they are, are scarcely sacred at all; and yet the situation of the city of Samaria is beautiful, and its ruins are more extensive than those of any other place in Palestine.

When we reached the stream at the foot of the hill of Samaria, beside which our tents were pitched, it was nearly sunset.

Flocks of sheep and goats were collected around the abundant, clear spring, to be watered from its large, rocky basin; and the women of the village of Samaria (Sebastiyeh) were filling their large earthen pitchers, to carry them up the winding road to their homes. As we rode up the hill, to see the ruins before the light was gone, we passed other women toiling under the weight of their heavy water jars.

Samaria, like Nablous, and unlike most of the remaining cities in Palestine, retains the Greek name Herod gave it (Sebaste, Sebastiyeh,) instead of its Hebrew appellation. Its situation is indeed royal and beautiful, on the levelled summit of a rounded, isolated hill, separated by broad, fertile valleys from the higher hills around, through the openings of which it commands a very extensive range of distance. Its aspect must have been most queenly when the temples and palaces of the kings of Israel, and afterwards of Herod, crowned the platform at its summit, rearing their white columns and gilded roofs on the height to which the whole terraced hill must have seemed a magnificent flight of steps, tier above tier of terraces, green with vines, silvery with olives, or golden with corn, leading the eye to the royal city at the summit.

Sixty or seventy columns are standing on the top of the hill, winding round in a double colonnade from near the remains of a massive, ancient gate, flanked with ruined towers. These columns were, we thought, monoliths, and some of them of granite.

On the site of the city is an Arab village and many cultivated fields. The peasants were not very civil; but perhaps they were afraid we might prove tax-gatherers, deservedly their greatest terror next to the Bedouins.

A mosque, formerly a church, rises among these cabins. It is called the Church of John the Baptist; and this tradition (naturally connecting the memory of the murdered prophet and the murderous king) points it out as the scene of John the Baptist's death. Into the wall of this church is built a Corinthian column, probably from Herod's temple.

In the crypt underneath the church, shown to us as the prison and the tomb of John the son of Zachariah, is an ancient stone door, like some of those in the tombs of the kings at Jerusalem.

Before descending the hill we lingered to look at the magnificent panoramic view of mountains, rich plains, and wooded valleys, embracing a range east and west from the Mediterranean to the hills beyond Jordan which were burning that evening with all the glory of sunset. This was the view which was seen from the flat roofs of the palaces of Ahab and Herod. Some of our party saw jackals and a wolf within a hundred yards of them, on the site of Herod's city.

Such was the beauty of the place, and such its desolation. But what were its memories? They are almost entirely of the things that perish, not only disconnected with what is sacred, but with what is noblest to profane history. Samaria was the metropolis, not of a nation dimly feeling its way to the light, but of one deliberately turning its back on a light not dimly revealed, and therefore the best human as well as all divine elements are absent from its records. Not only has it no David or Daniel or Hannah, but no Leonidas or Socrates.

No deed of true heroism or generous humanity consecrates its site any more than any life of true godliness. Its two conspicuous names are Ahab and Herod, the murderer of the blameless Naboth and the murderer of John the Baptist, the slaves of Jezebel and of Herodias. Its two most remarkable buildings were Ahab's temple of Baal, which Jehu destroyed, and Herod's temple to Augustus, whose columns are probably those among which we rode.

The connection of Elijah and Elisha with Samaria is scarcely an exception. They came to it, not as residents, but as prophetic visitants from the wilderness or the schools of the prophets, and usually with messages of doom. One signal deliverance, indeed, characterizes Samaria—the panic which seized the besieging army of Benhadad, and laid open the richly furnished and provisioned tents of the Syrians to the four famishing lepers. A massive ancient gateway was, as has been said, the only ruin of importance which we remarked besides the colonnade, and we naturally fixed on it as the scene of that adventure, one of the most romantic (if the expression may be used) in the sacred narrative. We could imagine the hungry and so lately hopeless citizens passing through that rocky portal, at first in small groups, with slow and watchful movements, looking around on every side in fear of an ambush, and then, as party after party reached the camp, and not an enemy appeared, the sudden rise of confidence and the rush of the famished multitude through the narrow gateway, trampling down in their eager haste the sceptical official who tried to keep order among them. A feast ready spread for the famished, free range over their deserted hills for those who had been so long cooped up in hopeless inaction; yesterday a mother who had murdered her own child for hunger, and came to complain about it to the king, not as of a crime, but as of a bargain unfulfilled, all womanly feeling and all moral sense absorbed in the mad craving of hunger—and to-day, rescue, freedom, and plenty of every kind! History presents us with few more sudden and joyous contrasts, and yet we hear of no thank-offering, no song of praise. The godless spirit which displayed itself in scepticism in the nobleman, when Elisha prophesied deliverance, was manifested after the deliverance in the selfish, reckless haste of the people who trod him to death. Hopelessness in danger, selfish thanklessness in deliverance, the whole incident is a striking illustration how the alienation of men from God involves their alienation from one another.

The memories of Samaria are memories of crime, and idolatry, and of a splendor, all of "the earth, earthy," illumined by no true light of divine truth or of human love. We descended the beautiful terraced hill without regret, and were very glad to find shelter in our little encampment in the valley, where a clear, abundant stream gurgled through the brushwood close to our tent-doors, tinkling over its pebbles, and eddying round its little shingly beaches, and giving us an unlimited supply of good water for all domestic purposes.

Through the night at times we heard the jackals wailing and screaming from the neighbouring hills, and early in the morning the goats from a village near came to drink at the rocky basin which had just formed the bath for some of our party.

On the next morning (Tuesday, June 24th) we started at four o'clock. It was a beautiful ride. In many places the hills were cultivated; in almost all they might be clothed with luxuriant vegetation. We skirted the Valley of Sebastiyeh, and as we climbed the opposite hills, and were winding through a pass leading into the Plain of Jezreel, we caught a last and most impressive view of the royal hill of Samaria. How often the city must have burst from this point on the sight of the kings of Israel as they were returning from Jezreel!

For beauty few sites can equal it, and we could not help lingering to gaze and imagine how the royal city must have looked through this ravine, on its symmetrical isolated hill, with its crown of temples and palaces, and its queenly robe of terraced vineyards, corn fields, and olive gardens, sweeping majestically into the valley. But its temples were to Baal or to Cæsar, and its palaces were scenes of riot and crime. There was nothing to regret.

Soon afterwards we descended on the Plain of Jezreel, the great battle-field of Palestine, the inheritance of Asher. It was beautiful then, although the corn had been reaped. But in spring, after the rainy season, it must be delightful when the fields of young corn, their delicate green—*shot* here and there with the tints of countless wild-flowers, especially of the scarlet anemones, undulates like a sea as far as the eye can reach on each side, running up among the hills and headlands in long creeks and spreading bays of living verdure.

Unfortunately for the inhabitants, this rich plain has many an outlet through the Jordan valley into the Desert, and the Bedouins, with their camels and black tents, make inroads on it now as easily as their ancestors, the Midianites of old. There are few places on this side of the Jordan so perilous to travellers as Esdraelon. About mid-day we reached Jenin (Enganim, the well of gardens,) a place of springs and gardens still. Our thirsty horses soon scented the water, and quickened their steps to reach the extensive troughs, where large flocks of pretty, long-eared goats and sheep, with herds of cattle such as we had not seen for a long time, were being watered. From these abundant and well-kept wells, we were directed to a garden, where they spread mats for us, under the shade of a magnificent mulberry-tree, the fruit of which dropped around us. We were regaled on mulberries, figs, cucumbers, and tomatas. Soon after this an American and a Dutchman came, with mules and horses, and pitched their tent under the same mulberry. Then we discovered that Jezreel, where we had intended spending the night, was not a safe place of encampment, on account of the Bedouins, and as no other halting-place was within reach, provided with springs, and uninfested with these desert marauders, we had to find another garden, and encamp for the day and night at Jenin.

Although we regretted at the time the "annexation" of our mulberry by the strangers, we afterwards much preferred our second resting-place, because it was under the shade of a garden at the edge of the plain, and gave us a fine uninterrupted view over the whole broad level, with its occasional islands of hill, and its reaches of fertile land stretching past headland after headland of its mountain coasts.

Hither, from the height of Tabor, unseen on the north, Deborah and Barak's patriotic band had swept down on the hosts of Sisera, encamped with

chariots and horseman on the western reaches of Esdraelon, and routed them in the battle of Megiddo.

Hither, from their deserts in the East, the Midianites and the Amalekites, and the children of the East, had come up and pitched in this valley or plain of Jezreel, with their cattle and their tents. This broad level, where now we only saw the waving of thin vegetation springing up after the harvest, was alive with their camels and their cattle, and the movements of their horsemen scouring the plains for plunder, "like the sand by the seaside for multitude." The whole land was astir with them, as the fields at evening with the hum of countless cicadas or "grasshoppers." And through those passes on the east their chieftains and all the scattered host fled after Gideon's victory.

On the "high places" of Gilboa, on the northeast, Saul and Jonathan fell by the hands of the Philistines, and were lamented by David in the pathetic dirge we know so well.

From the range of Carmel on the west, Ahab drove into Jezreel, the girded prophet Elijah running with supernatural swiftness before him. And before they reached the city, the little cloud rising from the Mediterranean not larger than a man's hand, had covered the whole sky with blackness, and was pouring down its torrents of blessing on these mountains and this plain. What a miraculous change the few days after that rain must have made in the scenery around us! Long-buried and forgotten seeds of life, flowers, and corn, and grasses, springing up on hill-side, valley, and level, till all the land was one tide of exuberant life.

We were in the region of chariots. Here the Syrian hosts of Benhadad, with chariots and cavalry, had filled the country, and across this level sweep they had fled before the Israelites, who had been pitched before them "like two little flocks of kids," because the blaspheming of the Syrians might not pass unanswered, that the God of Israel was a local deity, such as they believed their own to be, "a god of the hills, but not of the plains." Across this plain, not long afterwards, Jehu was seen driving his chariot furiously from the border land of Gilead, to execute vengeance on the doomed house of Ahab.

And from that time to this, the corn fields of Esdraelon have been trampled down by Bedouin tribes and invading armies, "children of the East," and children of the West. The villages and towns which lie (like the villages on the coasts of Genoa) on the sides of the headlands which bound the plain, or crown the little hills which rise here and there like islands from it, have looked down from age to age on scene after scene of war and slaughter. The records of its battles range from the book of Judges to the Revelation; from the rout of the armies of Sisera at Megiddo, the western branch of this plain, to the battle of the great day of God Almighty, when the kings of the earth and the whole world are gathered together into a place "called in the Hebrew tongue Armageddon." Whatever may be the meaning of that last mentioned announcement in the Apocalyptic vision, this final allusion cannot but give a deep and mysterious interest to the great battle-field, beneath whose sod such countless numbers of warriors already lie, and which furnishes the tide for the last great conflict, which, we are promised, shall be a victory for the Prince of peace.

E. C.

By coming nearer and nearer to the Saviour ourselves, we will in the most effectual manner extend His kingdom.

Letter of John Barclay.

It is little we can do for one another; yet let us be willing to do that little which offers. I often think how short may be the season, wherein we may be permitted, or may have occasion for, the comfort, aid, and support, one of another. Many opportunities for giving a hand of help or a cup of cold water, we do not embrace; but we suffer them to go by unimproved, or fritter them away in our intercourse one with another, even with those nearest and dearest to us in an outward or inward sense. Everything indeed proves what poor creatures we are, and what a low, mixed, imperfect state the present is;—at times favoured with a few drops of comfort, of strength,—a little grain of faith, of hope, of qualification to struggle on, administered in the hour of need, and in such a way, as utterly to hide pride, and take away all occasion of boasting on the one hand, or repining on the other. Oh! if we did enough cultivate our intercourse with heaven and heavenly ones and heavenly things, and avail ourselves of our privileges, remember our heirship and calling! Why need we tarry here—why should we grovel below? instead of lifting up the soul and resting in the Beloved!

Farewell! onward—onward; the time is short, my brother and my sister; and in due season we shall reap, if we faint not.

Second mo., 1858.

The World's Conquest by Faith.

The mightiest of conquerors is faith! The conquests of the great chieftains of history pale into insignificance before its splendid moral triumphs. Alexander conquered the world, and yet the world conquered him! He, whose mighty legions bore him over all opposition to the highest of all human ambition and glory—even the proud Macedonian monarch—fell a *conquered* victim to his own appetites and lusts. Truly, "he that ruleth his own spirit is greater than he that taketh a city." A noble and more glorious conquest by far was that of Paul the Apostle, who "kept his body under subjection," and who arose from the crucifixion of self, the sublime, spiritual conqueror of the world!

Faith is, indeed, a grand moral power—a vast and mighty force in the spiritual world. "Verily I say unto you, if ye have faith as a grain of mustard-seed, ye shall say unto this mountain, *Remove* hence to yonder place; and it *shall remove;* and nothing shall be impossible unto you." Faith conquers the world: for "this is the victory that overcometh the world, even our faith." That which is man's highest natural desire, as well as his strongest spiritual enemy, is "the lust of the flesh, the lust of the eyes and the pride of life." On the altar of this natural desire, and by the power of this spiritual foe, countless hecatombs of human beings have been hopelessly sacrificed. Here fell Alexander and Cæsar: and here have fallen unnumbered thousands of the race! The history of humanity is scarcely aught else than the sad recital of the splendid moral wrecks, which have ever followed on in the wake of human passion and pride, appetite and lust. Men learn but little from the history of others, or even from their own follies in life, but madly rush on in the course which leads ever to disappointment and ruin. They have not faith, strong and unwavering faith in God; and since, without it, they cannot conquer the world, the world conquers them.

But faith in the crucified One—faith in Him who says now, as he did to his disciples in the days of his earthly ministry, "Be of good cheer, *I have overcome the world*"—conquers because it *destroys* "the lust of the flesh, the lust of the eyes and the pride of life." Faith's holy mission is to bind the heart to Him "who gave himself for us, that he might *deliver us from the present evil world.*" It purifies the heart, and we are so *delivered:* sanctifies and exalts the moral affections, and we thereby enter upon a new and higher spiritual being. Regenerated and redeemed by faith, life has new aims, nobler objects of desire, and inexhaustible sources of happiness. A life of faith is of necessity a life of happiness. Paul was happy. Why? Let him answer: "Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me."

Faith overcomes the world by investing its subject with a spirit superior to its adversities and misfortunes. Here the philosophy of earth has ever failed! Here that of the skies has ever triumphed! Faith conquers, and faith only, the hardest human lot—brightens and blesses the darkest hour of adverse life? Where would be its divine power if it did not? Where could the good man, in the season of temporal distress, look for relief and for ascendancy over trouble, if faith could not uplift the soul to mysterious, glorious communion with divinity? Man would, indeed be wretched if there was no power to rescue him from the fate of external circumstances. He *must* have a faith, under the divine influence of which, he can realize the impotency of any *outward* condition to reach the source of his *inward* blessedness—must realize, in his heartfelt experience, that

"No changes of season or place,
Could make any change in his mind."

Shadrach, Meshach and Abednego in the burning fiery furnace; Daniel in the lion's den; and Paul and Silas in prison and fetters—all, despite the temporal discomforts by which they were surrounded, were safe and happy! Their faith conquered the world—even the bitterest trials of life were vanquished and overcome by its sublime, moral energy. Well might the apostle, in looking over the vast army of the world's conquerors, and in grasping the mighty principle by which they triumphed, exclaim in reference to them, "Who *through faith* subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." It was by the power of the unseen over the seen, of the eternal over the temporal, that they conquered; and it is by this selfsame power of faith that we are to overcome and vanquish the world.

But faith overcomes the world, not only by conquering the difficulties in the way of human happiness, but by triumphing over the natural apprehensions and fears of the human heart in the prospect of life's close. Whatever triumphs merely human energy has accomplished over the misfortunes and trials of life, here, at least, it has signally failed. Human philosophy conquers not, but quails before the repulsive, terrible idea of death. Upon life's last battle-field, on the decision of which hang all the fortunes of eternity, faith alone has majesty and triumph! *Here,* death, the last enemy, is a conquered dismantled foe! "It is there," says Matthew Henry, "that the eternal blessed world is most clearly revealed and proposed to our affection and pursuit. It is there we are encouraged by a whole army and cloud of holy soldiers, who have in their several ages, posts and stations, overcome the world and won the crown. It is the real christian that is the proper hero; who vanquishes the world and rejoices in a univer-

sal victory. Nor does he (for he is far superior to the Grecian monarch) mourn that there is not another world to be subdued, but lays hold on the eternal world of life, and in a sacred sense takes the kingdom of heaven by violence, too! Who in all the world but the believer in Jesus can thus overcome the world?"

"Faith builds a bridge across the gulf of death,
To break the shock blind nature cannot shun,
And lands thought smoothly on the other shore.
Death's terror is the mountain faith removes;
That mountain—barrier between man and peace.
'Tis faith disarms destruction; and absolves,
From every clamorous charge, the guiltless tomb."

Readers you are either to overcome or be overcome in the great moral conflict now going on in the world. Either victory or defeat is before you. You will either conquer the world or it will conquer you. Victory will make you blessed, as defeat will ruin you, *forever!* Such, then, is the nature of the great spiritual conflict in which you are engaged. You are to win or lose *everything!* See to it, then, that you have faith: for "this is the victory that overcometh the world, even our faith." That you have motive enough to bestow your best powers and summon your noblest activities for the contest, recollect it is said, "Him that *overcometh* will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—*Protestant Methodist.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

THOMAS WOOD.

Thomas Wood was born in England, in or about the year 1675. His parents, who were not members of the religious Society of Friends, removed when he was a small child into the province of New Jersey, where they educated him in conformity to their own religious tenets. But his mind being early visited by divine Grace, he was led seriously to consider religious subjects, and whilst still quite young, he became convinced of the truth of the doctrines held by Friends. His faithfulness to the convictions of his mind therein, brought on him some personal severity and much displeasure from his father. But as he remained steady to his principles, and prudent and exemplary in his conduct, the father was at last reconciled to him, and treated him with the love and affection of a parent.

He removed to Abington about the year 1705, and in the year 1713 he was there married to Martha Lloyd, daughter of John Lloyd, of Desart, in Radnorshire, an exemplary young woman, who became in after life his fellow labourer in the gospel of Christ. Thomas Wood had received little or no literary instruction, and it appears though not able to read the Holy Scriptures, yet he was very fond of hearing them read, and promoted the frequent reading of them in his family. Having a good memory, he was well acquainted with their contents, and could quote them correctly, when afterwards called into the ministry of the gospel. Although residing some distance from meeting he was a very diligent attender thereof, and was zealously concerned to be found faithful in the performance of his religious duties. About the year 1723, a dispensation of gospel ministry was committed to him, as it was very soon after to his wife. His ministry, through divine Grace, was to the comfort of the afflicted, for whom he felt true sympathy, and although not in the enticing words of man's wisdom, it was in the demonstration of the Spirit, which made it acceptable to the church.

In fulfilling the ministry committed to him, he was led to travel at times, and his Friends say, "visited most of the distant meetings of his Friends on this continent." He was careful always to have the unity and approbation of his brethren with his travels, and brought home with him certificates giving satisfactory evidence that his labours of love in the ministry of the gospel, had been acceptable to those to whom he had been sent.

He was very much esteemed and respected amongst his neighbours of other religious societies, to whom he often was led to communicate good and wholesome advice. This was well received by them, for his consistent life and conversation amongst them, had stamped him in their eyes as an honest, inoffensive man, as well as a true lover of christian principle.

Although a diligent attender of all Meetings for Discipline, he seldom vocally took part in the proceedings. His memorial says, he was "a diligent waiter therein. There was a *language intelligible in his silent, solid sitting*, which communicated instruction to his Friends, who were always well pleased with his company."

He lost his beloved wife Martha* in the year 1735, which was no doubt a great trial to him. He was afterwards married to Ann Hunter.

He was very often engaged by the appointment of the Monthly Meeting in the weighty work of visiting the families of Friends, and the memorial of his meetings referring to this says, "One of his last labours of love amongst us, was of this kind, when, according to human probability, through old age and weakness of his body, it appeared too arduous an undertaking for him to engage in. Discovering a willingness to make trial, he was supported through the assistance of Divine Providence beyond expectation, with inward and outward strength, so that he got through to his own and his Friends' great satisfaction."

After this he was mostly confined to his own residence, and sensibly declined in strength of body and of mind. When his friends visited him they found him in great innocency, and a child-like state, retaining his ancient and wonted mark of discipleship,—the love of the brethren. In this he continued until his close, which took place Third month 7th, 1769, being about ninety four years of age.

PHEBE MORRIS.

Phebe Guest a daughter of George and Alice Guest, was born about the year 1686 or 1687. She was religiously brought up, and soon became a valuable member of society. In the year 1704 she was married to Anthony Morris, to whom she was a faithful helpmate for nearly sixty-five years. She was for many years an elder "well esteemed" in Philadelphia, and one of the most useful in her day, in Meetings for Discipline. Her decease took place Third month 18th, 1769, she being then 82 years old.

ISAAC CHILD.

Isaac Child was born at Buckingham, Bucks County, Pennsylvania, in the year 1734. He was early subjected to the cross of Christ, and through the powerful influences of the Holy Spirit, he was brought into great circumspection in his conduct and conversation, and became well instructed in righteousness. When about twenty-four years of age, a gift of gospel ministry was committed to him. He had been well instructed in his secret exercises by the Lord's illuminating grace, and when he came forth in the ministry, he was as one richly furnished with matter suitable for the states and conditions of his hearers. He seemed to have passed through the child state before his mouth was opened to preach the Gospel, and it was as a strong man, nay, as a father in the Truth that he first spake.

Not only was he qualified to preach the Gospel with power and authority, he was also eminently useful in meetings for business. Zealous for the prosperity of the Truth, he was earnestly concerned to support in the church, christian discipline in its various branches. Yet, in meetings for business, he was not forward in speaking to matters in which his friends were sitting in judgment. When he did speak on a subject, he was wont to wait and deliberate until he felt a proper qualification given him for judgment, and then his remarks were generally close and very pertinent. He was led to advocate a strict exercise of the discipline, in all its parts, without partiality, and was anxious that true judgment should be placed on the head of all offenders. He saw that it was only through faithfulness in this respect, that the church could be secure from defilement, and preserved from reproach. His desire was, that the circumspect walkers might be distinguished from the libertine professors. Although zealous against wrong things, he was often led into tender sympathy with, and a travail and exercise of soul for the restoration of wrong doers, especially for such in whom he felt there was yet remaining a spirit, sensible of the errors into which they had fallen. Then, by private admonition and counsel, all sweetened by a sensible flow of love to their souls, he was often concerned to labour availingly for their good.

He was a man having a large share of natural understanding, and his mental powers being sanctified by Divine Grace, he was highly qualified for usefulness in the church militant. He was richly gifted in the ministry; his friends say, "he had experienced a growth, from a good beginning to a large advancement, in which he was at times greatly enabled, by Divine aid, to deliver much excellent doctrine, under which, such whose minds were gathered into a true inward worship of God in spirit, were much comforted and satisfied, and such as were negligent worshippers, were closely exhorted to more attention to their duty in the great work of religion, and the soul's salvation. Many times he sounded an alarm to the rebellious and gainsaying, warning them to repent and amend their ways, that their souls might be saved in the day of trouble."

In his communications in the ministry he had a clear delivery, and a ready utterance. His style was familiar and easily understood by even the simple and illiterate, whilst his matter was well connected, his doctrine sound, well adapted to his auditory, and having through the divine unction attending it, a great and happy effect upon the hearers.

He was frequent in the attendance of burials, saying "it was better to go to the house of mourning than the house of mirth." On such occasions, there were often great gatherings of different professors, and he was frequently led therein very eminently to labour in the Gospel ministry. A clear sight and sense of the condition of those gathered appeared to be given him, and his close and searching doctrine was delivered without affectation, in that love which wisheth well to all men.

During his short period of labour he visited some neighbouring Yearly Meetings, as well as many

* A memorial of her has been already published.

of the meetings in his own, and his services were very acceptable to Friends. As a man, he was exemplary in life; his deportment was meek and humble, his conversation was innocently cheerful, yet without lightness, his words being pleasant yet savoury. In plainness he was also consistent. He was a tender and affectionate husband, a kind father and neighbour. In affliction and disappointment he did not murmur, but cheerfully submitted to the dispensations of providence.

In his last public testimony, he spoke of those who were raised up by the Lord in the ministry, who, when the service was accomplished, and they stripped of the jewels with which he had adorned them for his service, were reduced to a low, humble state of mind, in which they felt themselves to be among the least in the flock.

After an illness of nine days, during which he manifested a very patient, resigned disposition, being favoured with a clear understanding and conscious that death was near, he was enlarged in fervent supplication, and then he quietly departed like a lamb, without sigh or groan." He deceased Fourth mo. 5th, 1769, being thirty-five years old.

About five years before his death he removed from Buckingham to Abington, where he resided to his close.

For "The Friend."

There is true poetry in the following piece by the late John Pierpont, and though it does not set forth, as fully as we could wish, the christian's ground of hope in death, yet it may perhaps suggest profitable thoughts in some of the readers of "The Friend," if allowed a corner in that journal, as well as gratify a correct taste. X.

"To fall on the battle-field, fighting for my dear country—that would not be hard."—*The Neighbours.*

Oh no, no—let me lie
Not on a field of a battle, when I die!
Let not the iron tread
Of the mad war-horse crush my helmed head;
Nor let the reeking knife,
That I have drawn against a brother's life,
Be in my hand when death
Thunders along, and tramples me beneath
His heavy squadron's heels,
Or gory fetlocs of his cannon's wheels.

From such a dying bed,
Though o'er it float the stripes of white and red,
And the bald eagle crings
The clustered stars upon his wide-spread wings,
To sparkle in my sight,
Oh, never let my spirit take her flight!

I know that beauty's eye
Is all the brighter where the gay pennants fly,
And brazen helmets dance,
And sunshine flashes on the lifted lance;
I know that bards have sung,
And people shouted till the welkin rung
In honour of the brave
Who on the battle-field have found a grave:

I know that o'er their bones
Have grateful hands piled monumental stones.
Some of those piles I've seen:
The one at Lexington, upon the green,
Where the first blood was shed,
And to my country's independence led;
And others, on our shore.
The "Battle Monument" at Baltimore,
And that on Bunker's Hill.
Ay, and abroad, a few more famous still;
Thy "tomb," Themistocles,
That looks out yet upon the Grecian seas,
And which the waters kiss
That issue from the gulf of Salamis.
And thine, too, have I seen,
Thy mound of earth, Patroclus, robed in green,
That, like a natural knoll,
Sheep climb and nibble over as they stroll,
Watched by some turbaned boy,
Upon the margin of the plain of Troy.

Such honours grace the bed,
I know, whereon the warrior lays his head,
And hears, as life ebbs out,
The conquered flying and the conqueror's shout.
But, as his eye grows dim,
What is a column or a mound to him?
What, to the parting soul,
The mellow note of bugles? What the roll
Of drums? No! let me die
Where the blue heaven bends o'er me lovingly,
And the soft summer air,
As it goes by me, stirs my thin, white hair,
And from my forehead dries
The death damp as it gathers, and the skies
Seem waiting to receive
My soul to their clear depths! Or let me leave
The world, when round my bed
Wife, children, weeping friends are gathered,
And the calm voice of prayer
And holy hymning shall my soul prepare,
To go and be at rest
With kindred spirits—spirits who have blessed
The human brotherhood
By labours, cares, and counsels for their good.

In my dying hour,
When riches, fame and honour have no power
To bear the spirit up,
Or from my lips to turn aside the cup
That all must drink at last,
Oh, let me draw refreshment from the past!
Then let my soul run back,
With peace and joy, along my earthly track,
And see that all the seeds
That I have scattered there, in virtuous deeds,
Have sprung up, and have given,
Already, fruits of which to taste in heaven!

And though no grassy mound
Or granite pile says 'tis heroic ground
Where my remains repose,
Still will I hope—vain hope perhaps—that those
Whom I have striven to bless,
The wanderer reclaimed, the fatherless
May stand around my grave,
With the poor prisoner, and the poorest slave,
And breathe an humble prayer,
That they may die like him whose bones are mouldering there.

From The Saturday Review.

Free Labour in the West Indies.

The experiment, unique of its kind, of stripping our West Indian colonies, first of slavery, then of monopoly, and substituting free labour and free trade, might have been expected still to excite deep interest in England, and to be watched with sedulous care. As men of business, we ought to have seen to the effect of our expenditure of twenty millions. As friends of freedom and of the African race, we ought to have asked whether what we had done was turning out ill or well. But the fact is, that for many years no British traveller—for — Trollope is scarcely an exception, considering the shortness of his stay—has thought it worth while to visit those islands, and tell his countrymen, from actual inquiry on the spot, what has come of that great experiment. Meanwhile, however, the Americans have paid this matter some of the attention it so well deserves. Twice have highly intelligent travellers from that country visited the British West Indies for the purpose of thoroughly investigating how things really stand. And it must be satisfactory to us to find that both — Bigelow in 1850, and — Sewell ten years later, after a diligent and candid examination, came to the same conclusion; namely, that the calamities which befell the islands in 1847 and the next few years, were mainly produced by causes independent of emancipation; especially by the lack of capital, by absenteeism, "which more than aught else has cursed these islands," by the frightful abuses engendered during centuries of slavery and monopoly combined, and by the sudden loss of that monopoly. They both come to the conclusion that, although labour has been and is deficient, it has *not* been the deficiency of labour, but those other causes that for a time wrought such ruin. And further, they tell us that the ground having been cleared by those calamities, as in Ireland by the famine, the West Indies are now making astonishing progress in wealth and prosperity, while the negro under freedom is "rising infinitely above his condition when a slave."

Such are the conclusions at which these gentlemen have independently arrived, and for which, we must say, they furnish a large mass of evidence. But although Sewell declares that he "came to the West Indies imbued with the American idea that African freedom had been a curse to every branch of agricultural and commercial industry," we still might doubt whether some anti-slavery bias had not caused him to "leave them overwhelmed with the very opposite conviction," were it not that the official statistics in our Parliamentary Blue-books give irrefragable demonstration that his picture is not over-colored. Those, for example, who imagine that our West Indies are in a state of ruin, inhabited by a horde of half-savage Quashees, "up to the ears in pumpkin," as — Carlyle was pleased to describe them, will be surprised to learn that in the four years ending with 1857, the exports and imports of these small islands were valued at £37,000,000, and have greatly increased since; while in that year their total trade was worth nearly eleven millions, the value of their sugar alone amounting to no less than £5,618,000. This fact might *à priori*, have seemed incredible considering the powerful competition of Cuba, which enjoys a still better climate, and a boundless supply of slaves, fed by the slave trade, to the amount of between thirty and forty thousand labourers. Nor yet could it have been supposed beforehand that, under that powerful competition, and with slavery and monopoly swept away, the fourteen West Indian Islands—leaving out Jamacia, where exceptional causes have been at work—would actually export more sugar now than in those good old days. Such, however, is the fact. And if we add the two exceptional islands, Jamaica and Mauritius, we find the still more amazing result, that all our sugar islands together, West and East, so far from producing less sugar than in the days of slavery, actually produce upwards of 4,000,000 cwt. now, against but 3,000,000 cwt. in the days of forced labour and differential duties.

No doubt the immigrants from India and elsewhere have helped to bring about this result. In Mauritius, above all, and in Trinidad and Guiana among the West Indies, the immigration has been highly beneficial. In Jamaica it has been so scandalously mismanaged (everything always is and was scandalously mismanaged in Jamaica), that a quarter of a million was laid out, and the island oppressed with taxation, with scarcely any result. But the present production of sugar has been mainly due to the native negroes; and — Sewell demonstrates that, but for the folly of the agents by whom most of the estates have been mismanaged, a far larger supply of such labour would have been at hand. The system pursued has almost universally been that of seeking to force the negro to work below market rate of wages, by threatening to turn him out of his cottage and allotment if he refused. In many thousands of cases these threats were at last executed, with the obvious and inevitable consequence, that the negro, driven from his home on the plantation, to which he generally had an almost catlike affection, settled elsewhere, and, having built his cottage, and brought waste land into tillage, was not only lost

to the estate himself, but acted as a pioneer for others. All writers on the West Indies deplore this insane system, to which the lack of labourers has in a great degree been owing; but the fact is that the planters had some excuse for it in their utter want of capital for the payment of wages in cash. With all this, however, the labour force, at least in Jamacia, is strangely frittered away. Three men will be set to watch one herd of cattle. And the hoe being still in use instead of the horse-plough, fifteen men are wasted where one would suffice with the aid of the latter implement. But, after all, — Sewell states "most unequivocally," that, "after diligent enquiry, I have been unable to discover a single property abandoned from want of labour alone." Where a great difficulty in procuring it has arisen, it has almost invariably been owing to the want of capital for the regular payment of wages. On the roads and in the copper mines, where five men are needed fifteen will apply, and they will work eight hours a day for six days in the week through the year. The question whether labour is deficient or not is vehemently debated even in Jamacia itself; but the clue to the mystery was given in a few words by one of the mining negroes, who was asked by — Sewell why he liked such severe toil underground better than the easy work on the estates. "Massa," was his reply, "*Buckra don't pay.*"

The most interesting part of Sewell's book is that in which, passing from island to island, he describes the state of the negro peasantry. His accounts are fully borne out by the reports of the governors and other authorities; and they are the more striking when we compare them with the parallel picture, drawn with such a master hand by — Olmsted, of the condition of the slaves in the Southern States. Touching first at Barbadoes, — Sewell is struck by the neatness and tidiness of the cottages thickly scattered over the island, and by the orderly and industrious habits of their occupiers. On Sundays he found them "as respectably dressed as any people in the world, and thronging their churches—intelligent, God-fearing citizens, loyal to their faith, loyal to themselves, loyal to the Government of England: and their diligence was proved by the almost garden cultivation of every square yard of available land, while, despite its high price, the peasant proprietors have increased in fifteen years from 1100 to 3537. In St. Lucia, more than two thousand negroes had purchased land, while at the same time the export of sugar has doubled since emancipation. Tobago is a mere speck in the ocean, but it contains 2500 negro freeholders paying direct taxes to the Government. Some complaints, however, were made during — Sewell's visit, by the newspapers, of the "perverse selfishness" of these negroes. But it turned out that this perverse selfishness consisted in their hireing labour to help them in the tillage of their freeholds "at higher wages than the estates could afford to pay." Passing on to Granada, we read: "If the houses of the ancient aristocracy have fallen into ruin because capital has left the island, there is some compensation in the fact that the humble dwellings of the peasantry have exceedingly multiplied and improved, and that villages have risen into existence with marvellous rapidity." Nearly 7000 persons are living in villages built since emancipation, of whom over 2000 are owners of land; and in the whole island but sixty paupers are dependent on public charity. In St. Vincent, 8209 persons were living, in 1857, in houses built by themselves since emancipation; and in the last twelve years from ten to twelve thousand acres have been brought into cultivation by small proprietors, who "are enjoying unexampled prosperity." No paupers are to found.

— Sewell took pains to trace the labourers of Trinidad, from the time of emancipation, "And the great majority of them can, I think, be followed step by step, not downward in the path of idleness and poverty, but upwards in the scale of civilization to positions of greater independence." In no colony did the planters go to greater lengths in the folly of ejecting labourers who would not work for reduced wages; but these men bought land and built villages, and have made more rapid progress in intelligence and prosperity than their brethren who have remained on the estates. Land in Antigua fetches fifty dollars per acre, yet the negroes contrive to save capital, and become, as elsewhere, thriving and industrious proprietors. Nor does this discourage trade. Since emancipation the export of sugar has increased by six million pounds per annum upon twenty million. The imports are doubled. Instead of an average of three hundred and forty ships, the ports are now entered by nearly seven hundred ships in the year. In fact, taking all the leeward group together, the export of sugar has largely increased; while the imports are nearly doubled. And "in all these colonies the condition of the free peasant rises infinitely above the condition of the slave."

It is from Jamacia that the complaints against the negroes have come which rung through the world. Yet — Sewell confirms the assertion of many other high authorities, that the Creoles display no sloth and no degeneracy when their labour brings them its due return. He found the settlers in the mountains "as independent and well off as one could wish to see any people in the world." In the plain, "all the settlers own a horse and stock of some kind. Their cottages are neat and tidy, and are shrouded with cocoas and plantains. Most of the inferior ones have but a single room. The pitch-pine floor is carefully polished—a bed stands in one corner—a table, bearing all the crockery of the establishment, occupies another corner; there are no glass windows, but blinds placed cunningly for purposes of ventilation." "These people," he adds, "who live comfortably and independently, own houses and stock, pay taxes, poll votes, and build churches, are the same people whom we have heard represented as idle, worthless fellows, obstinately opposed to work, and ready to live on an orange or banana rather than earn their daily bread; * * but any unprejudiced resident of Jamaica will endorse the statement here made, that the peasantry are as orderly and industrious a people as may be found in the same latitude throughout the world. The present generation of Jamaica creoles are no more to be likened to their slave ancestors than the intelligent English labourer of the nineteenth century can be likened to the serfs of Athelstane or Atheling." — Sewell again cannot forbear expressing how "charmed" he was with "the happy, contented, and independent inhabitants." "I never lived among a more cheerful or a more civil people. Each man, woman, or child that you meet along the road gives a hearty 'Good-mornin', massa,' and a respectful salutation." Finally, he declares that remembering the disadvantages, under which they have laboured, "the position of the Jamaica peasants in 1860 is a standing rebuke to those who encourage the vulgar lie that the African cannot be elevated. * * I am utterly amazed at the progress they have made."

The applause and honours of a vain world sink into nothing before the honour that comes from God only.

The Spirit Quickening.

"It is the Spirit that quickeneth; the flesh profiteth nothing."—John vi. 63.

All real religion begins with the quickening of the spirit. When we experience this, we begin to *breathe* after spiritual things; we *open our eyes* in a new world; we *hunger and thirst* after righteousness; and at length *taste* that the Lord is gracious. We have new thoughts, new desires, new hopes, new fears, new joys and new sorrows. The eye fixes on Christ, the heart goes out to Christ, and the chief desire of the soul is to be like Christ. The spirit not only quickens us at first, so that we pass from death unto life, but all through life we need and are dependent on the spirit's quickening. He quickens us to pray and he quickens us in prayer. His quickening it is that puts life into our graces, energy into our prayers, confidence into our expectations, and enables us to resist Satan, steadfast in the faith. If his quickening power is withheld, we soon grow dull, cold, lifeless and inactive. Every duty becomes a task, every privilege a burden, and every cross appears insupportable. While under the quickening operation of the Spirit, we can do all things; but without his quickening we can do nothing. Often, very often, have we to cry out, from bitter experience, "My soul cleaveth unto the dust: quicken thou me according unto thy word."

"The letter killeth, but the Spirit" quickeneth, or "giveth life."—2 Cor. iii. 6.

THE FRIEND.

ELEVENTH MONTH 16, 1861.

Within the past week we have received a printed copy of the minutes of Ohio Yearly Meeting, from which we take the following extracts:

At Ohio Yearly Meeting of Friends, held at Mt. Pleasant by adjournments, from the 7th to the 10th of the 10th mo. inclusive, 1861.

Reports have been received from all the Quarterly Meetings, by which it appears their representatives are, * * * * * All of whom were present except three, for the absence of whom satisfactory reasons were given.

A committee was appointed to examine the Treasurers' account, report to a future sitting the state thereof, what sum, if any, may be necessary to raise for the use of this meeting the present year, and the name of a Friend for treasurer.

The representatives are desired to confer together, and if way opens, propose to next sitting, the name of a Friend to serve this meeting as clerk the present year, and one to assist him, and also, the names of two Friends for messengers to the women's meeting.

Then adjourned to eleven o'clock to-morrow.

Third of the week, and eighth of the month.—The meeting gathered according to the adjournment.

Nathan P. Hall on behalf of the representatives reported they had conferred together, but were unable to agree on any names to offer to the meeting for clerk and assistant, therefore, according to the usual practice of this meeting, the present clerks are continued in their respective stations.

He also reported that they were united in proposing the names of Elisha Hollingsworth and Joseph Wilson, for messengers to the women's meeting, which being satisfactory, they were appointed to that service.

The meeting entered upon the consideration of

he state of society, and progressed therein to the ourth query, the remaining queries are referred to ext sitting.

Stillwater Quarterly Meeting informs that Plainfield Monthly Meeting is without a correspondent, y the removal of Samuel Stanley beyond the imits of this meeting; the representatives from Stillwater are desired to confer together and propose to a future sitting the name of a Friend to fill the vacancy.

The meeting is also informed that Westland Monthly Meeting is without a correspondent, the epresentatives from Redstone are desired to confer together and offer the name of a Friend for hat service.

Then adjourned to ten o'clock to-morrow.

Fourth of the week, and ninth of the month.—The meeting gathered about the time adjourned o.

The remaining queries were now read with anwers thereto from the Quarterly Meetings, a summary thereof being as follows, viz:

Summary.—1st. All our meetings for worship nd discipline have been attended, and generally y the greater part of Friends, though *some* are emissin this important duty; unbecoming behaviour herein generally guarded against, except a few nstances of sleeping; the hour of meeting pretty well observed.

2d. Most Friends appear to maintain love towards each other in a good degree as becomes our christian profession. Tale-bearing and detraction are mostly discouraged, and when differences arise endeavours are used to end them.

3d. Many Friends endeavour, by example and precept, to educate their children, and those under heir care, in plainness of speech, deportment, and apparel, to guard them against reading pernicious books, and from the corrupt conversation of the world, and they are encouraged to read the Holy Scriptures.

4th. As far as appears, Friends are clear of importing, vending, distilling, and with few exceptions the unnecessary use of spirituous liquors, of frequenting taverns, but not quite clear of attending places of diversion: some care is extended in the above deficiencies: moderation and temperance in a good degree observed.

5th. The necessities of the poor, and the circumstances of those who appear likely to require aid have been inspected and relieved, they are advised and assisted in such employment as they are capable of, and some care is taken to promote the school education of their children.

6th. We believe Friends bear a faithful testimony against a hireling ministry, oaths, military services, clandestine trade, prize goods, and lotteries; except that some of our members sometimes attend meetings where a hireling ministry is supported; and a few in all the Quarters have given some encouragement to military services; in some of which cases of deficiency, some care has been taken.

7th. As far as appears, Friends are careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage; generally just in their dealings, and mostly punctual in complying with their engagements, and when any give reasonable grounds for fear in these respects, care is extended to them.

8th. Friends bear a testimony against slavery; the people of color under our direction are suitably provided for, and instructed in useful learning.

9th. A good degree of care is taken to deal with offenders seasonably and impartially, and to evince to those who will not be reclaimed, the spirit of meekness and love before judgment is placed upon them; except some of the Quarters report that those who separated from us in 1854, are not under care.

Annual Answers.—1st. No new meeting settled.

2d. Some encouragement has been given to schools for the education of our youth, under the tuition of teachers in membership with us.

3d. The queries addressed to the Quarterly, Monthly, and Preparative Meetings, are read and answered therein, as directed.

George Smith, an elder and member of Westland Particular and Monthly Meeting, departed this life the 15th of 7th mo. last, in the 87th year of his age.

Hannah Vail, an elder and member of Plainfield Particular and Monthly Meeting, departed this life the 28th of 9th mo., 1860, in the 82d year of her age.

Mary Doudna, an elder and member of Ridge Particular and Somerset Monthly Meeting, departed this life the 8th of the 10th mo., 1860, in the 86th year of her age.

Sarah Mott, a minister and member of Southland Particular and Plymouth Monthly Meeting, departed this life the 28th of 2d mo. last, in the 60th year of her age.

By reports received from the Quarterly Meetings, on primary schools, it appears that there are, 1032 children of suitable age to attend school; 27 schools, including five family schools, have been taught, generally for the term of three or six months each, at which, and at our boarding school, 338 children have been receiving education; 509 have been attending District schools; 72 have attended District and Subscription schools; 111 have not been going to school the past year, nearly all of whom are reported to have been receiving instruction at home.

The subject is again referred to the attention of Quarterly and Monthly Meetings, and they are directed to send up to this meeting explicit accounts next year, as heretofore.

Women's meeting forwarded to this, a concern which had been revived and united with by their meeting, that our discipline should be put in practice in reference to treating with all offenders; which claiming the solid consideration of this meeting, was united with and the subject recommended to the notice of Monthly Meetings, and concerned Friends, and they are desired to carry out the provisions of the discipline in the spirit thereof.

The representatives from Stillwater, reported the name of John Vail for correspondent for Plainfield Monthly Meeting, which being satisfactory, he is appointed to that service; address Lloydsville, Belmont county, Ohio.

The representatives from Redstone, reported the name of Wm. Hancock for correspondent for Westland Monthly Meeting, which being satisfactory, he is appointed to that service; address East Bethlehem, Washington county, Pa.

The committee to settle the Treasurer's account, produced the following report, which is satisfactory, and the Friend therein named for Treasurer, is appointed to the service.

Report.—The committee to settle the Treasurer's account, find a balance in his hands of $173.10, and think it not necessary to raise any more for the use of the meeting this year; and we are united in proposing that Wm. Hall, Jr., be continued Treasurer.

Signed on behalf of the committee.

* * *

Then adjourned to 2 o'clock to-morrow afternoon.

Fifth day afternoon.—The meeting again assembled.

The committee having charge of our Boarding School produced the following report; which being considered, the propositions therein made are adopted; and the meeting taking into consideration the indebtedness of the Institution, concluded to recommend the raising of six hundred dollars the present year, by free subscriptions in the several Quarterly Meetings, which are desired to report thereon to this meeting next year.

Report.—From the minutes of the acting committee, it appears that the amount charged for board and tuition for session ending 3d month 19th, 1861, for an average of about seventy-four pupils $2974 55
Articles sold and entertainment . 175 15
Live stock and provisions on hand . 457 25

Amounting to $3606 95
Expenses 3973 61

Leaving a deficiency for the session of $366 66
Amount charged for board and tuition for session ending Ninth mo. 12th, 1861, for an average of about nine pupils $302 27
Articles sold and entertainment . 89 90
Provisions on hand 81 37
Live stock 315 00
Produce of farm 424 00

Amounting to . . . $1212 54
Expenses 1323 34

Leaving a deficiency for the session of $110 80
And a deficiency for the year . . 477 46

From an examination of the financial condition of the school, it appears there are balances in favour of the Institution considered collectable, to the amount of $1198 36
Cash on hand 202 51
Provisions on hand 81 37
Live stock 315 00
Produce of farm 424 00

Amounting to . . . $2221 24
Debts owing by the Institution including interest 3497 13

Leaving a deficiency of . . . $1275 89
The deficiency reported last year was 244 20
Deficiency the present year . 477 46
Making 721 66

Leaving a further deficiency of . . $554 23
Which appears to have accumulated in part as follows:
Loss on stock by accident . . . $125 00
Probable loss on debts considered good last year 50 01
Interest on debts owing by the school since last report 150 00
Depreciation in the value of stock from former estimate, twenty-five per cent. 78 75
Probable loss on accounts charged to last winter session . . . 160 27

Making $564 03

Another very considerable source of loss has resulted from the practice of not charging interest on accounts remaining unpaid. The committee have therefore instructed the superintendent to charge interest on all accounts owing the Institu-

tion for board and tuition when the same becomes due, according to the terms of admission.

From a settlement with the Treasurer it appears that there is interest on the Benevolent Fund in his hands unexpended, due to:

Redstone Quarter, ...	$13 22
Short Creek, "	8 09
Salem, "	7 13
Stillwater, "	26 66
Springfield, "	10 86
Pennsville, "	27 29

The committee suggested to the Yearly Meeting, that in future, an addition of 3 dollars be charged for the winter, and 2 dollars for the summer session, making the price of board and tuition per year eighty dollars. This addition of 5 dollars per scholar per year, we hope with proper economy in the management of the Institution, will be sufficient to place it in a condition to meet all expenses incurred.

The committee also think best to ask the Yearly Meeting to give the acting committee the liberty of suspending the school in case the number of scholars should be so small that its continuance would be the means of materially increasing its indebtedness.

Signed on behalf of the committee, Tenth mo. 9th, 1861. * * *Clerk.*

The minutes of the Meeting for Sufferings since last year were read, and its proceedings approved. * * * * are appointed to have three hundred copies of the Minutes of this meeting printed, divide them among the Quarters, and call on the Treasurer for the amount of expense.

Having now brought the business to a close, and feeling, we trust, a good degree of thankfulness for the favours received while being thus together, the meeting solemnly concludes, to meet again at the appointed time next year, if so permitted.

GEORGE GILBERT, Clerk.

SUMMARY OF EVENTS.

UNITED STATES.—*The two Armies*—The following estimate of the number of men called into the field on both sides is said to be reliable. The rebel force in the department of the Potomac, 150,000, other parts of Virginia, 90,000, Kentucky and Tennessee, 117,000; Missouri, 60,000; on the line of the Mississippi, 39,000; at Charleston, Savannah, Mobile and Galveston, 40,000; total, 496,000. The aggregate of the Federal forces is stated to be 512,000.

The Feeling Abroad.—The news from Europe at the State Department is understood to be satisfactory, there being no longer any apprehension that France or Great Britain will soon recognize or in any way aid the "Southern Confederacy."

Affairs in Missouri.—Advices from the Federal army at Springfield, to the 6th inst. The removal of Gen. Fremont from his position as Commander-in-Chief had created great dissatisfaction, especially in the German portion of the army. On being superseded by Gen. Hunter, Fremont immediately returned with 400 men to St. Louis, where he was received by a large portion of the inhabitants with much enthusiasm. Later intelligence denies the previously received statement of dissatisfaction with Fremont's removal. Major Finny who left Springfield with Gen. Fremont, it is stated, carried off the army chest containing $300,000, having failed to pay the troops. Finny was, however, arrested, the money secured and returned to Springfield. Gen. Price's army occupied a strong position on Crain Creek, about forty miles south of Springfield. Gen. M'Cullough's army was still nearer the Arkansas line. According to information received by Gen. Hunter, it appear probable that Price will not venture to attack the Federal forces, and that he will retreat into Arkansas.

On the 7th inst., a large body of rebels entrenched at Belmont, Mo., nearly opposite Columbus, Ky., was attacked by an expedition of several thousand U. S. troops from Cairo, under Generals Grant and M'Clernand. A fearful engagement took place, attended with severe losses on both sides. That of the Federal troops in killed, wounded and missing, is said to be about 350, men, and that of the rebels still heavier. After the engagement they abandoned Belmont and joined the rebel army at Columbus. The U. S. troops returned to Cairo with a considerable number of prisoners.

The St. Louis Evening News says that slavery is rapidly vanishing from Missouri. Fugitive slaves are constantly departing for the free states, and secessionists are leaving the State for the south with their slaves, to escape the evils and dangers they themselves have brought upon the community.

The Naval Expedition.—Two transports attending the expedition were wrecked during the gale on the coast of North Carolina, and the crew, 73 in number, were taken prisoners to Raleigh, N. C. At the latest dates, the fleet was bombarding Port Royal, the entrance to the harbor of Beaufort, South Carolina. The entrance appears to have been strongly fortified and to have made a stubborn resistance. Reports received at Fortress Monroe from Norfolk on the 10th inst., state that the Confederate forts had been taken and Beaufort occupied by the U. S. forces. The Savannah and Charleston rail road was also said to be in their possession. These reports are confirmed by a despatch from Savannah to Memphis, and published there in the papers of the 11th. It is stated that the three forts at Port Royal, Hilton Head, and Bay Point, had been captured, and Beaufort taken by the Government troops. The "Confederate" loss is said to be very heavy. Port Royal Inlet, where the United States fleet is now lying is one of the most capacious and finest harbors along the entire coast.

The Public Debt and Finances.—The New York Times, publishes an authorised statement correcting the general impression that the daily increase of the Government debt is at least equal to $1,000,000 per day. Notwithstanding the heavy expenditures for the army and navy, the figures show that since the 1st of Ninth month, the increase of the public debt has averaged but $700,000 a day. The daily expenditures it is true average $1,000,000 a day, but this includes the redemption of maturing treasury notes and other liabilities. The popular subscriptions to the 7.30 per cent loan, had last week reached the sum of $42,000,000.

The entire debt on the 11th inst. was $172,082,000.

New York.—Mortality last week, 417.

Captain Gordon, master of the slave ship Erie, has been convicted of participation in the slave trade. This is said to be the first conviction in New York since 1820, although it is notorious that hundreds of slave ships have been fitted out and have sailed from that port.

Philadelphia.—Mortality last week, 198.

Maryland.—The election last week showed a very large Union majority in the State. Bradford, the Union candidate for Governor, was elected by a majority of about 30,000. Only one secession Senator and six delegates were elected, giving the Unionists the control of the Legislature. A special session will be soon held in order to annul the rebel legislation of last spring.

Western Virginia.—The attack of Floyd upon Gen. Rosecrans was unsuccessful. The latest despatch from the latter states that his army was in good condition and prepared to repel the rebel forces from any quarter they might approach.

The town of Guayandotte, on the Ohio river, has been the scene of occurrences characteristic of civil war. On the night of the 10th inst. about 800 mounted rebels made an attack upon 150 Federal troops stationed there. Only about fifty of them escaped, eight were killed and the remainder taken prisoners. The rebels evacuated the town on the next day, and soon after their departure a regiment of U. S. troops arrived, fired the town and laid the principal part of it in ashes. Many of the inhabitants were secessionists and had encouraged the attack of the rebels.

Fort Hatteras.—The position of this point has not proved so important to the government as was anticipated at the time of its capture. The location is very unhealthy and exposed to inundation during violent storms so as to be almost untenable. It has been found that the rebels cannot be driven from Pamlico and Albemarle Sounds, without the employment of a number of armed vessels of light draft. The twentieth Indiana regiment, which has been doing garrison duty at Hatteras has returned to Fortress Monroe, but it is said its place will be immediately supplied, the inlet being a place of too much importance to be abandoned. The New York regiment at Hatteras has suffered severely from sickness. It was about to be withdrawn.

Loss of a French Frigate.—The French war vessel Cantilabria was wrecked in the late storm near Beaufort, N. C. She was a ship of about 2,500 tons, and after vainly endeavouring to ride the gale, got aground upon a shifting sand bar. The crew were compelled to abandon the vessel and seek shelter on shore. The ship was subsequently blown up by order of the commanding officer.

Southern Items.—Intelligence from Charleston, S. C., represents that the people there were in expectation of an immediate attack from the naval expedition which recently sailed from the Chesapeake. All the exposed points of the coast had been put in a state of defence, and several batteries erected. It is believed that Gen. Beauregard has left the army in Virginia for the purpose of superintending the defence of Charleston.

The rebel steamer Theodora has arrived safely at Savannah, with a cargo of coffee, sulphur, saltpetre, ammunition and arms; and among her passengers are Meade, ex U. S. Minister to Brazil, and Capt. S. J. Short, of the British Navy, who has offered his services to the rebels.

Ex-Senator Benjamin has been appointed Secretary of War at Richmond.

Richmond papers say that 516 vessels have run the blockade since the 15th of Fifth month last.

An armed Confederate steamer had brought into Charleston the brig Betsy Ann Wells of Maine, and eight other vessels as prizes.

The privateer Sumter is said to have been captured near Barbadoes.

The Vicksburg Whig exhorts the planters of the south to prepare for the coming year by raising pork, beef, mutton, etc., such things as will sell, and enable planters to pay taxes. It says it can see no prospect that the blockade will be opened, and thinks there will be no peace until the south shall invade the north, which must be done next year.

The Richmond Enquirer complains that the banking and other stock institutions of that region do not make known the amounts of stock owned by Union men in those institutions, and calls for a rigid investigation, in order that all northern investments there may be promptly confiscated.

The Norfork Day Book is printed on brown wrapping paper. It is the only paper published in Norfolk, and says, as bad as the paper is, it has not enough of it to print more than one-fourth of its edition on. It has hopes, however, of being able to get a supply of white paper in a few weeks.

The Richmond papers also complain of the great scarcity of printing paper.

A letter to the New Orleans Crescent from Columbus, Kentucky, states that the place was being strongly fortified, with a view to its being permanently held for the South.

Dates from St. Thomas, W. I., to the 25th ult., say that six rebel commissioners for Europe from Cuba had passed through there. Four U. S. steamers are cruising in the Caribbean Sea.

It is asserted that agents of English houses are now in the South buying up all the cotton that can be obtained in the various cities, and paying for the same either in gold or Bank of England notes. On account of the blockade the cotton is sold at very low rates.

The U. S. Steamer, South Carolina, has captured five schooners off New Orleans, two of which were freighted with munitions of war, including a large quantity of powder and 10,000 stand of arms.

Illinois Cotton.—A Toledo (Ohio) paper acknowledges the receipt of a pod of cotton, grown on the prairie, near Pana, Illinois, a station of the Illinois Central road. It is a sample of about one thousand acres raised by a Louisiana man, whose crop is said to have been very good. It is understood that some ten thousand acres will be grown in that State by Southern men next season.

AGENTS.

Joseph Armfield, No. 1, South Place, Finsbury Pavement, London, and John G. Sargent, Cockermouth, Cumberland, England, have been appointed Agents for "The Friend."

RECEIPTS.

Received from S. Dirkin, Eng., per J. S., 20 shillings, for T. W. and I. O.; from John G. Sargent, Agt., Eng., £2, 12s., for sundry subscriptions for vol. 35; from Jos. W. Satterthwaite, O., $5, to 38 vol. 35; from John Tyler, N. J., $2, vol. 34; from Thomas Twining, N. Y., $5, to 26 vol. 35; from W. Wright, C. W., $5, vols. 34 and 35 and postage.

DIED, on the 6th of Ninth mo., 1860, ZEBEDEE HAINES, in the fifty-third year of his age, a worthy member and overseer of Upper Evesham Monthly Meeting.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

Benjamin Ferris.

(Continued from page 81.)

Diary. "On Ninth month 26th, 1762, I went to our Yearly Meeting in Philadelphia, and attended several meetings for worship and discipline. I felt very poor and distressed, but was relieved, when on the 1st of the Tenth month three women Friends* from Europe, in attendance at the Yearly Meeting paid us a visit in the men's meeting. They expressed a concern that, if possible, a stop might be put to mixed and clandestine marriages. They expressed their belief, that if no papers of acknowledgment were received from any of such who had so transgressed, unless a godly sorrow was manifest, which worketh true repentance, it would be for the health of our Society. They also thought that a speedy disownment of such as ran out in that manner, might deter young people from it. The concern was attended with weight, and the meeting minuted the substance of it, and sent it down to the Monthly Meetings as advice. The matter being thus resulted, gave me much satisfaction, and seemed to be a sufficient reward for all my previous sufferings."

The minute of the Yearly Meeting says that a concern had attended the meeting on account of the frequent transgressions of the rule of our discipline in respect to marriage. It states that a similar concern was expressed by our Friends from Europe now engaged in a religious visit to the provinces, who had observed in the course of their travels the difficulties to which meetings were subjected by such marriages. They also had seen that the too ready acceptance of papers of acknowledgment from such who had married thus disorderly, had been matter of trouble to Friends and "introductive of many inconveniences, tending to promote libertinism and a manifest deviation from the purity of our profession." The minute concludes thus, "It is therefore now earnestly recommended to Friends in their respective Monthly Meetings, that they be careful speedily to proceed to put the rules of our discipline in practice against such transgressors, without waiting upon or soliciting for papers of acknowledgment from them; and that when such papers are offered for this breach of our discipline, they be well assured that they proceed from a true ground of conviction in the transgressors, accompanied by due circumspection of conduct and conversation."

Diary. Tenth month 12th.—"I have had for many weeks past a secret desire to attend Third Haven and Little Creek Yearly Meetings, but knew not of any company. Whilst I was anxiously thoughtful about it, Hannah Harris and Elizabeth Wilkinson, came to Wilmington, desiring company to those very places. At the sight of them I was filled with joy and fear. Joy that there was an opportunity of such companions thither, and fear that I was not worthy [to go with them.] I was afraid to let them know I had thought of taking the journey, but others proposed that I should go, and though it was a humbling to me, I was willing.

"We had a meeting at Queen Ann's, in Maryland, and then went forward to the Yearly Meeting at Third Haven, attending all their meetings for worship and discipline. I was mostly very low in spirit, being burthened under a sense of that Egyptian darkness and hardness of heart, which covers people where the unrighteous practice of slave keeping so much prevails as it did amongst those there assembled. I had little comfort, and at times seemed as if I could hardly breathe. In this I believe we, [himself and companions,] were all in a degree fellow sufferers. The Yearly Meeting came to a conclusion to disown such persons as go out in marriage.

"21st. From Third Haven we went to Little Creek, and during the most of the time of the sittings of the General Meeting there, I was low and distressed, yet at seasons some light appeared. On the 26th we were at Motherkill Meeting, on the 27th at Duck Creek, on the 29th at Chester River, on the 30th at Cecil, and from thence to Sassafras Meeting on the 31st. On that morning in bed, I was favoured to feel something of the renewings of Heavenly love overspreading my mind with inexpressible sweetness, increasing and strengthening my attachment in love to the Lord, and raising desires that I might ever live to praise and glorify him, who for his abundant mercy is worthy forevermore.

"First month 1st.—We came to George's Creek Meeting, and on the next day returned to Wilmington. I rode along in much emptiness, yet came home in a good degree of quiet resignation and stillness of mind."

Benjamin Ferris felt his mind much drawn to his late companions, particularly to one of them, who was at that time much exercised with inward conflicts. To her he addressed the following letter.

"3rd of Eleventh month, 1762.

"'My Dear Friend.—As our life and progress in the Truth consist in a reverent care, daily to look to, and experience access in heart to the Lord, so I am easy just to say that I seem so much interested in thy preservation and advancement, that I cannot help desiring the continuance of thy deep inward seeking to Him, and perseverance in the pure path of his holy requirings. I do believe he is the author of, and will be with thee to enable thee to carry on the work thou art engaged in, to the perfecting thy holiness and His praise.'"

Again he wrote to her thus. "'The few lines I received this day by my cousin were very acceptable, and engage my mind in sympathy with thee in thy low situation. Such is often my allotment, and I believe it requires patient resignation, to make such a state profitable to us.

"'For some hours before parting with you, being apprehensive how it would fare with me when separated from you, I endeavoured to get my mind stayed upon something that would endure, when every thing visible should fail, notwithstanding this, when you were gone, I felt exceedingly poor and destitute. I could not easily become reconciled to it, but at length reached a degree of submission. I was, however, and still am in a barren frame of mind. Having nothing of mine own, I dare not steal anything to entertain my poor friend, however willing I might be to administer relief to her. I have sent the few things thou mentioned, which with my love, desire thou wilt accept. Farewell, from thy poor, yet I hope true friend,

BENJAMIN FERRIS.'"

These letters were sent to the Friend at Concord, where she and companions were waiting for the Quarterly Meeting there. On the 8th, Benjamin was with them there at that meeting, and from whence he accompanied them to a meeting at Chester, before returning to Wilmington.

(To be continued.)

Hatching Young Ostriches.—Since the French occupation of Algeria, ostriches have been conveyed thence to France in great numbers; but, until the instance now to be recorded, a brood had never been produced in France. It is very difficult under the necessary restraint of a zoölogical garden, to supply the necessary conditions for bringing about this result. The attempt had been frequently made to do so in the Zoölogical Gardens of Marseilles, but as frequently failed. Even last year, notwithstanding the care devoted to the ostriches in that establishment, and though eggs were laid in plenty, no young ostriches could be hatched. The director, M. Suquet, however, was not to be foiled. Failing to accomplish what he desired in the gardens, he bethought himself of trying what could be done out of them. In the territory of Montredon he selected a sandy plain, situated between the sea and the mountains which form the south-east of the Gulf of Marseilles. The spot belongs to M. Pastre, who kindly gave the necessary co-operation. There a large secluded valley was fixed upon, sufficiently wooded to afford shelter without intercepting the sunshine necessary for quickening the eggs. After having enclosed a space six hundred metres long by five hundred wide, the birds were conveyed to their hatching-ground on March 2d of this year. For a few days the birds seemed to regard their new quarters with suspicion, and ran anxiously about. Soon, however, they settled themselves and began laying. Their nest was at first a simple excavation in the sand, in the form of a truncated cone. Gradually the borders of this hole were heightened by ac-

* Susanna Hatten, Hannah Harris and Elizabeth Wilkinson.

cumulations of more sand. At this labour the male and female bird worked alternately. A few hours after the completion of the nest, laying began, and was continued every alternate day, until by the 20th of April fifteen eggs had been deposited. Up to this time the hen guarded the nest a few hours before and after incubation sometimes for a whole day. After April 20th, however, the male bird commenced taking his spell of watching, the lady only seeing to the household during periods when her lord and master was temporarily absent from home. All seemed to go on satisfactorily. According to observations made by M. Hardy, at Algiers, the time of incubation should be from fifty-six to sixty days. Knowing this, M. Suquet was surprised when, on June 3d, intelligence came that the first young ostrich had opened its eyes to sunshine on French soil. By the evening eleven had been hatched. On the day following the young birds left the nest and began to wander over their enclosure, guided alternately by papa and mamma, who spared no trouble in this their first walking lesson. During these excursions one bird always lingered a little behind. It was weak, and soon died, thus reducing the number of the young family to ten. They went on growing rapidly, so that by the 8th of last month (August) they were as big as young turkeys, giving every promise of arriving in due time at years of discretion, and contributing for many a season to the *grande tenue* of many a fair Parisienne.—*London Review.*

For "The Friend."

Musings and Memories.

IT COSTS TOO MUCH.

Our blessed Saviour has said, "What shall it profit a man if he gain the whole world and lose his own soul?" This whole world, with all its riches, its honours, its comforts, its enjoyments, would be a bad bargain to him who should give his immortal soul in exchange for it. Yet all around us we see instances in which this soul, in comparison with which in real value all earthly possessions are as nothing, bartered away for a mere trifle.

"What is the value of this estate," said a man to a friend of his as they passed by a fertile plantation with its noble mansion house. The reply was, "I do not know what it is valued at, but I know what it cost its late possessor." To the question of "how much," the brief answer was, "his soul!"

An awful price, the very enunciation of which is calculated to awaken solemn thoughts. For a plantation, out of which he could only derive comfort for a brief period of an earthly existence, whilst subject to the cares, afflictions and sufferings to which mortality is ever incident, to part with eternal happiness, with peace and joy which knows no diminution. The individual who had paid such a ruinous price for this estate, had been piously educated and brought up to industrious habits. Whilst in a humble condition in a mercantile establishment into which he was introduced after his maturity, he was a professor of religion, and his reputation was good. In time his faithful attention to business occasioned him to be taken as a partner into the firm. After this his mind was taken up more entirely with his worldly concerns, whilst religion, even in the outward form of it, had less and less time and attention given to it. Whilst yet in the meridian of his days he became very wealthy, and with his increasing store, his love of riches increased. He grew covetous, miserly, and from his conduct and conversation, no one would have dreamed that he had ever been even a professor of religion. The dew of his youth was dried up, the religious principles received from education were dissipated, the tendering visitations of the love of God once known, were no longer experienced. He then purchased that large estate, reared that costly edifice upon it, and had settled himself down to enjoy himself, as far as one in his situation could know enjoyment, and then came the summons of death. Now, in the prospect of an opening eternity, the folly of his career in life pressed upon him. No doubt the days of his innocent childhood came before him, when with poverty, some portion of religious peace was his portion. The sad change which had taken place since in his feelings and in his hopes, wrung from him the exclamation, just before his death, "my prosperity has been my ruin."

His wealth cost too much. His grand house, and immense riches, all remained this side of the grave, and without spiritual hope or inheritance, he entered into the everlasting state. Thousands in our country have bartered away their souls, for still meaner things than an earthly estate; for the intoxicating cup, which reduced them even on earth to the condition of beasts, for the gratification of sensual indulgence, tending to the same state; for pride, vanity, the love of glory, the applause of men, and the fear of their reproach, countless multitudes have given away their souls with all well grounded hope of an heavenly inheritance in unfading, unending blessedness.

THE PLANK BEARS.

Many years ago a vessel was wrecked on the coast of Cornwall, the crew of which, after much suffering and distress were all, through the good providence of God, safely brought on shore. On the next First-day of the week most of the sailors attended the nearest public place of worship, and the minister alluded to the circumstance of the wreck, and thanksgiving was offered on their behalf. At the close of his service, the minister feeling his mind unusually moved, spoke of the sinners' danger, comparing them to shipwrecked mariners. He said "imagine the situation of a drowning man, who feels that all his own efforts are unavailing, and that he is fast sinking beneath the overwhelming waters. Imagine what would be his feelings, if suddenly a plank floated within his reach, and if, taking hold of it, he found it would bear his weight. Fellow-sinners, this is your case and mine! We are like the drowning mariner. Christ is the plank of safety. This plank will bear; yes, *this plank will bear!*"

The minister felt such a flow of christian love, and such animation in this sudden address, that he looked for the result, but none appeared to him for fifteen years. At the close of that period he was sent for to the bed-side of a dying man. The power of speech was almost gone, and although conscious, he for a time said nothing. At last being asked if he had hope in Christ to give some sign, he spoke out with his last energies "*The plank bears!*" Ah! that is a plank which will bear all who lean on it for salvation. "He that cometh to me, I will in no wise cast out."

The true christian always depends upon his Saviour, and in that dependence finds strength to enable him to bear every trial, every calamity, which may be apportioned him in his earthly pilgrimage. Yet he sometimes finds it hard to realize the presence of his Divine Master,—to feel the plank, which is to support him in safety over the threatening billows. It is narrated of one of the protestant martyrs that whilst being led to the stake, finding the sensible presence of his Saviour withdrawn from him, he exclaimed in anguish, "I cannot burn! I cannot burn!" Some of the priests standing by, deeming that through terror he was willing to recant, approached him to witness his confession. They mistook their man. His confidence in the truth of the principles he was to suffer for, was unchanged, but he wished to feel the consoling presence of his dear Saviour with him to enable him to witness a good confession to his glory, in the flames. In great earnestness of spirit he sought the Lord, and being favoured to feel the manifestation of the love of God sweetly strengthening his soul, he clapped his hands and with a loud voice he exclaimed, "*Now* I can burn! *now* I can burn!"

He felt by faith his hold firm on that plank which would bear, and he little heeded the fiery waves of bodily suffering he had to pass through, before entering the haven of eternal rest and glory.

Agriculture.

EUROPEAN SHEPHERDS.

In Spain where the celebrated Merino flocks are bred, there are ten millions of sheep to be led twice in the year to a great distance in search of pasture, or of a warmer climate. Forty or fifty thousand shepherds guide these sheep in their wanderings, and travel with them many hundred miles. These shepherds have a very hard life; but they are so much attached to their flocks that they would not leave them, even if they could get better pay and less work elsewhere. As many as thirty thousand dogs accompany the flocks in their wanderings, and put up with hard fare like their masters. The Spanish shepherds live chiefly on bread seasoned with oil or grease; and though they sometimes procure mutton from their old or diseased sheep, it is not their favourite food. Their dress is a jacket and breeches of black sheep-skin, a red silken sash tied round the waist, long leather gaiters, a slouched hat, a staff with an iron point and a *manta* or brown blanket slung over the left shoulder. When they have reached their journey's end, they build themselves rude huts, living generally a single life. Large flocks are managed by several shepherds, and that everything may be done with regularity, one of the most experienced is set over the rest. The times of their wanderings are in May and September, and the whole journey is the same which has been taken for ages. The sheep know the way as well as their masters; and a free passage is granted to them through pastures, villages, etc., where the inhabitants are obliged to leave an opening for them, at least ninety paces wide. The shepherds on their part have to lead them as quickly as possible, that they may reach certain resting-places where they find an open space and good pasture.

In some parts of France the shepherds live a similar life. More than a hundred thousand sheep graze on the plains of Arles in winter; but as the spring approaches they show the greatest eagerness to set off toward the mountains bordering on Italy; and if not watched, they will escape and be lost. The shepherds set out in May for these mountains, driving their sheep in troops of from ten to forty thousand. To every thousand sheep three shepherds are allowed; each of which has his dog, and in the middle of the flock a troop of asses carrying baggage. A chief shepherd is chosen, by the general consent of his companions, to direct the march, to deal out the daily share of provisions, and to listen to the complaints of farmers, when damage is done upon the road. The shepherd's dogs are assisted in a remarkable way in keeping these large flocks in order. The goats are especially trained for the purpose, and have

bells around their necks. They are kept in perfect discipline by the shepherds, and show great intelligence in the performance of their task. They halt or proceed at the word of command, and at the close of each day's march, they come to the centre of the flock, and wait there until the morning, when having received their proper orders, they return to their station at the head of the flock with the greatest regularity. On coming to a stream they halt until the word of command is given, when they plunge into the water, and are followed by the rest of the flock. When the flocks reach the mountains, each shepherd has his proper boundary marked out, and the proprietors of the land are paid about twenty pence per sheep for their feed during the summer. The shepherds sleep with their flocks in the open air, and live almost entirely on bread and goats' milk.

In the south-west of France, on those wide plains called *Les Landes*, the shepherds lead a very singular life. The country consists of large tracts of deep sand, or of marshy ground, with scanty herbage and prickly shrubs. That they may cross these sands without difficulty, the shepherds fasten stilts or wooden poles five feet long, to their legs, putting them on and off as regularly as any other part of their dress. When their flocks are grazing, they do not take off these stilts, but remain elevated upon them that they may the better watch their sheep. The top of the long staff which they use in walking, is made broad and round, so that they can sit upon it. Thus seated they knit stockings all day, and clad in their rough sheep-skin coats and caps, they have a most singular appearance, looking like so many little watch-towers scattered over the country. The rate at which they can travel on these tall stilts is said to equal that of a trotting-horse.

Some of the sheep owners in Australia possess fifteen or twenty thousand sheep, and these are led out to graze before sunrise, and folded or brought back to the sheep-yard at night. The wild dogs of that country are great enemies to the sheep, and will sometimes fall upon them in open day. The shepherd is, therefore, always on the watch; and in setting up his fold, he uses hurdles made of slender rods of iron or oak, seven feet long, and so close together that the lambs cannot escape, nor dogs enter. By the side of this fold he places a movable, weather-tight hut, in which with his dogs he passes the night, keeping a fire burning near the hut to scare away the wild dogs. He has also to watch against a more crafty foe in the escaped convict, whose retreat in the interior of the country is said to be usually well stored with mutton, stolen from the different folds.

Letter of John Barclay.

May the blessing of heaven above and of the earth beneath attend you and yours,—the blessing which makes most truly rich, and adds thereto no sting of sorrow! This has been my secret petition in some of my best moments, when thinking of you, and surely I shall be excused for telling you so. There is *that*, which crowns all other blessings, as you well know:—there is *that*, (let the thoughtless, the unfeeling heartsay what it may,) without which, our very blessings are of no benefit to us, and every gift of Divine providence and grace is liable to be perverted and abused; instead of being faithfully held in trust, and duly appreciated and applied to the enduring good of ourselves and of all with whom we have to do. This is nothing less than a sense of the presence, counsel and aid of Him who giveth us all things richly to enjoy, and will graciously condescend to show us how we may use these things as not abusing them,—how we may no longer live to ourselves, but whether we eat or drink, or whatever we do, may do all to His glory. May this, my dear friend, be the first object in our eye, the very business of our lives, in all we undertake, in all we have to pass through. Then shall we not fail of that inheritance, which our dear Lord and Saviour purchased for us by his coming and by his death; then shall we be christians indeed, and when our little moment of probation is over, then the eternal weight of unmingled joy and glory shall follow.

Second month 8th, 1835.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOHN SCARBOROUGH.

John Scarborough was born within the limits of Buckingham Monthly Meeting in Bucks county, Pennsylvania, in 1703 or 1704. His parents were honest hearted Friends who educated him as a member of the religious society, endeavouring to bring him up in the nurture and admonition of the Lord. In his youth, vanities of this world were attractive in his eyes, and he gave way to levity and folly, yet the Lord by the influences of his grace and good spirit following him from year to year, he at length gave up in obedience thereto, took up the cross of Christ and became an obedient follower of his blessed Saviour.

As he continued faithful to the unfoldings of Truth, a gift in the ministry was about the year 1740 committed unto him. In this his memorial says "he soon grew very eminent." He visited at different times, most of the meetings of Friends in the northern colonies, in which he had the unity of his friends at home, and the unity of the living in Christ, attended him wherever he was led to labour. His friends testify their belief that the remembrance of this unity "yet lives in the minds of numbers and exceeds all other memorials."

When not abroad on religious service "he constantly attended our meetings, in which he generally bore large testimonies, earnestly labouring for the salvation and good of all. Although not learned, he spoke with great propriety, his doctrine being sound, lively and edifying, familiar and easy to be understood. A spirit of universal charity appeared throughout, and his ministry being adorned by a pious life and innocent conversation, was justly admired by people of all denominations. His steady concern to promote good order and discipline, and therein to act uprightly for the cause of Truth, without partiality or party spirit, was truly remarkable, and with great cheerfulness he gave up much of his time, and bestowed much labour for the restoration of those who had missed their way. Although he used great plainness in admonishing offenders, he seldom gave offence, being endued with much mildness, and a remarkable degree of self-denial. These made him greatly serviceable in the management of the affairs of the church in general and tended to support its real authority.

As he grew in years, bodily weakness attended him, yet his interest in the affairs of the church continued unabated, and his zeal for her prosperity seemed to know no ebb. The life and power attending his ministry as he drew near the confines of eternity seemed to increase. In the last public testimony he delivered, he was highly favoured, the power of Truth rising greatly into dominion. Many of his hearers were thereby tendered and edified. With much good counsel and fatherly advice he seemed to take a final farewell of his brethren, praying fervently for their preservation.

As the time of his departure drew near, he frequently expressed his willingness to leave this world, saying, "he did not know any thing remaining undone to complete his days' work. No cloud appeared in the way." His decease took place Fifth month 5th, 1769, he being in the 66th year of his age.

MARY EVANS.

Mary Nicholls, the daughter of Samuel and Margaret Nicholls [or Nicholas,] was born in the city of Philadelphia in or about the year 1695. Her father deceased whilst she was still young, but with the blessing of the Most High on the pious labours of her religiously minded mother, she was educated in the principles of Truth, and restrained from participating in the many evils which abound in the world. Submitting to the cross of Christ in early life, she manifested much sobriety and steadiness in her conduct, which bore testimony to all around her, that the grace and good spirit of the Lord Jesus had the rule and government within her.

As she grew in religious experience, a gift in the ministry of the gospel was committed to her, which she exercised much to the comfort and satisfaction of her friends. She often spoke in after life of the close trials and deep conflicts of mind she experienced whilst preparing for this work, and the merciful extension of Divine help which supported her through all the fiery baptisms. Her coming forth in the ministry was about the 30th year of her age. She was one well qualified for usefulness in the church, and her labours in meetings both for worship and discipline were much esteemed in Philadelphia, whilst she continued to reside in that city. She also through her travels in the work of the ministry was well known in the neighbouring parts, and wherever she was called, her gift made way for her; and she was acknowledged a sister beloved in the Truth.

On the —— 1736, she was married to Owen Evans, a valuable member of Gwynned Monthly Meeting, of whose life and labours in the church we have already given a sketch. She was now placed in a new position, and as a wife was affectionate and loving, as a mother, tender yet judicious, as a neighbour kind and helpful. Her appearances in the ministry at Gwynned where she now resided, were not frequent, yet when she did speak "her testimony was fervent, sound and edifying." She was several times in the love of the Gospel drawn forth to visit Friends in the different provinces of this continent, and once those on the Island of Tortola. Her visits abroad were all entered into with the full unity of her Friends at home, and proved very acceptable to those visited. "She was a lover of, and a promoter of peace and good order in the church, and amongst her neighbours, and was frequently engaged in that weighty service of visiting Friend's families to good satisfaction."

In the year 1757, her beloved husband was removed from her by death, which proved a close trial to her. She however bore her great loss with christian resignation. In 1760 she removed to reside with her daughter who was married and settled in Philadelphia. Although it was returning to the meeting of her youth, where there were many dearly beloved ones in the truth, and although her labours were well accepted there, yet her mind was drawn to return to Gwynned, and spend the remnant of her days there. So in the year 1767, she removed thither, and during the remainder of the time allotted her on earth, laboured there faithfully, being assured that her time was short. Her last illness she bore with cheerful resignation, and a few days before her death, was drawn forth

in fervent labour to some gathered in her chamber. She departed this life, Fifth month 20th, 1767.

The Voice in Prayer.—Stephen on his knees "cried with a loud voice." That is, he prayed with a loud voice. There is no more importance to be attached to the loudness of the voice than there is to the attitude of the body; for our God is not deaf. It is the voice of the heart he hears, whether it is uttered with a loud voice, or is inaudible to human ears. When Hannah so prayed that Eli could only perceive the moving of her lips, God as really heard her as he did Stephen, when he cried with a loud voice. It can never be said of our God, as Elijah said of Baal to his prophet: "*Cry aloud;* for he is a god; either he is talking or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Yet I confess that I have heard prayers which reminded me of Baal's prophets. The faintest utterance of the heart will be heard by God, while the loudest of the mere lips will be unheard.

The loudness of our voices in prayer should depend altogether upon the time, place, and circumstances. There are times when, like Stephen, we should pray with a loud voice. Indeed, there may be times when it may be proper to pray with a very loud voice. There are also times when we should pray in a very low and subdued tone of voice. And there are times when the heart should whisper its wants into the ears of Jehovah. A very large proportion of our prayers should be of the silent kind, or what is called ejaculatory prayers; that is, the heart holding converse with its God. Very frequent ejaculatory prayer is essential to our growth in grace, and to our walking with God as Enoch walked with him. It is thus that the heart holds almost all its communion with its God. It is thus the heart prays without ceasing. It is thus that we may, through faith, obtain the "testimony that we please God." It is thus while hanging on Jesus, that we continually overcome.

Amid that enraged, boisterous and noisy mob, there was a peculiar appropriateness in Stephen's praying with a loud voice. Had he not prayed with a loud voice, they would not have heard him; and it was proper that even in his death he should make a public acknowledgment of the divinity of Jesus—that he really regarded Jesus as the God who hears and answers prayer. It was also proper that they should know that he freely and heartily forgave them.

What an example of forgiveness he gave them in that prayer with a loud voice!—"Lord, lay not this sin to their charge."—*Christian Observer.*

A Patent Potato Digger.—The *Sacramento News* gives the following description of a patent potato digger, intended for digging potatoes in dry, sandy ground, and invented by Thomas Lake, of Sacramento: "The working machine will be twelve feet in length. In form it is similar to a truck wagon, has a seat in front for the driver, within reach of whom is a crank by which he can readily raise or lower the plow at pleasure, according to the nature of the surface or soil. The plow, which is scoop-shaped, introduces the earth and potatoes to an elevating wheel furnished with a series of perforated buckets, the inner rim of the wheel also being perforated for sifting the dirt. From the wheel the residue is conducted to a shaking sieve, and thence into the sacking apparatus at the back part of the machine, below which is a platform on which a man can stand and sack. In the sacking apparatus are two valves, so adjusted that they can be opened or shut by the sacker at pleasure, and above it a rack for empty sacks within his reach. The machine can fill two sacks at the same time, and enable the sacker to sew them and throw them off while the succeeding sacks are filling. It is claimed that this machine will dig and sack from 1500 to 2000 bushels of potatoes, and from 3000 to 4000 bushels of onions, without cutting or bruising.

For "The Friend."

Education.—No. 3.

"Man in society is like a flower
Blown in its native bed: 'tis there alone,
His faculties, expanded in full bloom,
Shine out; there only, reach their *proper use.*"

The reply of Albert Barnes to James Robert Boyd, in regard to the claim of the "Task" for illustrations, similar to those in Boyd's edition of Paradise Lost, &c, is worthy the notice of teachers and others desirous of infusing a correct literary taste: viz. "A man who spreads that" (The Task) "over the world is always doing good." I will add that the common parlor or sitting room is unfurnished without the Bible and The Task. A little self-denial in other furniture or in superfluities of the table would bring in the reach of all heads of families not only those two books in *good type*, but Boyd's edition of the latter, and standard works of good old English authors, instead of piles of newspapers, and various mushroom literature, which must wilt into merited obscurity under the sunlight of prevailing truth.

The sentiments quoted at the head of this article are as true to experience as they are beautiful in expression. Who has not observed the contortions and sickliness, of a potato-vine in the cellar? As a plant seeks light and air, so does youth seek companionship and sympathy. And without them the growing frame and the growing character will be deformed; the faculties will not "reach their proper use," but sink prematurely into disease, decay, and death.

"Solitude, *seeming* a sanctuary, proves a *grave*"—

"A sepulchre—in which the living lie,
And all good qualities grow sick and die."

Our poet praises the remark of Bruyere—"how sweet, how passing sweet is solitude;"—yet he follows it with this of his own—

"But grant me still, *a friend in my retreat,*
(to) Whom I may whisper 'solitude is sweet.'"

This healthy craving for companionship is founded not on equality of talents, or attainments, but on congeniality, and reciprocal benevolence. Neither is it dependent on equality in age, or similarity of taste; for the sage of three score and ten may share it with childhood, and the poet with the peasant. The teacher will share it with his pupil: when he seeks for virtue in the child, and finds it, he will feel an animating impulse to closer communion, as his heart responds in a consciousness that it is congenial with his own: he will share it when he looks for good-will or benevolence, in the child, and finding it, reciprocates benevolence of his own. If he find neither, it will be because he seeks not aright. It is the province of the teacher to arouse this desire of mutual-good will. He can do it, by unbending, so as to lose none of his authority and none of his strength. The bow of good material is not impaired by being unstrung. And it is not *out* of the school room, only, that advantage is gained, by a good understanding between pupils and teachers: because it is the motive that makes people work; efficiency in action is proportioned to the intensity of the motive. A horse always travels best towards home; two horses mated, will accomplish more than twice as much, as each singly; and for the common-sense reason, that under such circumstances they are in *better spirits.* This solution is also sufficiently philosophical for the application of sympathy, in the school room. Most persons can call to mind some instances of surprising exertion, of which they were made capable by the intensity of the motive prompting thereto. Some are recorded, which would be incredible, had there not been reliable witnesses. Particularly of females whose courage united with bravery under the stimulating motive of strong affection, has been the means of rescuing beloved objects from impending death. Great obstacles have been overcome by this silent, but potent influence. I remember well and most affectionately the teacher whose aptitude in touching the right chords* first wakened me out of the doleful dreamy listlessness of the mere go in and go out of school, with very little more progress than the door makes by being opened and shut. He was a man of as much talent, but of more benevolence, than my former masters. One day, by two common-place questions I was suddenly made conscious that there was really something secretly attractive in the school-master. He asked me if I had read a certain book—he asked me again if I was fond of a certain pursuit—and followed these questions by some elucidations, and concluded with a kind invitation to tarry with him, to spend a little time after the close of school one long summer afternoon. I gladly embraced such an opportunity, by which I saw that there was something in common between us. These opportunities were again and again repeated; and often I walked all the way home with him, to prolong them. Sometimes we were joined by others of the scholars or by all. A new era dawned on my school life; and thenceforward it was as cheering as it had been hopeless. I soon saw, through the medium of the interested motives now thrown around me, that there was the attractiveness of vast treasure lying behind the relation of *cause and effect.* The *new glasses* made things look so clear and bright that the horrors of figures quite vanished; and soon I could go home to my father, and not only be glad to hear him ask me questions as he was wont, to test my acquirements, but I could answer them with a feeling of conquest. Such a question, as, how much cost $18\frac{3}{4}$ pecks of beans at $18\frac{3}{4}$ cents a peck was no longer alarming. For this change, something was due to age, but more to kindness and a commingling of social with intellectual exercise. Yet no teacher of mine was more uniform in maintaining good order, which he *would* have; for he thought it better to lose scholars, than authority; but he lost *neither*, which is always the best. Whilst expulsion is excellent as a *last resort*, it should not be looked upon as one, *ready at hand;* lest we become slack in the use of that availing remedy, faithful and frequent private labor. But let it not be forgotten by parents, that the success of the teacher depends greatly—it is not too much to say mainly—on the

* Another incident is in point. Whilst taking exercise with the axe, one morning before taking charge of my school, the "chunk" was knotty, and often received an ineffectual stroke on the side. A friend who had seen many summers, and much of human nature, came by, and quietly taking the axe, set the chunk *on end*, and by a *gentle tap in the right place*, split it down. On handing me the tool, he said, thee sees, "*there is something in knowing how to take 'em.*" The hint was very timely and appropriate, for I had some knotty ones to deal with at that time; and I have since endeavoured to take special care "to know how to take 'em."

faithful discharge of their duties; which perhaps may form the subject of another article. Y. W.

Eleventh mo. 9th, 1861.

The African Ant.—It is their habit to march through the forests in a long and regular line, about two inches broad and often ten miles in length. All along this line are larger ants, who act as officers, stand outside the ranks, and keep this singular army in order. If they come to a place where there are no trees to shelter them from the sun, whose heat they cannot bear, they immediately build underground tunnels, through which the whole army passes in columns to the forest beyond. Those tunnels are four or five feet under ground, and are used only in the heat of the day or during a storm.

When they get hungry, the long file spreads itself through the forest in a front line, and devours all it comes to with a fury which is quite irresistible. The elephant and gorilla fly before this attack. The black men run for their lives. Every animal that lives in their line of march is chased. They seem to understand and act upon the tactics of Napoleon, and concentrate with great speed their heaviest forces upon the point of attack. In an incredibly short space of time the mouse, or dog, or leopard, or deer is overwhelmed, killed, eaten, and the bare skeleton only remains.

They seem to travel night and day. Many a time have I been awakened out of a sleep, and obliged to rush from the hut and into the water to save my life, and after all suffered intolerable agony from the bites of the advance-guard, who had got into my clothes. When they enter a house they clear it of all living things. Roaches are devoured in an instant. Rats and mice spring round the room in vain. An overwhelming force of ants kills a strong rat in less than a minute, in spite of the most frantic struggles, and in less than another minute its bones are stripped. Every living thing in the house is devoured. They will not touch vegetable matter. Thus they are in reality very useful (as well as dangerous) to the negroes, who have their huts cleaned of all the abounding vermin, such as immense roaches and centipedes, at least several times a year.

When on their march, the insect world flies before them, and I have often had the approach of a bashikouay army heralded to me by this means. Wherever they go they make a clean sweep, even ascending to the tops of the highest trees in pursuit of their prey. Their manner of attack is an impetuous *leap*. Instantly the strong pincers are fastened, and they only let go when the piece gives way. At such times this little animal seems animated by a kind of fury, which causes it to disregard entirely its own safety, and to seek only the conquest of its prey. The bite is very painful.

The negroes relate that criminals were in former times exposed in the path of the bashikouay ants, as the most cruel manner of putting to death.

Two very remarkable practices of theirs remain to be related. When, on their line of march, they must cross a stream, they throw themselves across and form a tunnel—a living tunnel—connecting two trees or high bushes on opposite sides of the little stream. This is done with great speed, and is effected by a great number of ants, each of which clings with its fore-claws to its next neighbour's body or hind-claws. Thus they form a high, safe tubular bridge, though which the whole vast regiment marches in regular order. If disturbed, or if the arch is broken by the violence of some animal, they instantly attack the offender with the greatest animosity.—*Du Chaillu.*

Selected.

THE STORM.

The gathering clouds obscure the sky,
The trembling birds to covert fly,
The awe-struck herds forbear to rove,
And stillness reigns throughout the grove.

The mower drops his scythe, to flee
To friendly cot, or sheltering tree;
While nature, in each varied form,
In silent dread awaits the storm.

Now flash to flash, with lurid glare,
Succeeds, and lights the murky air;
And hark! above, from pole to pole,
The loud terrific thunders roll.

Why shrinks my friend? Why pale with fear?
Say, dost thou feel that God is near?
And thinkest thou not, when warblers fill
Thy bower, that He's nigh thee still?

In every flower that round thee blows—
In every blade of grass which grows—
In every glade which cheers thine eye—
In every stream which ripples by—

On every mount—in every dale—
In every wave—in every gale
A thousand tongues, through nature's frame,
A God, a present God, proclaim!

And Oh, if terror dim thine eye,
When summer storms pronounce Him nigh,
How wilt thou meet that dreadful day
When heaven and earth shall melt away?

Go to that blood whose cleansing flow
Shall make thy bosom pure as snow!
That blood to him its aid who seeks,
Far better things than Abel's speaks.

Then, then, thy soul, redeemed, forgiven,
Released from sin, at peace with heaven,
Shall mark, unmoved, e'en that dread fire,
In which ten thousand orbs expire.

Selected.

THE INNER CALM.

BY HORATIUS BONAR.

Calm me, my God, and keep me calm;
While these hot breezes blow;
Be like the night dews' cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm;
Let thine outstretching wing
Be like the shade of Elim's palm,
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear that greet—
Calm in the closet's solitude,
Calm in the bustling street;

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain;

Calm in the sufferance of wrong,
Like Him who bore my shame;
Calm 'mid the threatening, taunting throng,
Who hate thy holy name;

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star,
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

The tendency of all communications from God, is to make the soul die to *self;* but the illuminations from the angels of darkness, are often more pleasing, more entertaining, than those that come from God.

Do we Suffer Well?

The sufferers in this world are of various classes and characters, and have each their own cup, the bitterness of which the heart knoweth right well. In places where the exterior is all pleasant and joyful, and where the eye of the observer can detect no trace of sorrow, as well as in the abodes where it greets us at once, there is to be found constant, wearisome, at times, keen and uncontrollable suffering. Men and women go about the streets, or perform their daily tasks, or lie in lonely chambers, with pains in their bodies, or burdens on their hearts, from which they cry in vain for deliverance.

A wide difference, however, is perceptible in the manner in which these sufferings are borne by the various individuals upon whom they are imposed. "I am a *poor* sufferer," said a dying servant of God, to one who stood by his bedside; "I mean that I little know what it is to suffer *well.*" The good man may have depreciated himself in this saying, but it will serve to open to us a distinction to be observed everywhere in the great class of sufferers. It must be that they will suffer ill or well. Just as truly as the man of action must act well or ill, so those unto whom "it is given to suffer," must show a spirit kindred to that which does evil, or does good. And influences for good or ill, proceed as distinctly from the manner in which our sufferings are endured, as from the most energetic and conspicuous of our actions.

Let us, therefore, put the question, with the utmost directness, to the children of sorrow—"Do you suffer *well?*" And if not, ought you not for the sake of the Master, who was so much a man of sorrows, and bore them all so meekly, to strive to reach unto this grace? Let it be remembered that it requires an effort to attain it—that it is not to be gained at a bound—that days and years may be well expended in assiduous cultivation, if at last we reap the ripe fruit of sufferings well and quietly borne. And if, in our admiration of some great and worthy deed of Christian zeal, we are moved to repine that God has not permitted us to display such zeal and earnestness, let us check the murmur, by the thought that God appoints unto all the place and the means by which they shall glorify him, and that if at last we shall be found to have suffered "well," it will be fully acknowledged, and graciously rewarded.

What is it to suffer *well?* The answer to this question would lead us out into a treatise upon all the uses and benefits of affliction. But we may briefly say that it consists not in indifference to pain, or in that stoicism which is the frigid effect of an unchristian philosophy. It is not perceptible in those weak complainings, with which some weary the ears of friends and neighbours, or in the petulant utterances, or peevish scoldings of the confirmed valetudinarian. Least of all is it visible in the defiant questionings of the goodness, or the justice of God, which his judgments force from unsubdued and unholy hearts. What is meant by suffering well, is precisely that which is meant by the apostle James when he speaks of suffering as "*a Christian.*" It is to suffer with Christian meekness, quietness and patience. It is to receive the rod as from the hand of our Heavenly Father, and to show submission thereunto. It is to watch the heart, lest murmurings arise, and watch the tongue, lest they be expressed. It is to wait until the Lord is pleased to remove the pain, and ever to seek for grace to bear it while it is present. And it is to cultivate the unquestioning spirit of a child, confident that all is right, and that in kindness the Father in heaven has sent the affliction, or removed the idol. Above all, it is habitually to remember that we may "glorify God

in the fires," and to nourish the desire, that by no word or act we may hinder that glory from being made manifest to those who look upon our sufferings, and who might see in us how mighty is the grace which upholds and comforts the people of God.

To "suffer well," is a great attainment. It is given of God to those who seek it earnestly and constantly; and such may comfort their hearts with the assurance, that if they receive this gift, they have received a blessing from God, of which they cannot reckon the value, and by which they will be able abundantly to illustrate the grace of God, and minister to his most excellent glory.

A Letter Suitable to the Times.

Near Smithfield, Twelfth mo. 22nd, 1837.

Beloved Friend,—I received thy two letters sent by ——, they were acceptable to myself, and such as have had the opportunity of seeing them. Many of us hereaway can feelingly respond to the discouraging prospects which seem at seasons to attend thy mind, in regard to our once highly favoured society. Never I believe has there been so great an apostacy, since we have been a people. And never was the adversary permitted to make a more bold, and I fear a more successful attempt to bring the society, and the worthy founders of it, into discredit, than is now making, and of late has been made, by poor E. Bates. Thou perhaps hast seen, or will see his late book of between three or four hundred pages, entitled, "Bates' Examination of Quakerism." In this work the author has put forth his strength, and written to render George Fox and other early Friends odious in the eyes of other religious societies, labouring hard to fix upon them, particularly dear George Fox, the character of a blasphemer, an idolater, a heretic, &c., &c. And worse than all, contemning and ridiculing that blessed and divine principle of light and life in the soul, by which *early*, and indeed all *genuine* Friends profess to be guided. In this particular, how awfully is verified that scripture declaration, "If therefore the light that is in thee be darkness, how great is that darkness." Poor Elisha! I never see him but I mourn at his awful downfall. He must have been once highly enlightened, but leaning to his own understanding, the root of Divine life was dried up. For the High and Holy One will not give his glory to another, nor his praise to graven images.

I have from my youth firmly believed in the sufficiency and certainty of the guidance of the Holy Spirit to those who in singleness wait for and upon the influence and leadings thereof. In this faith I hope to end my pilgrimage, however small a measure of this blessed principle may be vouchsafed to me.

I think I have seen with indubitable clearness, and have been confirmed more and more of late in the sentiment, that in proportion as the Lord's messengers minister in the ability which he alone gives, the Truth rises into dominion, and the people partake of the baptizing power. Whilst that teaching or preaching which is in the words of man's wisdom, brings death to the living. My spirit is often of late clothed with mourning under an apprehension that too many under our name, in various parts of the world, are seeking to accommodate our doctrines and practices to those of other religious denominations, rather than maintain with integrity the principles and testimonies into which our worthy predecessors were led by the inshinings and unfoldings of the light of the glorious gospel of our Lord and Saviour Jesus Christ. These principles being too pure for the acceptance of the high professors, were to them, like the gospel of old was to the wise Greeks, foolishness. But amid all these discouragements, I trust there will be those preserved, who, while they weep as between the porch and the altar, will be concerned to put up their petition, "Spare thy people, O Lord, and give not thine heritage to reproach." And I trust that the grand adversary with all his devices and all his agents, will never be permitted utterly to lay us waste as a Christian Society.

I conclude with feelings of christian sympathy.

Thy attached friend, B. W. L.

The tools great men work with.—It is not tools that make the workman, but the trained skill and perseverance of the man himself. Indeed it is proverbial that the bad workman never yet had a good tool. Some one asked Opie by what wonderful process he mixed his colors. "I mix them with my brains," was his reply. It is the same with every workman who would excel. Ferguson made marvellous things—such as his wooden clock, that accurately measured the hours—by means of a common penknife, a tool in everybody's hand, but then everybody is not a Ferguson. A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat; and a prism, a lens, and a sheet of pasteboard, enabled Newton to unfold the composition of light and the origin of color. An eminent foreign *savant* once called upon Dr. Wollaston and requested to be shown over his laboratories, in which science had been enriched by so many important discoveries, when the doctor took him into a study, and, pointing to an old tea-tray on the table, containing a few watch glasses, test-papers, a small balance, and a blow-pipe, said: "There is all the laboratory I have!" Stothart learnt the art of combining colors by closely studying butterflies' wings; he would often say that no one knew what he owed to these tiny insects. A burnt stick and a barn-door served Wilkie in lieu of pencil and canvas. Bewick first practised drawing on the cottage-walls of his native village, which he covered with his sketches in chalk; and Benjamin West made his first brushes out of the cat's tail. Ferguson laid himself down in the fields at night in a blanket and made a map of the heavenly bodies, by means of a thread with small beads on it, stretched between his eye and the stars. Franklin first robbed the thunder-cloud of its lightning by means of a kite made with two cross-sticks and a silk handkerchief. Watt made his first model of the condensing steam engine out of an old anatomist's syringe, used to inject the arteries previous to dissection. Gifford worked his first problem in mathematics, when a cobbler's apprentice, upon small scraps of leather, which he beat smooth for the purpose, while Rittenhouse, the astronomer, first calculated eclipses on his plough-handle.—*Smiles' Self-Help.*

What is thy Portion?—What is thy wealth, reader? Is it money, or houses, or lands? Hast thou gold, and bills, and bonds? Dost thou heap up riches in the coffer, or dost thou make the bank thy treasury? Surely thou has heard that riches have wings, and that many who are rich for this world are poor indeed for that which is to come. Ask, then, of God, that he may show thee the riches of his grace, and make thee a partaker of the riches of his glory.

What is thy strength? If it be that of a vigorous frame, a broad chest, and a sinewy arm, the ague may shake thee, the fever burn thee, and consumption may waste thee till thou art weaker than other men. Dost thou ever think of this? Art thou ready for the throes of pain and the languor of sickness? Be assured thou wilt have them. Go to the strong for strength, and to the wise for wisdom, and then as thy day is, thy strength shall be.

What is thy choice? Is it the applause of the world? pomp? ambition? fame? Why, these are playthings which are soon broken; glittering bubbles that soon burst. Is it wise to choose food that will not keep, garments that will not wear, and possessions which are here to-day and gone tomorrow? Choose something better. Make a better choice, for thou canst hardly make a worse. Choose the one thing needful! the pearl of great price, the hope of eternal glory.

What is thy zeal? Is it for trifles, or for things of value? for thine own weal or for others good? for time or eternity? for earth or heaven? Is thy zeal foolish, or according to knowledge? Does it bind thee to the world, or wean thee from it? Is it hot, hasty, and fitful, or calm, enduring, and persevering? Saul had a zeal, but he was a persecutor. Peter had a zeal, but for all that he denied his master. Be zealous in love; be zealous in faith; be zealous in good works; and be zealous in promoting the kingdom of the Redeemer.

Who are thy friends? Are they rich, powerful, and devoted to thee? Have they indulged in large professions and made large promises? Still have a care. Hast thou tried them in trouble? Hast thou sought favour of them in the day of calamity? "Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." Prov. xxv. 19. Choose for thine earthly friends lovers of peace, and remember there is a heavenly friend "that sticketh closer than a brother."

What is thy heritage? Is it an estate? the cast off property of those who have gone before thee? A mere life interest that may be but for an hour? Oh, there are better things than these! Give up the chaff for good grain; thy husks for the fatted calf; thy passing shadow for a permanent reality. Look higher than earth, and trust in thy Redeemer, so shalt thou have a heritage of peace and joy, and be an inheritor of the kingdom of heaven.

Oh seek from God, with all thine heart,
Riches which ne'er decay;
And be thy choice the better part
Which none can take away;
Thy zeal for Christ a quenchless fire,
Thy friends the men of peace;
Thy heritage an angel's lyre
When earthly changes cease.

The Adulteration of Tea.—In the London *Lancet* we find the result of a microscopic and chemical analysis of forty-eight samples of tea.

Of the twenty-four specimens of black tea analyzed every one was found to be genuine. Of a like number of green teas all were adulterated. The adulterations are mainly a coloring matter with which the tea-leaf is faced, painted or glazed. Ferro-cyanid of iron or Prussian blue is the article most commonly used for this purpose. Sometimes, however, indigo, kaolin or china clay, and turmeric powder were found in addition. That species of tea which is denominated gunpowder is adulterated in other ways by admixture with leaves not those of tea, with paddy husk, and particularly with "lie tea," so called, a leaf which resembles the tea-leaf closely, and is sent to this country from China in vast quantities, to be employed in adulterations here. The coloring of the tea is almost entirely done in China, and probably because it improves its appearance, and perhaps renders its sale more sure and rapid.

Such is the result of a thorough analyzation of this article by eminent scientific men in England, and it is certainly not very flattering to the taste of those who drink green tea for the love of it.

There is no such article as an unadulterated green tea. Let the lovers of the herb remember that fact, and as they sip the delicious beverage, and fancy they find in it a solvent for their aches and pains, let them also remember that they are sipping with it a solution of Prussian blue and indigo, as well as sundry other little peccadilloes, that neither add to its exhilarating properties nor yet are entirely harmless to the system. On the other hand the black teas are not adulterated, and are the only ones used by the Chinese. Knowing the impurities that are in the best green teas, they send them to foreign ports to tickle the delicate palates of the English, the French and the American, who in their view fancy the bright lively appearance imparted by the coloring compositions they use.

Scantlebury's Ancient Testimony.

Testimonies of Ancient Friends revived, respecting the changeable modes of the world, addressed those in the station of parents.

The apprehension of an increasing departure from simplicity in apparel into an *imitation* of the world's unstable fashions, particularly amongst the Youth, and even amongst many of those whose parents retain a consistent appearance, has given rise to the following brief selection of Testimonies of Ancient Friends, with some additional remarks tending to excite a serious examination into the ground and effects of such departure from the self-denying way of our predecessors.

The advices of the Yearly Meeting on this subject have been large, and often repeated both in the printed epistles and written minutes, and as these are easily referred to, a few short extracts may be sufficient here, viz.

Yearly Meeting, 1688.

"Parents are advised to educate their children and servants in modesty, sobriety, and the fear of God—they are accountable for that power committed to them, and are exhorted to discharge their trust when they see a libertine spirit in their children or servants, that lusteth after the vain customs and fashions of the world."

Yearly Meeting, 1690.

"Friends are advised *not to suffer* their substance to be bestowed on children, to furnish them with such things as tend to pride and vanity, or affect them with the vain fashions of the world."

1692.

"That all parents amongst Friends take all godly and Christian care in the education of their children, and be good examples to them, and not allow them in any thing that may gratify a vain mind in immodest apparel, but train them up in sobriety, modesty, and plainness."

1631.

"We are sensible that the miscarriages of youth have very much proceeded from their being imprudently indulged."

Yearly Meeting, 1760.

"Parents are advised to restrain and example those under them for their help—(for whom an account must be rendered) bringing them up in the fear of the Lord, and in that sobriety, moderation, and plainness, of speech, apparel, and deportment, which becomes a people professing to be followers of our Lord Jesus Christ, the perfect pattern of humility and self-denial."

York Quarterly Meeting, 1690.

"That Friends be watchful that the enemy darken not their minds, and bring them back into vanity and folly, and turn again into the practice of those things which they were sensible the Lord, by his Spirit, testified against. And it is possible they may indulge such things amongst their children and families, which in the time of their first convincement they durst not allow of, nor are they to be allowed in our Christian Society.—Train up children in the fear of God, restraining them from folly and vanity—that none go into the vain and gaudy habits, dress, nor foolish modes and fashions," &c.

Epistle of *Ann Galloway.*

"Dear Sisters,—It lies upon me to entreat you, to whom God has given children, that you bring them up as becomes Truth, and do not dress them or yourselves to *imitate* the world's fashions though it be in *plainness*, for if you do, it is with me in the love of God to forewarn you of it:—and if you do look back again and take liberties, we shall suffer loss which one day will be greater than if we were stripped of all that can be enjoyed in this life."

James Parnel, by whose effectual ministry, it is recorded, thousands were convinced of the Truth, noticeth the new fashions as one of the fruits of the corrupt tree—inventions of the world, to make the creature seem something in its own eyes, and in the eyes of others; are not these, says he, "the outward signs of pride which lodges in the heart; has not the Lord pronounced a woe against the crown of pride, and shall any professing as we do, by any act of ours, spare, nourish, and keep it alive, in any one?"

Charles Marshall, in his account of the first gathering of Friends in the city of Bristol says, "We received the gospel with a ready mind, with broken hearts and affected spirits, and gave up to follow the Lord fully, casting off the weights and burdens, and the sin that easily besets, and from the evil ways and vanities of the world, departed. Oh! the strippings of all needless apparel, and the forsaking superfluities in meats and drinks—and in the plain self-denying path we walked, our apparel and houses plain."

George Fox.

"The enemy of mankind goeth about seeking whom he may devour and entangle again with the glory and beauty of this world, setting before men and women the comeliness and decency of the several fashions of this world; by which we see many are ensnared. That in all men's and women's meetings, faithful men and women be chosen, that have not entered into any of these things; or such as now with a ready mind, in the dread and fear of the Lord God Almighty, will come out of them all, to the intent that they without delay, and in much tenderness may visit all those that have entered into or keep in the world's fashions, in their apparel, household stuff, or otherwise."

"And as every one hath received Christ, walk in him who is not of the world, so that you may be preserved out of the vain fashions and customs of the world, which satisfy the lust of the eye, &c., which is not of the Father. And who joins with that which is not of the Father, or encourages it, *draws the mind from God.*"

1685.

"Friends that see the world so often, alter fashions and follow them, they cannot judge the world, but the world will judge them. Keep all in plainness and simplicity."

"To all that profess the Truth my desires are, that you may walk in humility, for when the Lord first called me forth, he let me see that young people grew up together in vanity and the fashions of the world, and old people went downwards into the earth raking it together, and to both these I was to be a stranger. And now, friends, I do see too many young people that profess the Truth, grow up into the fashions of the world, and too many parents indulge them, and among the elder some are growing downwards and raking after the earth. If you have not power over the earthly spirit, and that which leadeth into a vain mind and the fashions of the world, though you have often had the rain fall upon your fields, you will but bring forth briars and thorns, which are for the fire."—*G. Fox's* Journal, page 602.

(To be continued.)

A Just Retort.—"Well, you have made quite an array of science against the truth of revelation. You say it is opposed to astronomic, geologic, and metaphysic science, and express your wonder at my credulity in receiving it. It is true, my faith is a very simple one, and really is independent of material science; and especially a science founded on an imperfect knowledge of the structure of the earth, the visible heavens, or the human mind. Had not man fallen from his primitive nobility, and limited the exercise of his faculties, he might perhaps have attained to a true and exalted science, far different from the smattering of modern theorists, who pretend to construct worlds without God, and account for every thing without a recognition of his government. The irreverence of such a course is the more striking, when it is remembered that God alone thoroughly comprehends geology, astronomy, mathematics, and metaphysics, while man can only understand them in the most superficial manner. Scraping the outer crust of the earth, piercing a very small distance into the visible heavens with his telescope, and tracing confusedly some of the phenomena of mind, philosophers, so called, presume to pronounce with dogmatism on the secret laws of mind and matter; and not only so, but exclusively of the maker of both mind and matter. Revelation satisfies my mind, for it conveys to me the worthiest ideas of God, and just in proportion to the strength of my belief in him thus revealed, I am conscious of an exaltation of my own nature. With a conviction that God is harmonious with himself, and there can be no contradiction between his revelations, I distrust all pretended discordancies between them, especially when the discovery is founded on the most limited knowledge, both of God and his works. God is all science, and his science is perfect; and if any thing under this name leads one to view him as a cold abstraction or nonentity, there is *prima facie* evidence that it is nothing more than developed ignorance. It is a strange hallucination which induces any one to make science and religion antagonistic. The more verity in our knowledge, the nearer our approach to God, and the more profound our veneration; flippancy in regard to the latter, is a sure sign of shallowness in regard to the other."

Interesting Circumstance.—Among the Sikh nobles who, at the outset of the mutiny, staked their heads on the British side, was the Rajah of Kupoorthulla. He was not a very great man, but he had influence, and no Englishman could have risked his *status*, purse, and person, with more hearty and unquestioning loyalty. He helped to guard the Northern Delhi Road, then the key of our position; and when order had been restored, the Governor-General, casting aside the old policy of meagre rewards, raised him, by a single gift of land, to the wealth of a great English noble.

The Rajah married an East Indian girl, became under her influence, a christian, and established a mission on his own estates. Sweeping away at a stroke the prejudices of a thousand years, he introduced his wife into society, and allowed her to appear in public, and the officials, for once heartily cordial to a native, threw aside prejudices as rooted as his own, and recommended that the Rajah should receive, officially, precedence in Oude. The Governor-General consented; and at the apex of the new social system of Oude stands a native christian noble; and the only woman in India for whom the guards turn out in the British provinces is the Christian "Lady Kupoorthulla."—*London Spectator.*

Religion and morality.—We sometimes hear persons speak disparagingly of morality as though it were of little value. They exalt religion at the expense of morality. Morality cannot be separated from religion. No one who is faithful in the performance of his duties toward God, will neglect his duties towards his fellow men. Whenever one is awakened to a sense of religious obligation, you will find him careful in regard to the duties of morality.

The man who makes great professions in regard to religion, and and is not strict in his morality, is a self-deceiver or a hypocrite.

SUMMARY OF EVENTS.

UNITED STATES.—*Funds for the War.*—The Secretary of the Treasury has negotiated another loan of $50,000,000, with the associated banks of Boston, New York, and Philadelphia. It is understood that $50,000,000 will be at once placed to the credit of the United States in exchange for six per cent stock, to run twenty years, at a rate equal to seven per cent. at par. This rate is about 90⅞ for the hundred dollars. The ability of the Government to put down the rebellion, is, it is stated now, not doubted by capitalists.

Capture of Rebel Ministers.—Ex-Senators Mason, of Virginia, and Slidell, of Louisiana, who were going abroad as ministers of the Southern Confederacy to France and Great Britain, have been captured and sent to Fort Warren, Boston. They were taken from an English Mail Steamer in the channel of the Bahamas. The families of the prisoners were allowed to proceed on their voyage. This important arrest was made by Captain Wilkes, in command of the United States steamer San Jacinto. The captain of the British vessel delivered up his passengers under protest.

Maryland.—Governor Hicks has issued a proclamation, calling a special session of the Legislature at Annapolis, on the 27th inst., the object being to re-establish Maryland in her old position in the Union, and to annul the traitorous legislation of the last session.

The Expedition to South Carolina.—The fleet encountered a violent gale on the passage, which damaged a number of the transport vessels, and caused the total loss of the steamers Union and Osceola. The crews were all saved except a very few persons. The fleet arrived at Port Royal on the 4th, and on the 7th inst. attacked Forts Walker and Beauregard. The bombardment lasted four hours, at the end of which time the rebels were compelled to retreat and abandon the works. After the capture of the Forts, the whole army, about 15,000 in number, were safely landed. Beaufort was abandoned by all the inhabitants except the negroes. The forts were found to be but little injured, they contained forty-three pieces of cannon, most of them of heavy calibre and of the most improved description. None of the U. S. vessels were seriously injured, eight of their men were killed and twenty-three wounded. No rebels were taken prisoners, the number of their killed and wounded is uncertain, but it probably exceeded 100. A large supply of ammunition was found in the forts. There was but a small supply of cotton at Beaufort. Gen. Sherman has decided to entrench his forces on Hilton Island in an impregnable position, where they will await the expected reinforcements. The planters in the vicinity have fled, some having previously fired all the buildings on their premises, and destroyed their crops, leaving only a mass of ruins behind them.

Southern Items.—A large English steamer, laden with war munitions for the southern rebels has been captured by a U. S. frigate and taken into Key West.

The reported capture of the privateer Sumter proves to have been incorrect. When last heard from she was at Barbadoes.

An intercepted letter from the rebel commissioner, W. L. Yancey, now in England, speaks discouragingly of the prospect of a recognition of the Southern Confederacy by the European powers.

The Norfolk Day Book says that the ship Fingal has arrived at Savannah, with a cargo of war munitions, &c.

The Savannah Rebublican of the 9th, says:—"Our city was in a state of intense excitement throughout the whole of yesterday. The news of the capture of the Walker battery, at Hilton Head, and the arrival of our refugeating troops, many of whom were wounded, aroused the intensest feeling. Everybody was in the street. Large crowds collected around the news and telegraph offices throughout the day and until late at night. Families commenced packing up. Large numbers of females and children were sent from the city by the night train to the up country.

The same paper complains that the men were also seeking safety in flight, and insists that every able-bodied man under sixty years of age should be compelled to remain and aid in the defence of the city.

The Virginia papers make heavy complaints of the Union men of East Tennessee, who it is alleged, have burned several bridges upon the Virginia and Tennessee rail road, thus cutting off at a most critical moment, the means of despatching troops rapidly to New Orleans, which it is feared is in danger of attack.

Knoxville, Tennessee, has been placed under martial law. The Union men were taking up arms, and threaten to take possession of the rail road.

The Memphis, (Tenn.,) Argus of the 16th, has a Charleston, S. C., despatch of the 14th, which says "the Federal forces have possession of Pinckney Island, and have seized all the able bodied men on the plantations and taken them aboard the fleet. They prevent the others from fleeing by use of force. They have made no attempt yet to effect a lodgment on the main land."

The Memphis papers express great alarm at the Federal preparations for an expedition down the Mississippi.

Virginia.—The rebel forces under Floyd, which lately advanced upon Gen. Rosecrans's command in the Kanawha valley, appear to have retreated into their mountain fastnesses. The portion of the State on the eastern side of the Chesapeake has recently been occupied by 4,000 U. S. troops. Many of the inhabitants are believed to be loyal to the Union. Gen. Dix has issued a proclamation to the people of Accomac and Northampton counties, assuring them that the military forces of the United States would come among them as friends, and with no purpose of invading their rights. A considerable number of rebels were under arms in Northampton county.

Kentucky.—The rebel General Zollicoffer has fallen back to Cumberland Gap, and sent to Knoxville for reinforcements. In an engagement at Piketown, in the southeastern part of the State, a rebel force of 1000 men was routed and dispersed by Gen. Nelson. No other hostile collisions are reported. The rebels seem to be losing ground.

Missouri.—Gen. M'Kinstry, late quartermaster-general under Fremont, has been arrested and placed in confinement in St. Louis. His cashier has also been arrested. The government has agreed to arm, pay, clothe, transport and subsist the Missouri volunteers for service in the State during the war. The rebel armies under Generals Price and M'Cullough, have retreated into Arkansas. It is understood that they have gone to Fort Smith, where supplies for the winter have been collected. Before leaving Missouri they ravaged the country in their vicinity, burning all the hay stacks, corn cribs, &c., to prevent the U. S. forces from obtaining forage if they kept up the pursuit. A large part of the Federal army has left Springfield for the North. The chief command has been devolved upon Gen. Halleck. Gen. Hunter has been ordered to take charge of the army in Kansas. The rebel outrages appear to have ceased in great measure in nearly all parts of Missouri. At the sanguinary battle at Belmont, the rebel loss was 200 men killed, 427 wounded, and 278 missing. It is stated that the main portion of the Federal forces will be concentrated at St. Louis, in readiness for movements in Kentucky, or southeast Missouri.

Miscellaneous.—There seems to be no doubt that many rebel incendiaries are scattered over the free States. Already no fewer than seventeen woolen factories engaged in filling contracts with the government have been destroyed by fire.

The Blockade of the Potomac is complete so far as the passage of large vessels is concerned. Smaller craft occasionally pass unharmed at night.

Arrest of Senator Gwyn.—Senator Gwyn, of California, has been arrested on his passage to New York, via Panama. It is alleged that he was in treasonable correspondence with the rebels. He was subsequently released on parole.

The Grain Crop of Ohio.—The State Auditor of Ohio has made up the statistics of the grain crop of the State—wheat and corn—for 1860, and the following totals are presented:

	Bushels.
Total wheat crop in 1860, . . .	23,640,356
Total wheat crop in 1859, . . .	13,345,844
Increase in 1860, ...	10,294,512
Total corn crop in 1860, ...	91,588,704
Total corn crop in 1859, ...	69,372,343
Increase in 1860, ...	22,216,361

Eighteen counties in 1860 produced over 1,500,000 bushels of corn each, the highest being a crop of 3,210,717 bushels in Ross county. Eleven counties each produced over half a million bushels of wheat, the largest amount being 690,769 bushels in Stark county.

New York.—Mortality last week, 392.

Philadelphia.—Mortality last week, 254.

FOREIGN.—Liverpool dates to the 8th inst. Many of the Lancashire cotton mills had reduced their time to three days a week, and in some an entire suspension had taken place. The stock of cotton at Liverpool amounted to 633,000 bales, including about 300,000, American. The breadstuffs market was quiet but steady. Consols, 93¾. The bank rate of interest had been reduced to three per cent. In the open market money was plenty at 2¾ & 2½ per cent.

The London Times treats, in an editorial, on the ill feeling of the north towards England, and its groundlessness. It says "We shall nevertheless continue to express our conviction that secession has destroyed the Federal Union, and that to whichever side victory inclines, its reconstruction on the old basis is impossible."

Several heavy commercial failures had occurred in Paris.

The bank of France has succeeded in obtaining six million of francs from the Bank of Prussia.

It was reiterated that France has opened negociations with Austria, for a cession of Venetia.

It is reported that the Duke of Magenta had been entrusted with the mission to Vienna on the same subject.

The French troops had occupied the valley of the Dappen, and the Swiss Government had sent commissioners to the spot and had resolved to protect and demand satisfaction for the violation of Swiss territory.

Revolutionary movements are taking place among the students throughout Russia. The disturbances at Moscow were quelled by a military force, and a petition is being signed for a constitution. Monster meetings of the people were expected on the return of the Emperor at Moscow.

The *Prussische Zeitung* publishes news from Moscow, without a date, announcing that the students in that city had created violent disturbances, which had been quelled by the military force. A petition requesting the release of the students lately arrested, and that a constitution should be granted to Russia, had been signed by 17,000 persons.

The Emperor of Austria has addressed an autograph letter to the Chancellor of Hungary, declaring that the disloyalty of the Hungarian Principalities menaces public order in such a dangerous manner, that duty required the raising of strong barriers against such excesses; that, as the convocation of the Hungarian Diet in a constitutional manner appears to be impracticable until order is re-established, all of the existing authorities in the districts and Communes are abolished, and the Chancellor is ordered to elect persons to replace them and to take care that the administrator of public affairs suffers no interruption. All persons charged with crimes against the public safety shall be tried by the military tribunals.

RECEIPTS.

Received from C. E. Woodward, Pa., $4, vols. 33 and 34; from Soloman Hull, Io., $3, to 52, vol. 35; from Sarah Minard, Pa., $2, vol. 35; from Israel Hall, Ind., $2, to 20, vol. 35; for Henry Cope, Io., 50 cts., to 13, vol. 35.

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For "The Friend."

Benjamin Ferris.

(Continued from page 89.)

During the Eleventh month, 1762, Benjamin Ferris addressed an epistle of affectionate counsel to two of the children of Elizabeth Wilkinson, which he forwarded open to the mother for her inspection. In the beginning of the Twelfth month, the Friends he had lately travelled with so harmoniously, desired his company to Exeter and some other places, but information did not reach him in time to enable him to join them, until after their return from that place.

Diary. Twelfth mo. 12, 1762.—"I went to Newtown meeting in order to meet the same Friends again, and kept them company for the most part until the 30th of the same month. We were at Middletown, Birmingham, Springfield, Haverford, Merion, Radnor, The Valley, New Providence, Plymouth, and other meetings. I was mostly exceedingly poor, which is frequently my portion. None can tell the barrenness I feel, which may be owing to causes in myself. However, if I had any sense of the state of things in these meetings, religion is at a very low ebb among their members, and a supine, careless disposition, with the love of and pursuit after the riches of this world, have taken place of better concerns. On account of these things, at times, my heart was heavy.

"On the 30th, I parted with my dear friends, Hannah and Elizabeth, in much nearness and unity, and from Plymouth came to Darby Monthly Meeting. From thence I went to Philadelphia, was at their Monthly Meeting, and then went home.

"1763. The First month of this year I spent in writing in my chamber, having to transcribe for our Monthly Meeting a copy of the Discipline and advices of our Yearly Meeting. This afforded me much solitude and retirement, and I humbly hope the opportunity was not wholly unimproved, but tended to some advantage in the best sense. Though I had not to boast of any extraordinary visitations, which I believe are less my experience than some others, yet a degree of thankfulness possesseth my mind, in that I was favoured, I hope, with daily bread, as sensibly as at any time of my life. Although it was administered in a seemingly scarce measure, yet it was, I doubt not, wisely proportioned to my need, and often sweetly refreshed me, in an increase of love to the Truth, which I desired I might ever be preserved near to.

"Second month 8th. I went to our Quarterly Meeting at Concord, which was large, and I hope to some profit. We had the assistance of part of the committee from our Yearly Meeting, appointed to visit the Quarterly and Monthly Meeting, who had good service. They were, the next Fourth day, at our Monthly Meeting at Wilmington, and it was a satisfactory time. The prevalence of the power and virtue of Truth chained down the contrary spirit.

"Second month 11th. I went with divers Friends to the Monthly Meeting held at Center, and lodging at the house of a Friend, I had some conversation with him, relative to Negroes, and furnishing wagons for the king, which rather made my return home easy.

"19th. I went to the Western Quarterly Meeting, where were my dear friends Hannah Harris and Elizabeth Wilkinson, who had each of them acceptable service. I thought it was a good time, and the savour of it continued through the meeting for business. I was glad I was there.

"After this I had many distressing thoughts, and was afraid I should some way or other, bring dishonour upon the holy name and cause of Truth. I could take no comfort in any thing; the heavens were like brass; yea, all hope of help from thence seemed cut off, and earth appeared like iron; nothing pleasant therein.

"Third month 14th. I received a letter of counsel and encouragement from a nearly sympathizing Friend, on the very subject of my then exercise, which, together with some secret stirrings of hope that I was not forsaken, brought my mind into a good degree of stillness and submission to the ordering of Divine wisdom in everything respecting me. In that which had been the cause of so much thoughtfulness and concern to me, [the prospect of being appointed clerk,] there seemed no will left to gainsay it. This dispensation, however, passed off, and on the day of our Monthly Meeting my former anxiety returned."

He had a sore struggle of mind, concluding he could not yet go to meeting, but was not easy to stay away. He thought if he could feel in himself a sense of duty in it, he would bear the cross and accept the appointment, but concluded, that when named, if he could not feel it right, he would object. So in fear and trembling he went into the meeting, and was appointed clerk, feeling no strength to oppose the report of the committee. He says, "I passively submitted to the appointment in as much weakness and poverty I think, as I ever was sensible of. But I endeavoured to breathe for ability so to conduct as that the cause might not suffer or the faithful be grieved.

"The next day in moving some boards I gave my back a wrench, which so hurt me that I could scarcely walk or breathe, without pain. It then came into my mind how I had wished for some accident to prevent my attending meeting the day before. I was disappointed then, but now had met with that which prevented my attendance of our week day meeting. It seemed like a gentle, yet awful memento to me, which I believe I shall not suddenly forget.

"Third month 24th. I went to Philadelphia to the Spring Meeting, and was at the several meetings to some comfort and satisfaction."

(To be continued.)

The Arabs of the Desert.

The following letter, from Her Britannic Majesty's Consul at Aleppo, appears in the *Wesleyan Methodist Magazine*. It will doubtless be of interest to our readers.

I accept with great pleasure the proposal contained in your letter of the 29th ult. It is the first ray of real encouragement which has reached me, and I hail it accordingly with thankfulness. In order that you may be able to form your own judgment of my plans in favour of the Bedouin Arabs, I shall state exactly how the matter stands.

My attention was called to the subject on my arrival at Aleppo, as British consul, about four years ago. I had served during the Crimean war as civil commissioner with the Turkish contingent in English pay; and nearly fifteen hundred men having been raised for the irregular cavalry of that force from among the Syrian Bedouins, I was received by them here as an old friend. The good pay and rations, the justice, and even generosity with which they had been treated by our government, had established a great degree of confidence in the British name, and laid a foundation for the intercourse which it became my duty to cultivate, in the hope of being able to extend our trade.

I therefore made frequent visits to the Arab tribes. This nomadic population of the desert possesses no small amount of wealth, produced by their countless herds of camels and flocks of sheep. The cotton stuffs, hardware, and colonial produce which they require in considerable quantities, and purchase with the proceeds of the sale of their young stock, wool, and butter, had hitherto reached them through many hands, with a consequent increase of price, while the importers from England receive only a small portion of the profit. The competition, moreover, between our merchants and the dealers in Swiss cloths and sugar, from Marseilles, is so keen, that the wants of the Arabs have been in some degree supplied by the latter, who undersold us in that market. By encouraging the Bedouins, however, to come to the towns and make their purchases directly from our traders, by enabling the latter to forward merchandize to the desert for sale, without incurring the risks which had previously deterred them from doing so; and by inducing speculators to dye English cotton cloths with the indigo received here from Bombay; to replace the more expensive and less durable blue cloths of native manufacture which are worn by the Arab women; I hoped that great advantages would accrue to our trade; and my most sanguine expectations have been surpassed by the results.

The policy adopted by the Turkish authorities toward the Bedouins had always been fickle in the extreme. One year they were attacked, and the next subsidized. Bribes were given by governors

to keep them quiet, and taken by subordinates to conceal their misdeeds. Attempts were made to check their inroads by military expeditions; peace was concluded after a few fruitless marches and manœuvres; then tribute was handed to them, under the form of pay for irregulars. When beaten, the Arabs devastated villages, and retired to the heart of the desert; when unmolested, they turned their animals into the crops of the peasantry, levied black mail from them, and drove off the flocks and herds. Caravans were, under all circumstances, a fair prey to the Bedouins. The agricultural population thus suffered without redress, and receded before the roving and pastoral tribes. I have seen twenty-five villages plundered and deserted, and I have often passed through a very fertile district which possessed a hundred prosperous villages twenty years ago, now occupied by only a few lingering peasants, about to follow their kindred to the mountains on the sea-board.

The most greedy of rapine among the Bedouins are the Anezi, who first appeared in the Syrian desert some seventy years since, having migrated from Central Arabia during a famine and failure of pasture. They are divided into many tribes, the most warlike of which are the Fedaan and Ajajara, the most numerous and wealthy are the Seboa and Jelas, and the least esteemed are the Weled Ali and Beni Sochor. These wandering hordes have driven the original Syrian tribes, the Shammar and Mowali, northward and westward, into Mesopotamia, and to the foot of the range of hills running parallel to the coast; and they continue thus to radiate from the Nejd, their last reinforcement, consisting of five hundred tents of the tribe of Amarat, having joined them in 1858. The enormous number of animals following each camp, obliges them to rove in detachments of from fifty to two hundred families, and to describe a vast circle every year from the neighbourhood of Aleppo along the right bank of the Euphrates, where they lay in their stock of dates; thence to the southern region of the desert, to pass the winter with their young camels in its warm and dry pastures; and northward again in spring, to sell their produce near the towns of Syria, purchase grain and manufactures, plunder what they can, and have their annual fight with the Mowali and Shammar successively. The rapid increase of their flocks and herds induces them to impede cultivation, in every possible way, with the view of securing pasture. The desert thus overlaps the tillage of Syria, and its advance has been pushed this year as far west as the banks of the Orontes.

The best remedy for the evil seemed to me to be the formation of a cordon of located tribes, a sort of military colony, to which every possible assistance should be given by the Turkish government to enable them to defend themselves and act as a bulwark to others, against the more unruly tribes. Troops alone are incapable, without great superiority in numbers, of coping with Bedouins, who are so much better mounted; but, by pitting Arabs against Arabs, and adding the advantage of firearms, it appeared to me that a successful stand might be made, while the increased prosperity of the settlers would offer a salutary example for the roving tribes to follow, and the belt of cultivation might thus be progressively widened. This was the only expedient I could recommend as offering a prospect of success. It was approved, and I availed myself of a rise in the price of grain, and a simultaneous fall in that of live stock, to impress on the minds of the Bedouin Sheikhs the greater benefits which they would derive from agricultural than from pastoral pursuits. The invariable reply I received was that they placed no reliance on the Turkish authorities, and were adverse to falling into their power. One Sheikh came to me afterward, however, and said that if I would promise to use my influence in his favour he would trust to my word, and at once locate his tribe.

I obtained the desired conditions from the Governor-General of Aleppo: the tribe soon sold their camels and sheep; bought oxen, plows, and seed; frequenting for the first time the bazaars of this city to effect their sales and purchases; and cultivation commenced. They always came to the English consulate to announce their arrival, and were then sure of not being molested at Aleppo. So novel a feeling of security spread to other tribes, and an unusual activity in the sale of British goods ensued, bringing, in addition to the mercantile houses already trading with Manchester, three new establishments to share the advantages of importation from the United Kingdom. Another tribe applied to me for similar protection, which I gave them, within due limits, and they also settled. Two more are now treating with me on the same terms, which I hope soon to conclude with them.

I cannot better reply to your question on the nature of the influence which I have been able to acquire over the Bedouins, than by relating, besides the manner in which several tribes of them have been induced to settle, one or two little incidents, personal though they be, trusting that you will not attribute any motive to my thus talking of myself but the real one; namely, to give you data for the formation of a just estimate of the facts connected with this movement in the desert. On one occasion when I was in the tent of Ahmed Bey, the notorious robber Sheikh of the Mowali, some of his horsemen arrived with thirty laden camels, which they had taken from a caravan. I refused to stay another moment in his camp unless they were restored to their owners; and seeing that I was in earnest, he gave them up to me, and I sent them to the governor of the nearest town. On my way back to Aleppo I came upon some of the Mowali who had just robbed the government post from Damascus; and they at once delivered to me the letters, which I brought to Aleppo, and the specie, which was remitted to the authorities of Hama. On another occasion Jedaan, the much-dreaded Anezi chief, plundered a caravan coming from Diarbekir. I followed him for several days in the desert; and, although he avoided me, he sent back the caravan, which was consigned to the government officers. These are not things to boast of, as the respect of marauders is not always creditable; but I mention them as tending to show the possibility of their moral improvement. There is something achieved when crime becomes known to be crime, which was not heretofore the case in the desert. A feeling of shame when detected is another point gained; it now exists, as I saw lately, when I suddenly overtook some Bedouins stripping a peasant. They made off without their booty on my approach, hiding their faces and keeping silence that I might not recognize them.

I have remarked a singular facility of transition in the Bedouin, from long-indulged habits of thought to others which are new to them. Thus, robbery bore no stigma in the desert a few years ago; and now the located tribes have not only given up the practice of it entirely, but also talk of it in other tribes with reprobation. I do not go so far as to imagine that this is owing to the birth of better principles; but I believe that they find comparative honesty to be accompanied by protection from Turkish misrule. They follow the policy which is most profitable to them. This is but a low standard of morality; it is, however, a step in the right direction to improve its practice; and its principles may be raised afterward more easily. It will, I fear, be a work of time to bring this wild people to a better moral state; but I feel convinced that it will be accomplished under God's providence. The present opening for an attempt to christianize the desert is, beyond a doubt, favourable; and though I am not prepared to say that any speedy results of the kind will appear, still I conceive that a great change is actually taking place in the habits of life and thought of its nomadic population, which may thus be led to the truth and purity of religion also. I should not augur well of an abrupt commencement of preaching the Gospel to them; but many among them have expressed to me an earnest wish to have the means of teaching their children to read; and this, I think, should be the first object aimed at.

I am not of opinion that foreign artisans would do so well at first as native teachers. I inclose a list of persons at Aleppo, whom I should consider capable of acting in that capacity. Their services might be obtained at from £25 to £50 per annum, according to their circumstances and respective efficiency. One cannot expect much from them in the way of conversion; but their efforts will tend to humanize those half-savages, while they will also keep the field free for the reception of a higher class of influence, more gradually brought to bear on it. In two tribes which had asked me for teachers, I found, to my great grief and shame, that, having despaired of obtaining them from me, they had engaged young Imams from the town; and that the children, and even adults of the tribes, while learning to read and write, were imbibing a false religion, almost as much unknown in the Syrian desert as the true faith. In the days of Mohammed and his immediate successors, the Bedouin was a fanatical Mussulman; which is far from being the case now in this country, where no practical worship or distinct creed exists among the nomads. I do not apprehend that these Imams can have done much harm as yet; for the Bedouin has such a hatred for the Turk, and contempt for the Arab townsman, that no religious sympathy can be established. It will not be difficult for me, moreover, to have Protestant teachers substituted for them.

The Seven Old Wonders and the Seven New.—The seven wonders of the world *were:* 1st, the Egyptian Pyramids. The largest of these is 693 feet square and 469 feet high, and its base covers 11¼ acres of ground; 2d, the Mausoleum, erected to Mausolus, a king of Caria, by his widow, Artemisia. It was 63 feet long and 35 feet high; 3d, the Temple of Diana at Ephesus. This was 425 feet in length and 220 feet in breadth; 4th, the Walls and Hanging Gardens of Babylon. These walls are stated by Herodotus, to have been 87 feet thick, 350 feet high, and 60 miles in length; and the statement is deemed credible by modern antiquarians; 5th, the Colossus of Rhodes. This was a brazen statue of Apollo, 105 feet in height, standing at the mouth of the harbor of Rhodes; 6th, the statue of Jupiter Olympus, at Athens, which was made of ivory and gold, and was wonderful for its beauty rather than for its size; 7th, the Pharos of Ptolemy Philadelphus. This was a lighthouse 500 feet high, on the island of Pharos at Alexandria, in Egypt. A fire of wood was kept burning on its summit during the night, to guide ships to the harbor.

The seven wonders of the world *are:* the Art of Printing; Optical Instruments, such as the Telescope and Microscope; Gunpowder; the Steam-Engine; Labour-saving Machinery; the Electric Telegraph; and the Photograph.

Habits of the Beaver.—The law of industry among the working beavers is well attested by hunters. Their dams or houses are built anew or remodelled every fall, and in a way to suit the height of the water during the succeeding winter or spring. The object of the dam seems to be to regulate the height of the water at their houses, where they have two or three berths at different heights, where they sleep dry, but with their tails in the water, thus being warned of any change in the rise or fall of the water. Some houses stand six feet at least above the surface of the meadow, covered with mud, and in the form of a round coal-pit, but so intersected with sticks of wood as to be strong, and the weight of three or four men makes no impression upon it.

A "full family," as hunters call them, consists of the parental pair and the males of the next generation, with their mates. When the tribe gets large they colonize. Some time in the fall, all the single ones of both sexes congregate from considerable distances, at the deepest lake in the vicinity, where they choose their mates; then they all go home, the female following her mate, and all go to work, first putting the house and dam in order for winter, then laying in their stock of wood, the bark of which is their winter food. They go up the streams for their wood, and float it down to their houses, and then in some mysterious way make it lie in a pile at the bottom of the pond, outside of the house, where they may take it at any time in the winter for use.

The fall of the year is a busy time with them, and it is interesting to see their new dams in process of building, as we sometimes find them across large boating streams; and not unfrequently boatmen and river-drivers tear away their dams and get a good head of water for their own use. They usually build at the outlet of natural ponds, and sometimes they flow large lakes and long pieces of dead water, but are always moving and reconstructing. How they keep their teeth in order for so much eating, when the best steel would wear out, is a mystery. They cut logs sometimes a foot through, and every stroke of the tooth tells toward the job, and never does a tooth get dull, as we can see.

Two winters ago, some lumbermen encamped near one of their ponds. One afternoon they felled a tree across a lumber road, and before morning it was cut up by the beavers, and handsomely piled out of the road.—*Aroostook Pioneer.*

Unsoundness.—Some men and women cannot let slip an opportunity of saying disagreeable things. There is something unsound about the man whom we have never heard say a good word for any mortal, but whom we have heard say a great many bad words of many. There is unsoundness verging on insanity, in the man who is always fancying that those about him are constantly plotting to thwart his plans and damage his character. There is unsoundness in the man who is constantly getting into altercations with his fellow passengers in steamers and railways, or getting into angry and lengthy correspondence with anybody in the newspapers or otherwise. There is unsoundness in the mortal whose memory will fall to repletion of contemptible little stories, going to prove that his neighbours are rogues or fools. There is unsoundness in the mental organization of the sneaky person who stays a few weeks in a family, and sets each member of it against the rest by secretly repeating to each exaggerated and malicious accounts of what has been said of him or her by the others. There is unsoundness in the perverse person who resolutely does the opposite of what we wish and expect; who won't go to the excursion we have arranged on his account, or partake of the dish which has been cooked for his special eating. There is unsoundness in the deluded and unamiable person who, by a grim, repellant, Pharisaic demeanor and address, excites in the minds of young persons gloomy and repulsive ideas of religion, which wiser and better folks find it very hard to rub away. "Will my father be there?" said a little Scotch boy to some one who had been telling him of heaven and recounting its joys. "Yes," was the reply. Said the little man with precision, "Then I'll no gang." He must have been a wretched screw of a christian who left that impression on his young child's heart. There is unsoundness in the man who cannot listen to the praises of another man's merit without feeling as though something were taken from himself.

Scantlebury's Ancient Testimony.

Testimonies of Ancient Friends revived, respecting the changeable modes of the world, addressed to those in the station of parents.

(Continued from page 95.)

William Edmundson, in the last meeting he attended, exhorted the youth to beware of pride and height; and in his last illness expressed to Friends who visited him, his concern and trouble of mind, because of the height that young people were gone into, far and wide from the humility and plainness that Truth led Friends into in the beginning, and said, "*one examples another therein.*"—Journal, page 305 and 307.

A. Rigge's Life, page 348.

"Let young women be careful how they look out at the glory of the world, where the lust of the eye and the pride of life is; and fathers and mothers to be examples of gravity and modesty, and to be watchful over their children, and beware of letting them alone."

Christian Barclay's Epistle.

"There was no less called for at our hands in our first visitation of God's love and light, than to come out of all superfluity, so in the same pure way we must hold on, and have weighty care to train up our youth therein. I charge you in the sight of that Power that searches the depths of our hearts, that you neither teach, allow, nor suffer the superfluous or vain thing amongst you."

Joseph Featherston, on his death-bed, desired his wife "to bring up his children in the fear of the Lord and in plainness, and to avoid superfluity, for that, said he, will bring dishonour to the blessed Truth, burden the single hearted, and draw the minds of youth after vanity."

William Penn.

"The minds of youth are allured to visible things that perish, and instead of remembering their Creator, are taken up with toys and fopperies." To his wife, he says, "I had rather have my children homely than finely bred; be plain in clothes, furniture, and food; be clean, and then the coarser the better; the rest is but folly and a snare."

William Caton's Abridgment of the Lives of Primitive Christians.

"Nothing about them was pompous, either in clothes, diet, habitation, or household stuff; such as were noble or learned, or of genteel extract, laid aside all their pride and all their swelling titles. They were jealous of their serious frame of spirit, and therefore all such dresses as served to infuse vanity into their minds, or damp their zeal for religion, they shunned, as they did houses infected by the plague; they minded no such things as modes and fashions, nor did any new habit that came up entice them to imitation. Decency was their rule, and modesty the standard of their habit and conversation."

Sophia Hume, from whose collection most of the foregoing extracts are taken, concludes with two striking instances, viz. A young woman and a young man on their death-beds; one expressing a grateful sense of having had a faithful parent who had restrained her from youthful vanities; the other lamenting the neglect of his parents in that respect.

The Testimonies following are taken from the Collection of *Dying Sayings.*

Priscilla Cotton, of Plymouth.—"That which pleaseth self is above the cross; and that which pleaseth men is above the cross; and that which shuns the cross, yields to the carnal part. Though the cross seems foolishness, stand in it." And when her departure was nigh, she desired several Friends to be called, and among other exhortations, advised them to keep out of the fashions and customs of the world, both in words and apparel.

Susanna Garton, of Sussex was a pattern of great plainness, and grieved to see and hear of superfluity among the professors of Truth, saying, "It was not so in the beginning." Speaking to her grand-children, she said, "I was once young, and delighted in the vanities and pleasures of this world; but the Lord in his love and mercy met with me, yea he laid the axe to the very root of the tree, and made me willing to part with all my lovers, my pride and vanities, and become a fool and a gaziog stock to the world; but all was as nothing in comparison of the love and favour of God to my poor soul; and I did not look out or take example by those that were for most liberty;" and then added, "Oh! it was a good day, a blessed day, a day never to be forgotten."

William Bevan, of Swansea, advised his children and grand-children against the fashions of the world, saying, "Fashion not yourselves after this world, but transform yourselves to the image of the dear Son of God."

The foregoing ample testimonies (though but a small part of what might be given on the same subject) sufficiently show the concern of those who were most eminent instruments in gathering the people whose name we bear, and whose principles we profess; and by an impartial view of the present state of the society, in regard to the subject under consideration, it must be admitted, that a relapse from primitive simplicity is very general. And now, dear Friends, let us who have children entrusted to our care, be willing to consider seriously how it is that such an alteration has taken place in many families. Can the Truth allow a larger latitude now than formerly? Is not the cross the same, and the narrow way the same; and is not the world's spirit the same; and doth not its liberties gender bondage?

If then some of us have had parents who, from a sense of religious duty, were careful to bring up their children in plain and modest apparel, and to support a testimony in their families against that changeable spirit with which the world is carried to and fro, how do we manifest a regard to their memory, and to that cause which was precious to them, if we any way contribute to the laying waste in our own children, what our parents endeavoured to build up in us; or on the other hand, "If we build again those things which we profess to have destroyed, shall we not make ourselves transgressors?" Yet it is not uncommon to hear it

pleaded for children when gone half way to meet the world's modes, "that they are in moderation, that a little allowance must be made for young people, and that religion is a work of the heart." But will not the lamentable departure of many from our society, through this common road to the world, sufficiently refute this pleading? How great is the proportion of those who have contracted hurtful acquaintance, and been entangled in unsuitable connections, or been robbed and spoiled divers ways, whose first outgoings may be traced to some *small conformity* to the world in habit or manners. Our predecessors were not ignorant that religion (in their time as well as now) was a work of the heart; they also knew that "that which cometh out of the man defileth the man."

When the eye, not being kept single, looks out at the world, then the *heart* desires to follow it; first a little, and then a little more, and thus proceedeth out of the heart, and thus possesseth the will and affections, the lust of the eye and the pride of life, with other propensities, "which are not of the Father, but of this world;" and consequently, the mind thus drawn out, becomes leavened more and more into the world's spirit.

(To be continued.)

Letter of John Barclay.

I may truly and sincerely say, that we participated in a sense of the loss, which many (doubtless) even among the more distant connections and friends of the deceased, feel they have sustained. Do I say lost, do I speak of deprivation, when those who have humbly endeavoured to love and follow their dear Redeemer on earth, are taken from suffering and probation, as we trust, to their resting place in glory. Ah! we have them still, if the apostle's language applies to us, if we are indeed come to Mount Zion, the heavenly Jerusalem, to the innumerable company, to the spirits of the just made perfect, to Jesus our mediator. May we then not sorrow as those, who have no such substantial enjoyment of things hoped for, and evidence of things not seen. May we be quickened on our way, and animated by the cloud of witnesses with which we are encompassed, still to persevere and run with patience; looking unto Jesus, learning of him, leaning on him in pure dependence and child-like simplicity,—loving no one or any one thing better than him. Being thus made willing to lose all, in and for him, we may be assured of the fulfilment of his gracious promise of the hundred fold even in this life, besides the heavenly inheritance.

Eleventh month 29th, 1837.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

MARY MARSHALL.

For an account of Mary Hunt, afterwards Marshall, a minister of Bradford Monthly Meeting, who deceased Third month 1769, aged 87 years, see the sketch already given of her husband Abraham Marshall.

GRACE CROASDALE.

Grace Heaton, a daughter of Robert and Grace Heaton, was born within the limits of Middletown Meeting, Bucks county, Eighth month 6th, 1703. Her parents were reputable members of the religious Society of Friends, who brought her up in habits of industry and sobriety, and in plainness of speech, dress, and deportment. Their labour for her spiritual good was blessed, and through her submission to the visitations and heart-cleansing baptism of Divine grace, she became a child of the kingdom, prepared to exemplify the doctrines of the gospel in life and conversation.

On the 6th day of the Eighth month, 1720, when not quite seventeen years of age, she was married to Jeremiah Croasdale, a member of Middletown Meeting. Her memorial says of her, "she early entered into the cares and cumber of a family, and being religiously inclined, and of a cheerful, active disposition, approved herself well qualified for such a charge. She instructed her children and family both by precept and example in piety and plainness." She brought them up, also, in habits of industry, prepared to fill their respective places in society.

As she advanced in years, she grew in religious experience, and became qualified for extensive usefulnesss in the church, in which she had abundant service in various respects. About the year 1745, a gift in the ministry of the Gospel was committed to her, in which she laboured with the unity of her Friends, and to the edification of many. Her concern was to exhort all to seek for a qualification to love and fear God, and to give close attention and humble obedience to the principle of Divine grace and Truth, the spirit of the Lord Jesus Christ in its manifestations in their hearts. Her life and conversation adorned the doctrine she preached to others, and her zeal for the cause of Truth continued to increase with age. She laboured more abundantly at home and abroad as her necessary domestic cares were lightened by the increasing age of her children. Beside visiting the meetings of her own Yearly Meetings, she several times, visited those in some of the neighbouring provinces.

She was a peaceable and kind neighbour, visiting and sympathyzing with the sick and afflicted, whether their sufferings were of the body or mind. She was eminently qualified for the important service of family visiting, and was often employed therein, at home and abroad. She lived in much love and unity with her fellow-labourers in the church militant throughout her life, and the remembrance of this on her dying bed was a source of satisfaction to her mind. She was mercifully favoured during her last illness with the sweetness of divine love and heavenly consolation, so that in the aboundings thereof she was frequently drawn forth in thanksgiving and praise to the Lord, her comforter and Saviour. Her decease took place Tenth month 23rd, 1769.

ANN WEBSTER.

Ann Smith, daughter of John and Dorothy Smith, was born in East Marlborough, Chester county, in the year 1730. Under the watchful care of her godly parents, she was educated with great circumspection, and through the visitations of Divine grace, was brought into a religious exercise and concern on her own account, which continued to press on her mind until a good degree of conformity to the Divine will was wrought in her. Being married to William Webster, they settled at Sadsbury, Lancaster county, where her exemplary conduct, and spiritual gifts caused her to be chosen an Elder. She was a very serviceable member of religious society, bringing forth the fruits of a meek and quiet spirit. In the year 1757, she first appeared in the ministry. Her communications in this line were well received by her friends, tending to raise life in meetings, and showing that a gift had been entrusted to her by the great Head of the Church. She was not frequent in her public appearances, nor very extensive in words, when she did speak. She was often an example in weighty, awful, silent sittings in meeting, being very cautious lest she should utter words without proper authority.

She was a careful, judicious mother, much concerned for the proper education of her children. In the year 1762, with her husband and family, she removed to Little Britain, of the meeting in which place she became a very useful member.

During her last illness she was cheerful and resigned, and near her close expressed in a lively manner her firm belief of eternal happiness through the Lord's mercy. Her decease took place Eleventh month 20th, 1769, being in the fortieth year of her age.

Take Hold of my Hand.—"Take hold of my hand," says the little one, when she reaches a slippery place, or when something frightens her. With the fingers clasped tightly around the parent's hand, she steps cheerfully and bravely along, clinging a little closer when the way is crowded or difficult, and happy in the beautiful strength of childish faith.

"Take hold of my hand," says the young convert, trembling with the eagerness of his love. Full well he knows that, if he rely on any strength of his own, he will stumble and fall; but, if the Master reach forth his hand, he may walk with unwearied foot, even on the crested wave. The waters of strife or of sorrow shall not overwhelm him, if he but keep fast hold of the Saviour.

"Take hold of my hand," falters the mother, feeling that she is all too weak for the great responsibilities that throng in her path. Where shall she learn the greatness of the mission—the importance of the field that has been assigned to her? And learning it, how shall she fulfil it, if she have not the sustaining, constant presence of One who loves his people?

"Take hold of my hand," whispers the aged one, tottering on through the shadows and snows of many years. As the lights of earth grow dimmer in the distance, and the darkening eye looks forward to see if it can discern the first glimmer of the heavenly home, the weary pilgrim cries out, even as the child beside its mother, for the Saviour's hand.

O Jesus! Friend and elder Brother, when the night cometh, when the feet are weary, when the eyes are dim, "take hold of our hand."—*Christian Treasury.*

Autumn.

"The melancholy days are come, the saddest of the year,
Of naked woods and wailing winds, and meadows brown and bare."

A dear christian friend, who has for some time been kept from active duties, writes very sweetly on this theme.

"The melancholy days indeed? Why I woke this morning in the softest air and sweetest light, that ever blest an autumn day, and I have now seen its sun go down in mellow beauty. How the katydids and crickets have revelled in the few green boughs left by the early frosts! Has not each day, despite its great or little cares and disquietudes, a poetry and beauty of its own, and a deep meaning to the attentive soul? Some writer speaks of a summer day that was 'a poem,' to him. The poetry of each day whether of cloud or sunshine, is in the soul of one who is in harmony with nature. It seems to me that the poet's melancholy days will have but little sorrow, for a healthful, happy being, who is doing the day's duties, nobly and well—that such an one will not find time to mourn with the wailing winds, or shiver with a sudden chill, because the summer woods are bare, and the meadows brown."

She closes this train of thought with the prayer of the Psalmist, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."
—*Sunday-School Times.*

Selected.

COME UNTO ME.

"Come unto me all ye that are weary and heavy laden, and I will give you rest."

Come, said Jesus' sacred voice—
Come and make my paths your choice!
I will guide you to your home—
Weary pilgrim, hither come!

Thou who, houseless, sole, forlorn,
Long hast borne the proud world's scorn,
Long hast roamed the barren waste,
Weary pilgrim, hither haste!

Ye who, tossed on beds of pain,
Seek for ease, but seek in vain—
Ye whose swollen, sleepless eyes
Watch to see the morning rise—

Ye, by fiercer anguish torn,
In strong remorse for guilt who mourn,
Here repose your heavy care—
A wounded spirit who can bear!

Sinner, come! for here is found
Balm that flows for every wound—
Peace that ever shall endure—
Rest eternal, sacred, sure.

Barbould.

GUY, THE KING.

BY ANNE L. MUZZEY.

Hail, the King! Let all the loyal
Worshippers of greatness bow
Unto him who wears the royal
Crown of goodness on his brow!
Not in earthly song or story
Is he famed, but angels sing,
While they count his deeds of glory,
"Guy, the King!"

Mighty in the power of schooling
The strong passions of his breast,
Powerful in the might of ruling
Every action for the best,
Kingly state he doth inherit,
Princely honours round him cling,
For he ruleth his own spirit,
Guy, the King!

He opposeth Truth to Error,
And the dastard foes of Right
Flee in hasty, white-lipped terror
From his stern, rebuking sight.
He would scorn to wrong another;
Not for empires would he wring
Vantage from his weaker brother,
Guy, the King!

Wealth and fame he hath not any,
Worldly honors he hath few,
For on earth, alas! are many
Scorners of the good and true;
But he goeth on unfearing
Slander's bite and envy's fling,
Smiling at the world's cold sneering,
Guy, the King!

He is patient in affliction,
He is calm when storms arise,
For he knows Heaven's benediction
Falleth often in disguise.
He is happy in the station
Fate or fortune please to bring,
If he hath God's approbation,
Guy, the King!

Sceptered power is fearful ever,
Thrones and empires topple down,
But usurping hands can never
Snatch away this sovereign's crown!
Loyal hearts! oh, rally round him,
Let his praises bravely ring,
For the God of Glory crowned him
Guy, the King!

The gem cannot be polished without friction, nor man perfected without adversity.

For "The Friend."

The Standard Bearers.

One by one the labourers are called home. It appertains to those who remain, to "dwell in that which gives ability to labour successfully in the church of Christ." That which gives ability to labour in the church of Christ is "the anointing which we have received of Him;" This "abideth in" us, "and is truth and no lie." And as it "teacheth of all things," let us abide in Him, "even as it *hath taught*" us. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Again, said our Holy Redeemer on a memorable occasion, when "among the chief rulers many believed on him;" "but did not confess Him lest they should be put out of the synagogue:" "for they loved the praise of men more than the praise of God;" "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Adding also as his testimony of the Father—"And I know that his commandment is life everlasting." "Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling;" "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." These things were written for our learning: they are both old and new. The whole of 1 Tim. 1, is preciously and deeply instructive. If we know these things from Him whose life is the light of men, happy are we if we do them. "Not every one that saith unto me Lord, Lord, but he that *doeth* the will of my father," &c. Not every one that saith he has faith, but he that hath the true charity, which is the end of the commandment, and which cometh out of unfeigned faith, he shall live by his faith. Live like the apostle, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me." And seeing now that it hath pleased the Head of the church to remove many of his faithful standard-bearers—to take them out of great tribulation, leaving us in the same, may we remember the rapturous vision which John saw when he heard the answer, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Y. W.

Eleventh mo. 19th, 1861.

Annual Report of "The Female Society of Philadelphia, for the Relief and Employment of the Poor."

As the usual period returns for calling the attention of our subscribers to the results of our labours during the past winter, we feel it cause for thankfulness, that although our efforts have necessarily been instrumental in relieving only a very small number of our suffering fellow-citizens, yet by affording employment and shelter to them and their children, many poor women have been enabled to maintain themselves, who otherwise, owing to the difficulty of obtaining employment in the present unsettled state of our country, might have been reduced to great destitution.

The House of Industry was open from the 17th of Twelfth month, 1860, to the 28th of the Third month, 1861. Employment was given to 136 women, many of whom it was evident from their neat and respectable appearance, belonged to a class rather above those who usually apply for our assistance. 47 children were admitted; those under six years of age remaining all day in the nursery under the care of our kind and efficient nurse—the older ones attend schools, returning at noon to dinner.

The daily reading of the Holy Scriptures and of instructive tracts has been continued, and we trust by the interest manifested by many of the women, the opportunity of hearing these truths has not been altogether unimproved.

The visits of the standing committee have been continued, and we believe that the care extended by them over the women is very beneficial, inducing more attention to cleanliness and order at their homes. They are also enabled to judge more correctly of their wants, and where cases of sickness have occurred, by their timely assistance in providing groceries and other comforts, have alleviated the condition of many a poor person, whose lot, always hard, is aggravated by being for the time rendered helpless. Shoes were distributed by them to 135 women and 50 children—groceries to 17—also a number of warm garments.

The Sewing society met during the winter, and though the demand for fancy articles has been less than usual, yet some profit has been received from their labours, besides which, the effect of bringing our members together in this social manner is beneficial, by increasing their interest in the Institution.

We gratefully acknowledge the following acceptable donations,—2 pieces of canton-flannel to be distributed among the women. 20 Testaments from the "Philadelphia Auxiliary Bible Association," a fire screen made and presented for use in the work-room, by J. Evans and B. Hacker. 10 rag-dolls from interested friends, for the children in the nursery. Some woolen articles for children, from F. Paxson. 2 pieces of canton-flannel, 2 of calico, 1 of woolen plaid, and 1 of gingham, anonymously.

In assembling to prepare for opening the House of Industry for the coming season, we find our funds totally inadequate for our necessities; being barely sufficient to meet the debts already contracted. As our yearly income is always very trifling, we rely mainly on our sales and donations. The former being much diminished the past year, and the donations not more than half the usual amount, we are now under the necessity of asking immediate and generous aid from our friends, to enable us to give employment to half our accustomed number. Donations of provisions from our friends in the country, or orders for work, will be thankfully received, at No. 112 N. Seventh St.

JULIANNA RANDOLPH, *Clerk*,
No. 1734 Chesnut St.
MARY ANN BACON, JR., *Treasurer*,
No. 923 Green St.

Every spring God works countless wonders. Out of a little bud he brings a branch with leaves and flowers and fruits. From a tiny seed he develops a whole plant, with its system of roots and branches. And more wonderful still, we see springing into life a new generation of insects and birds and beasts. "In wisdom Thou hast made them all."

For "The Friend."

Musings and Memories.

THE MYSTERIES OF PROVIDENCE.

God in his attributes, in his creating power in nature, in the sanctifying and justifying operations of his grace, can never be understood and comprehended by the weak, circumscribed faculties of man. His dealings with the children of grace, the peculiar tribulations meted out to some, the comparatively sunny paths through which he leads others, are, doubtless in true wisdom, and tend to the perfecting his glorious purposes. We may not be able to perceive any fitness in the dispensations of his providence, through which we or our friends are, through his assistance, slowly working our way to the kingdom of purity and peace, whither he calls us;—yet through faith in Him, and in his unbounded wisdom and mercy, *we know*, that for the good purposes of his grace, for the furtherance of our own soul's salvation, and for the eternal good of others, the path in which He leads all his spiritual children, is the very path most conducive to individual holiness and the good of the church militant.

It is useless to perplex ourselves by an attempt to sound unfathomable depths with the short line of our limited understanding. A fable in point is told relative to Augustine, that goodly old father, whose canonization by the church of Rome, has not extinguished his claim to the character of a convicted and converted sinner, a ransomed and perfected saint. Augustine, so says the story, had been perplexing himself respecting the nature of the Deity, the mysterics of the God-head. The more he mused, the more difficult did the subject appear to him. With his mind agitated by the failure of his intellect to grasp the subject, he walked out on the sea shore, that at least his body might be invigorated by the cool, bracing wind. As he paced along, still straining his intellect to compass things beyond human comprehension, he perceived, as he thought, a child, busily engaged bringing water from the sea in the hollow of his hands and pouring it into a small hole he had scraped in the sand. Augustine felt an interest in the little labourer, and ceasing from the vain and fruitless exertion of thought he had been engaged in, he paused to consider and question. "My child, what art thou doing?" he asked. "Mine is an easy task" said the boy, "it is only to sweep the wide ocean into this narrow hole." "Foolish boy! to expect those vast waters could be held in that small pit," said the learned priest, astonished, no doubt, that even a child should have been so unreasonable as to deem it a possibility. As he so spake, the little child appeared to change into the form of an angel of light, and with answering reproof thus addressed him, "Child of dust, thy object is still more hopeless. Dost thou conceive that thou art able to comprehend the nature of the most High, within the compass of thy own shallow understanding? Far sooner, Augustine, far sooner could I accomplish this work, than any finite mind understand His nature who is infinite."

Whether Augustine narrated this as a vision, or as a parable, we know not, neither is it material. In either case the moral is so plain that we may profit by it.

We cannot comprehend God, neither can we always see the reasonableness or design of the operations of his providence. Yet it often happens that in this latter respect apparent mysteries are made plain to us, even on this earth. If he leads some of his children through bloody or fiery martyrdoms, into his kingdom of glory, it has often been his good pleasure thereby to awaken hardened spectators to turn to, and embrace the truth, and to quicken lukewarm believers to seek for a greater portion of that grace which had enabled the brother or sister to thank God whilst exulting in the fires, or to rejoice in the fangs of wild beasts, or whilst yielding their lives under the gallows. Some children of grace have had lifelong conflicts with pain, and afflictions of various kinds, and although very mysterious the workings of providence may at times appear to them, yet we have evidence that from the holy, heavenly example of meek, unrepining patience manifested by these, there have at seasons been merciful extendings of saving visitations to others. Yea, others seeing their good works of cheerful submission, have through Divine grace bringing the lesson home to them, been enabled to glorify God in this, their day of visitation.

The removal of valuable labourers from the church militant in the maturity and vigor of their days, before the spiritual eye has become dim, or the strength and alacrity of spirit for doing the Lord's work has abated, is often a mystery, as well as an affliction to the flock and family. Yet there may be, at times, perceived a benefit to others springing out of such afflictive dispensations. Some twenty years since, I met within the limits of a neighbouring Yearly Meeting a minister of the gospel of Christ from within our own borders, one who has since been called suddenly from her work on earth to her everlasting reward, and for whose unlooked for removal, the church militant has not yet recovered the shock. A circumstance similar to that of her own removal from us now, had then recently taken place within the limits of the meeting where we were. A mother in Israel had been removed, the church was in mourning,—the faithful ones could not see who was to fill the station which the gathered one had occupied. Some remaining might have as good gifts in the ministry, but lacked as good a spirit of discernment,—some had good discernment, but were not naturally nor spiritually endowed with as much energy, promptness and willingness to withstand error openly in high places. Well, it was in such a time of mourning amongst those who really could feel at that place, that we attended a large Quarterly Meeting there. The Friend was largely engaged in the ministry, wherein she was led to comfort those who were mourning for the loss of their departed mother in the Truth. She showed them that the blessed Head of the church was watching over it for good, in this day as much as he ever had been, and was as ready to bless all the faithful who looked unto him for strength. She told them there were those who had lived under the shadow of this faithful one removed,—depending on her for leading in religious concerns and in labours for the church, who would have now, if honest to their Divine Master, to come out and take a more active part, and it would be for their growth. She then said she had noticed that when large full grown trees, which cast a goodly shadow, had been removed, it often happened that plants which had been sheltered by it, but shaded also, and thereby stunted in growth, became more thrifty and vigorous. The spiritual application was beautifully made. May it be realized in the experience of some in the present removal, that in the various stations of usefulness she occupied, a renewed growth in the younger sisters may be apparent, so that the work of the Lord may not be hindered amongst them, but that whilst true charity and love are manifested as becometh saints, the testimony of Truth against wrong actions, unsound doctrines, spurious charity, and harsh denunciations, may be unflinchingly given forth.

All that is true comes from God; what is not true, from the creature.

For "The Friend."

We have recently perused a little tract, published at Boston, entitled "A plea for the Horse, in a few remarks on his treatment and management," and were pleased with the humane and common sense views inculcated in it. We do not suppose that many of the readers of "The Friend" are unmindful of the kindness they owe to so useful an animal as the horse, but it can do them no harm to throw before them the sentiments contained in the following extracts. X.

Eleventh month, 1861.

"The inflamed tempers of men, called forth in the government of this best of creatures, have been the cause of much of their unruly obstinacy; the smallest deviation from the course they may be desired to take being generally sure to incur their anger, and too often their abuse. A more gentle means of kindness, like persuasion with their own species, is much more sure and effective in subduing their wayward spirits—too often caused by reckless force and violence. It was not intended that they who were created in the image of their Maker, and clothed with 'dominion over every living thing that moveth upon the earth,' should act as cruel tyrants in subjecting the animal species to their wills, and 'if there be any one,' as an eminent author has said, 'who hardens himself in oppression, and justifies the wrong because he has done it, his insensibility can make small part of his praise or his happiness.' Had man been made the creature of instinct instead of the being so 'noble in reason,' as he is, we fear he would bear but a sad comparison with the poor beast who now bleeds and suffers from his iron rule. 'There are some brutes,' says Locke, 'that seem to have as much knowledge and reason as some that are called men.' It is true, that a great regard for animals is very often expressed, but it too seldom extends beyond the tongue. Our sympathy should urge us to a more practical performance of our duty, if it does not incite us to acts of generosity. The being who is deficient in benevolence for the helpless and dependent brute, has not much claim to be considered above him. It would seem, that the beneficent ordinance of one day in a week as a day of rest for the ever-toiling beast, would lead and teach men to imitate the watchful care of their own benignant Master."

"Almost every one has probably often seen exhibitions of the remarkable docility and playfulness of the horse, when under the gentle discipline of those who have a proper regard for him; and we think, by a continually kind usage, there would be seldom any difficulty in his easy and perfect management, his stubborn and fractious disposition arising principally from the ill-treatment of those who misgovern him. Horses, comparatively, are less irritable than men, but are ever more timid, from the constant fear of a kick or a blow from those who have the charge of them. The love of the horse is truly an ennobling trait in the character of any one; and we believe we are not often mistaken in estimating the general dispositions of such persons, as composed of the kindest humanity. It may be supposed that we entertain an opposite opinion where the reverse of such a feeling is manifested towards him."

"It is a common usage for most persons entrusted with the driving of teams, to be supplied with a whip, the handle of which being large and heavy, some of them of a sufficient size and weight to destroy a horse at a single blow. There are few persons who have not been the frequent and indignant witnesses to the exercise of this bludgeon over many a horse's head, too often for the most trivial cause;—Drivers are likewise frequently

seen beating the knees of their horses with the same torturing instrument, and often using it upon their backs in driving, in like base manner. Its use should not be tolerated in a Christian community; and the owners of vehicles who allow this villanous weapon to remain in the hands of their men, who are too apt to use it if they have it, should receive no employ from any humane citizen.

"Numberless horses are ruined yearly by the unbridled tempers of men."

"The whipping and other abuse of horses have become very frequent and disagreeable occurrences in our streets, especially in thoroughfares leading to the various depots. Very often, and we may say, generally overloaded, more particularly when our streets are in bad condition, they are frequently maimed and goaded to an unfeeling extent, as residents and others can testify. In the transportation of stone, lumber, &c., it often happens that too few horses are employed for the excessive weight borne upon the teams which convey it; and we are continually called to see them urged and forced to a shameful violation of their strength, sometimes to an extent which seems almost sufficient to separate their limbs from their bodies; and this too, in the presence of persons bearing the external appearance of men, who generally look carelessly on with a most disinterested indifference. These things should not exist, and we want to see a spirit enkindled in the community which decrees that they *shall not* exist. Let us be what we claim to be, HUMANE; or no longer assume to ourselves a superiority over an instinctive race in many respects transcending our own.

"Horses are likewise too often subjected to another species of cruelty. During the most intense cold nights, they are permitted and compelled to stand mercilessly exposed, and without the least protection, in our public streets, hour after hour, chilled, and lingering, in the most extreme cases, for the thoughtless votaries of pleasure and amusement. Fast driving is too often permitted; and the practice of leaving horses, attached to vehicles, unattended by any one in our most thronged streets, where they are continually liable to be frightened by various causes, frequently running away, and endangering the lives of many persons, is a violation of an ordinance of the city, and should be discontinued. A criminal neglect too often probably exists, after they have been worn down by severe daily labour; but a common humanity should not permit them to suffer from a want of necessary food or care, though, it is feared, that many are sparingly supplied and negligently attended to. Though required to 'work while the day lasts,' men would greatly subserve their own interests, should they, unfortunately, have no other inducement to extend their lenity or pity towards their horses, if, instead of employing them almost every hour from sunrise to sunset, in extreme heat, they would allow them to remain in their stables for a few hours in the middle of the day; the incessant and immoderate labour imposed upon them during the late excessively hot weather, being a melancholy expression of the inhumanity of some of their owners."

"The preceding remarks are not intended to apply to persons indiscriminately, having the management of horses, who, as a class, are among the most useful and deserving in our city, not a few of whom, as we often have occasion to observe, furnish frequent evidence of their good tempers, in the very commendable kindness they manifest in regard to them; but to those who are continually and grossly violating the common feelings of humanity. There is nothing which more excites our admiration than the exhibition of a kind regard and a charitable sympathy towards the animal creation; and we are actuated only by a common desire to induce men to become more considerate and temperate in their feelings, that we may be the less frequent witnesses of their anger, and perhaps make them truly sensible of the great obligation they have to exercise a more christian forbearance towards so necessary and so noble an animal as the Horse."

A Comet and a Panic.—In the year 1712, Whiston predicted that the comet would appear on Wednesday, the 14th of October, at five minutes after five in the morning, and that the world would be destroyed by fire on the Friday following. His reputation was high, and the comet appeared. A number of persons got into boats and barges on the Thames, thinking the water the safest place. South Sea and India stock fell. A captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. At noon after the comet had appeared, it is said that more than one hundred clergymen were terried over to Lambeth, to request that proper prayers might be prepared, there being none in the church service. People believed that the day of judgment was at hand, and some acted on this belief, more as if some temporal evil was to be expected. There was a prodigious run on the bank, and Gilbert Heathcote, at that time the head director, issued orders to all the fire officers in London, requiring them to keep a good look-out, and have a particular eye upon the Bank of England. Such is the effect of a panic.

THE FRIEND.

ELEVENTH MONTH 30, 1861.

Home, with the affections and duties that cluster around it, is specially the place where are conjoined our severest trials and our sweetest, most satisfying pleasures: there the heart may learn its most humbling lessons, and practise the most ennobling virtues, while it draws from its congenial fellows, to which it is joined by the tenderest ties of affinity, a flow of mental enjoyment and unaffected love which combine to fill it with the oil of gladness. If it is within the circle of home that the most efficient portion of education is begun and carried on, so also it is there, that we are most commonly called upon to set an example of, and prove our aptitude for "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;" and that our example produces its sure effects for good or for evil.

But the duties of life are not always confined within this narrow circle, and the Allwise Author of our being, has so constituted the common nature of man, that he demands a wider sphere for observation and action, and feels his interests to be allied with those of the community of which he is a member, or his affections to expand so as to embrace the whole human family. It is not therefore obligatory to be always engaged in business or housewifery. The counting-house, professional engagements and domestic cares, may sometimes be laid aside with advantage, and a wider field of observation and action profitably substituted, provided, however situated, a watch is maintained so to enjoy and estimate men and things, as that they may contribute in leading us to apply our hearts unto wisdom.

When in a foreign land, we soon learn that without losing the ordinary signification of the word, the term home becomes so enlarged and extended in its sense, as to embrace our country; and that almost instinctively we invest each fact and sentiment that bears upon the character or the welfare of our native land, with a personal interest that may claim no slight affinity to those feelings which are usually associated with the spot that comes within the peculiar sense of the term. This does not always arise from indulging in the pride and selfishness that would exclude from regard, all but that portion of the human race to which we belong, engendering a narrow and unchristian feeling towards other nations, or exciting jealousy of their progress, and leading to national enmity; but it is an offshoot of the same virtuous motive which prompts to the special care for "those of our own house," and causes us to blush for the errors, or to take delight in the good deeds of all who are nearly connected with us. But while justified in giving due scope to this feeling of love for our country, true ingenuousness will prevent us from allowing the ties which bind us by a common interest to a particular social circle or to our own nation, to deter from recognizing and fully estimating, whatever superiority we observe in the attainments, the institutions and the manners of the people among whom we are moving. It is only by this means that we can derive benefit from what we see and hear, or contribute to the improvement of others where our influence may extend; and if we are properly alive to this, there is little danger of our being betrayed by a false shame into subserviency to the opinions or supposed wishes of others, though contrary to our own convictions of what is right.

There is certainly a new impulse given to the mind by visiting foreign countries, observing their physical and social peculiarities, and noting the new ideas called forth by the varied aspects of nature and the different phases of civilization presented in different communities. The habitual currents of thought are thus broken and changed, and the mind stimulated to higher or more expanded appreciation of the principles which impress or govern man and society. But in whatever part of the world, or under whatever government we may be, we will find that man is essentially the same, subject to the same passions and stimulated by the same self-interest. Social and moral developments vary and present themselves in higher and lower grades, and the manners and customs of different nations have peculiarities which distinguish one from another, but there is nevertheless a great community of feeling in the world at large, and the same elements are at work in the various races and classes of men, developing more or less rapidly the advancing stages of civilization, of which, practical christianity is the perfect type, or rather the perfected reality. Governments differ in theory, and are executed by dissimilar agencies, but under them all, it is evident that the multitudes have risen from the dust into which, for ages, they have been pressed by the heel of a privileged class, and are demanding their inalienable rights at the expense of the assumed prerogatives of crowned heads, and a titled aristocracy. Light has gained some access into the dark places of the earth, the habitations of cruelty, and there is an almost universal, though faint consciousness in the general mind of professing christendom, of the rank which man was intended by his Creator to hold in the scale of existence, his consequent worth as an intellectual being, and that the main and original design of government is to repress evil, to afford the means of culture and the pursuit of happiness to

every one, while it spreads its shield equally over the rights of all. Closer observation by means of personal intercourse and the commingling of natives of different countries, can hardly fail to remove many unfounded prejudices, and to seal the conviction that no one nation can or ought to stand isolated and alone; whatever its situation or peculiar advantages, its interests must suffer by an exclusive selfishness. It is the duty, as well as the true good of each country, to contribute its fair proportion towards the prosperity of others, and to exercise whatever influence it may possess to establish the good government and safety of all, and thus secure the peace and progress of the world.

The American abroad at the present time, finds that his country, and the calamity under which it is now suffering, are topics of general concern and enquiry, and while it sometime must excite his surprise to notice, even within cultivated and intelligent circles, the lack of correct knowledge respecting the geography, the government, and the social and material progress of his native land, he will be gratified with the evidence of a deep feeling in the final result of its free institutions, and the recognized power it exerts on the aspirations of the people of Europe, and the policy of their rulers. It is greatly to be regretted that there appears to be a disposition among some of those here who influence public opinion, to create or foment a feeling of enmity towards other nations,—especially towards Great Britain,—under a supposed intention or desire on their part to give countenance and aid to the so-called "Southern Confederacy;" and it behooves all who value peace on earth and good-will to man, to be upon their guard, not to be drawn into a participation in it. It is wrong to suspect evil designs or motives, where there is not positive evidence of their existence, and we think whatever may be the supposed dictates of party policy among those nations, in regard to the course to be pursued towards the parties arrayed against each other in our deplorable strife, there is unmistakably a sincere sympathy in the heart of the people themselves, with the success of the efforts to maintain an undivided government, and the removal of the stain of slavery from its future existence and conduct.

SUMMARY OF EVENTS.

UNITED STATES.—*The Progress of the War.*—No events of marked importance have been reported during the past week. According to last accounts from Kentucky, that State is nearly clear of the rebels. Zollicoffer has been driven back to Cumberland Gap, and Buckner, with about 20,000 men, is still at Bowling Green. Columbus and Hickman, on the Mississippi, are the only two other places held by the rebels. There are five distinct columns of Government troops now operating in that State. Gen. Buell, west of the Tennessee river; Gen. Nelson, on the Big Sandy; Gen. Thomas, at Camp Dick Robinson and beyond; Gen. M'Cook, at Nolin, and Gen. Crittenden in the Lower Green River Valley. Bowling Green is the only place where there is a prospect of any serious action.

The expedition to the eastern shore of Virginia met with no resistance. There were about 1800 armed rebels in Northampton county, but they laid down their arms, and dispersed on the approach of the Government troops. Some rebel officers and a number of pieces of artillery were captured. County meetings are to be held to renew allegiance to the U. S. Government. The people will first adopt the State Government for Western Virginia as a temporary measure, and then look to legislation by that State and Maryland for annexation to the latter.

The Secretary of the Treasury has ordered the restoration of the light on Cape Charles, and the Postmaster General will send a special agent to renew the postal connections with both counties.

A despatch from Charleston says: "The unexpected failure of our shore batteries, at Bay Point and Hilton Head, to demolish at least one of the attacking vessels, has sadly shaken the popular confidence in the efficacy of our guns against the monster frigates and iron-clad gunboats which they may have again to encounter; and now so alarmed are many of the sordid souls that infest all Southern cities, that the effect may already be seen in the lengthening of the freight trains which leave almost hourly for the interior." In Savannah, the panic is even more general and more decided, whole neighbourhoods having been suddenly left deserted.

Since the withdrawal of the chief portion of the Federal troops from Springfield, Missouri, the rebels have again entered the State. A despatch of the 23rd, states that Gen. M'Cullough, with a large force was encamped between Springfield and Lebanon. A train of 200 men, which left Sedalia for Leavenworth, was attacked near Knob Nester, by a force of from 500 to 600 rebels, and the train captured. A rebel army of 4,000 men, chiefly cavalry and Indians, were on the Kansas line directly west of Carthage, with the evident intention of entering that State and ravaging its southern counties. The rebel State Legislature in session at Neosho, had passed an ordinance of secession and united the State with the Southern Confederacy. A later despatch says that Price was rapidly advancing on Sedalia.

The news from Port Royal is unimportant. The forts were being repaired and strengthened and the troops were engaged in entrenching themselves securely on the island. Some of the white residents in the vicinity allege in the most emphatic terms that the mass of the people of South Carolina are heartily sick of the war, and but for the control of their leaders would be glad to return to their allegiance to the United States.

Southern Items.—The Blockade.—The statement that 516 vessels had run the blockade since the 16th of the Fifth month last, is discredited by the New Orleans Crescent. It says "this is a very wild estimate, even if it is supported by returns of statements in the departments in Richmond. So far as New Orleans is to be considered, the last arrivals via the Balize, were on the 29th of May last. There have been some arrivals and departures of schooners from the bayous on the Gulf. There have been some coasting vessels on the coast of Carolina evading the blockade; but all these will not count up 516. On the other hand, the U. S. steamer South Carolina has captured seventeen schooners in attempting to run the gauntlet between New Orleans and Texas ports. There have been only three or four vessels from Europe—one the Bermuda—that have successfully run the blockade. Some few West India traders have met with success on the Carolina coast. It is misleading foreign governments to make assertions of this character, that the blockade is easily avoided, when not a vessel has entered the port of New Orleans via the river for over five months, and only one from a foreign port."

The rebel Congress have ordered their seat of government to be removed from Richmond to Nashville, Tennessee.

Prices in New Orleans.—The Crescent gives the following quotations; rice, 7½ cents per pound; potatoes, $2.50 a bushel; corn, $1.25 a $1.35; common soap, 30 a 35 cents; starch, 40 cents; breadstuffs of all kinds scarce and steadily advancing in price.

New York.—Mortality last week, 397.

Philadelphia.—Mortality last week, 218.

Message of Jefferson Davis.—The Congress of the Southern Confederacy is now in session. A message was sent to the congress by the President, on the 19th inst., in which he presents hopeful views of the rebel cause. The retrospect of the past seven months is, he says, such as should fill the hearts of the people with gratitude to Providence for his kind interposition in their behalf. Abundant yields have rewarded the labour of the agriculturist, whilst the manufacturing industry of the Confederate States was never so prosperous as now. A reconstruction of the Union is, he alleges, utterly impossible; the southern people now look with contemptuous astonishment on those with whom they were recently associated, and shrink with aversion from the bare idea of renewing such a connection. The barbarous manner in which the war has been conducted by the United States is condemned, and especially the fitting out of naval expeditions with "the confessed purpose not only to pillage, but to incite a servile war in our midst." He argues that the south is able to prolong the contest indefinitely and with constantly increasing means of resistance, and that its freedom and independence of the north will ultimately be established. He ends with these words: "While the war which is waged to take from us the right of self government can never attain that end, it remains to be seen how far it may work a revolution in the industrial system of the world, which may carry suffering to other lands as well as to our own. In the meantime, we shall continue this struggle in humble dependence upon Providence, from whose searching scrutiny we cannot conceal the secrets of our hearts, and to whose rule we confidently submit our destinies. For the rest, we shall depend upon ourselves—Liberty is always won where there exists the unconquerable will to be free, and we have reason to know the strength that is given by a conscious sense, not only of the magnitude, but of the righteousness of our cause."

FOREIGN.—Liverpool dates to the 13th inst. The cotton market active, with constantly advancing prices. Breadstuffs quiet and steady. Flour, 28s. a 32s.; red wheat, 11s. 9d. a 12s. 10d. per 100 pounds; white, 13s. a 14s.

Three British vessels of war were ready to sail for Mexico, but had been detained, owing to stormy weather. The French ships were to sail immediately. It is reported that it was at the instigation of England that the United States is to be invited to join the expedition. The Spanish journals talk of a probable Spanish protectorate as the result of the expedition.

The convention respecting the Mexican expedition is, that the invading powers shall not seek territorial advantages for themselves, nor use their influence to interfere with the rights of the people to choose their own Government. It also contains an article providing that an invitation be given to the United States to accede to the Convention in behalf of their own subjects.

The London Times declares that while steam navigation has been a scientific success, it has been a pecuniary failure, inasmuch as all the lines of ocean steamers require enormous appropriations from the government to keep them afloat.

The speech of Adams, the American Minister, at the Lord Mayor's banquet, has attracted considerable attention. He was silent as to the war, but very pacific towards England. The London Daily News, says it was frank, manly, sensible and seasonable, and must be cordially welcomed by England at large, especially as a small but active faction is doing its utmost to misrepresent American diplomacy and create ill feeling.

Lord Palmerston made a speech on the same occasion, in which he remarked, "although circumstances beyond our control may threaten for a time to interfere with the full supply of cotton, so necessary for the productive industry of the country, yet no doubt that temporary evil will be productive of permanent good, and we shall find in various quarters of the globe, sure and certain and ample supplies, which will render us no longer dependent upon one source of production for that which is so necessary for the industry and welfare of the country.

The Times seeks to calm the dismay at the short supply of cotton, and says there is no ground for national alarm.

The French Government has given assurances to Switzerland which will have a tendency to quiet her apprehensions, arising from the act of the French troops in occupying the Valley of the Deppes. It is probable that this difficulty will be adjusted without any unpleasant consequences.

It is reported that Garibaldi has announced to the Central Italian Committee through Gen. Turr, his firm intention not to provoke any movement in favour of Rome or Venice. At the same time, he wished the Italian armaments and the popular sympathy for the union of Italy to be encouraged to the utmost.

In an autograph letter, the Emperor of Austria sets forth the measures recently announced to be taken in the management of Hungary. It evinces a determination to carry out the policy of the government in Hungary.

RECEIPTS.

Received from Jehu Fawcett, Agt., O., for S. Allison, Jos Winder, M. Cadwalader, Ed. Bonsall, Jr., Isaac Bonsall and M. W. Woolman, $2 each, vol. 34, for T. Y. French and Joshua Coppock, $4 each, vols. 33 and 34, for James Heald, $5 to 17, vol. 34; from George Gilbert, Pa., $2, vol. 35, for Amos Cope, $2, vol. 35, for James Mains, $2, vol. 34.

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The Sloth.

Let us now turn our attention to the Sloth, whose native haunts have hitherto been so little known, and probably little looked into. Those who have written on this singular animal have remarked that he is in a perpetual state of pain; that he is proverbially slow in his movements; that he is a prisoner in space; and that, as soon as he has consumed all the leaves of the tree upon which he had mounted, he rolls himself up in the form of a ball, and then falls to the ground. This is not the case.

If the naturalists who have written the history of the Sloth had gone into the wilds, in order to examine his haunts and economy, they would not have drawn the foregoing conclusions; they would have learned, that though all other quadrupeds may be described while resting upon the ground, the Sloth is an exception to this rule, and that his history must be written while he is in the tree.

This singular animal is destined by nature to be produced, to live, and to die in the trees; and, to do justice to him, naturalists must examine him in this upper element. He is a scarce and solitary animal, and being good food he is never allowed to escape. He inhabits remote and gloomy forests, where snakes take up their abode, and where cruelly stinging ants and scorpions, and swamps, and innumerable thorny shrubs and bushes, obstruct the steps of civilized man. Were you to draw your own conclusions from the descriptions which have been given of the Sloth, you would probably suspect that no naturalist has actually gone into the wilds with the fixed determination to find him out, and examine his haunts, and see whether nature has committed any blunder in the formation of this extraordinary creature, which appears to us so forlorn and miserable, so ill put together, and so totally unfit to enjoy the blessings which have been so bountifully given to the rest of animated nature; for he has no soles to his feet, and he is evidently ill at ease when he tries to move on the ground, and it is then that he looks up in your face with a countenance that says, "Have pity on me, for I am in pain and sorrow."

It mostly happens, that Indians and Negroes are the people who catch the sloth, and bring it to the white man: hence it may be conjectured, that the erroneous accounts we have hitherto had of the Sloth, have not been penned down with the slightest intention to mislead the reader, or give him an exaggerated history, but that these errors have naturally arisen by examining the Sloth, in those places where nature never intended that he should be exhibited.

However, we are now in his own domain. Man but little frequents these thick and noble forests, which extend far and wide on every side of us. This, then, is the proper place to go in quest of the Sloth. We will first take a near view of him. By obtaining a knowledge of his anatomy, we shall be enabled to account for his movements hereafter, when we see him in his proper haunts. His fore-legs, or, more correctly speaking, his arms, are apparently much too long, while his hind-legs are very short, and look as if they could be bent almost to the shape of a corkscrew. Both the fore and hind-legs, by their form, and by the manner in which they are joined to the body, are quite incapacitated from acting in a perpendicular direction, or in supporting it on the earth, as the bodies of other quadrupeds are supported by their legs. "Hence when you place him on the floor his belly touches the ground." Now, granted that he supported himself on his legs like other animals, nevertheless he would be in pain, for he has no soles to his feet, and his claws are very sharp, and long, and curved; so that, were his body supported by his feet, it would be by their extremities, just as your body would be, were you to throw yourself on all-fours, and try to support it on the ends of your toes and fingers—a trying position. Were the floor of glass, or of a polished surface, the Sloth would actually be quite stationary; but as the ground is generally rough, with little protuberances upon it, such as stones, or roots of grass, &c., this just suits the Sloth, and he moves his fore-legs in all directions, in order to find something to lay hold of; and when he has succeeded, he pulls himself forward, and is thus enabled to travel onwards, but at the same time in so tardy and awkward a manner, as to acquire him the name of Sloth.

Indeed his looks and his gestures evidently betray his uncomfortable situation; and, as a sigh every now and then escapes him, we may be entitled to conclude that he is actually in pain.

Some years ago I kept a Sloth in my room for several months. I often took him out of the house and placed him upon the ground, in order to have an opportunity of observing his motions. If the ground were rough, he would pull himself forwards by means of his fore-legs, at a pretty good pace; and he invariably immediately shaped his course towards the nearest tree. But, if I put him upon a smooth and well-trodden part of the road, he appeared to be in trouble and distress: his favourite abode was the back of a chair; and after getting all his legs in a line upon the topmost part of it, he would hang there for hours together, and often with a low and inward cry would seem to invite me to take notice of him.

The Sloth, in its wild state, spends its whole life in trees, and never leaves them but through force, or by accident. An all-ruling Providence has ordered man to tread on the surface of the earth, the eagle to soar in the expanse of the skies, and the monkey and squirrel to inhabit the trees; still these may change their relative situations without feeling much inconvenience: but the Sloth is doomed to spend his whole life in the trees; and what is more extraordinary, not *upon* the branches like the squirrel and the monkey, but *under* them. He moves suspended from the branch, he rests suspended from it, and he sleeps suspended from it. To enable him to do this, he must have a very different formation from that of any other known quadruped.

Hence his seemingly bungled conformation is at once accounted for; and in lieu of the Sloth leading a painful life, and entailing a melancholy and miserable existence on its progeny, it is but fair to surmise that it just enjoys life as much as any other animal, and that its extraordinary formation and singular habits are but farther proofs to engage us to admire the wonderful works of Omnipotence.

It must be observed that the Sloth does not hang head downwards like the vampire. When asleep, he supports himself from a branch parallel to the earth. He first seizes the branch with one arm, and then with the other; and, after that, brings up both his legs, one by one, to the same branch; so that all four are in a line; he seems perfectly at rest in this position. Now, had he a tail, he would be at a loss to know what to do with it in this position; were he to draw it up within his legs, it would interfere with them; and, were he to let it hang down, it would become the sport of the winds. Thus his deficiency of tail is a benefit to him; it is merely an apology for a tail, scarcely exceeding an inch and a half in length.

I observed, when he was climbing, he never used his arms both together, but first one, and then the other, and so on alternately. There is a singularity in his hair, different from that of all other animals, and, I believe, hitherto unnoticed by naturalists; his hair is thick and coarse at the extremity, and gradually tapers to the root, where it becomes fine as a spider's web. His fur has so much the hue of the moss which grows on the branches of the trees, that it is very difficult to make him out when he is at rest.

The male of the three-toed Sloth has a longitudinal bar of very fine black hair on his back, rather lower than the shoulder blades; on each side of this black bar there is a space of yellow hair, equally fine; it has the appearance of being pressed into the body, and looks exactly as if it had been singed. If we examine the anatomy of his fore-legs, we shall immediately perceive, by their firm and muscular texture, how very capable they are of supporting the pendant weight of his body, both in climbing and at rest; and, instead of pronouncing them a bungled composition, as a celebrated naturalist has done, we shall consider them as remarkably well calculated to perform their extraordinary functions.

As the Sloth is an inhabitant of forests within the tropics, where the trees touch each other in the greatest profusion, there seems to be no rea-

son why he should confine himself to one tree alone for food, and entirely strip it of its leaves. During the many years I have ranged the forests, I have never seen a tree in such a state of nudity; indeed, I would hazard a conjecture that, by the time the animal had finished the last of the old leaves, there would be a new crop on the part of the tree he had stripped first, ready for him to begin again, so quick is the progress of vegetation in these countries.

There is a saying amongst the Indians, that when the wind blows the Sloth begins to travel. In calm weather he remains tranquil, probably not liking to cling to the brittle extremity of the branches, lest they should break with him in passing from one tree to another; but as soon as the wind rises, the branches of the neighbouring trees become interwoven, and then the Sloth seizes hold of them and pursues his journey in safety. There is seldom an entire day of calm in these forests. The trade-wind generally sets in about ten o'clock in the morning, and thus the sloth may set out after breakfast, and get a considerable way before dinner. He travels at a good round pace; and were you to see him travel from tree to tree, as I have done, you would never think of calling him a Sloth.

Thus it would appear that the different histories we have of this quadruped are erroneous on two accounts: first, that the writers of them, deterred by difficulties and local annoyances, have not paid sufficient attention to him in his native haunts; and secondly, they have described him in a situation in which he never was intended to cut a figure, —I mean on the ground. The Sloth is as much at a loss to proceed on his journey upon a smooth and level floor, as a man would be who had to walk a mile in stilts on a line of feather-beds.

One day, as we were crossing the Essequibo, I saw a large two-toed Sloth on the ground upon the bank; how he had got there, nobody could tell: the Indian said he had never surprised a Sloth in such a situation before; he would hardly have come there to drink, for both above and below the place, the branches of the trees touched the water, and afforded him an easy and safe access to it. Be this as it may, though the trees were not above twenty yards from him, he could not make his way through the sand time enough to escape before we landed. As soon as we got up to him he threw himself upon his back, and defended himself in gallant style with his fore-legs. "Come, poor fellow," said I to him, "if thou hast got into a hobble to-day, thou shalt not suffer for it: I'll take no advantage of thee in misfortune; the forest is large enough for both thee and me to rove in: go thy ways up above, and enjoy thysel in these endless wilds; it is more than probable thou wilt never have another interview with man, so fare thee well." On saying this, I took a long stick which was lying there, held it for him to hook on, and then conveyed him to a high and stately mora. He ascended with wonderful rapidity, and in about a minute he was almost at the top of the tree. He now went off in a side direction, and caught hold of the branch of a neighbouring tree; he then proceeded towards the heart of the forest. I stood looking on, lost in amazement at his singular mode of progress. I followed him with my eye till the intervening branches closed in betwixt us; and then I lost sight forever of the two-toed Sloth. I was going to add, that I never saw a Sloth take to his heels in such earnest; but the expression will not do, for the Sloth has no heels.

That which naturalists have advanced, of his being so tenacious of life, is perfectly true. I saw the heart of one beat for half an hour after it was taken out of the body. The wourali poison seems to be the only thing that will kill it quickly. On reference to a former part of these wanderings, it will be seen that a poisoned arrow killed the Sloth in about ten minutes.

So much for this harmless, unoffending animal. He holds a conspicuous place in the catalogue of the animals of the New World. Though naturalists have made no mention of what follows, still it is not less true on that account. The Sloth is the only quadruped known, which spends its whole life from the branch of a tree, suspended by his feet. I have paid uncommon attention to him in his native haunts. The monkey and squirrel will seize a branch with their fore-feet, and pull themselves up and rest or run upon it; but the Sloth, after seizing it, still remains suspended, and suspended moves along under the branch, till be can lay hold of another. Whenever I have seen him in his native woods, whether asleep, or on his travels, I have always observed that he was suspended from the branch of a tree. When his form and anatomy are attentively considered, it will appear that the Sloth cannot be at ease in any situation, where his body is higher or above his feet. We will now take our leave of him.—*Travels in South America.*

Scantlebury's Ancient Testimony.

Testimonies of Ancient Friends revived, respecting the changeable modes of the world, addressed to those in the station of parents.

(Continued from page 100.)

If then "religion is a work of the heart," manifesting its fruits and effects in conversation and deportment, is it not equally clear that the changeable modes or imitations in dress could not take place or appear on the superficies of our bodies, but as the effect of a principle or disposition in the mind which desires to assimilate with the world? And may we not discover, that as the first is the work of the spirit through the cross, even so the latter is the work of the flesh through the will? And these, the apostle tells us, are contrary the one to the other. Yet have imitations of the vain and changeable spirit of the world so prevailed amongst the descendants of a self-denying people, that vestiges of the Babylonish garment do conspicuously appear in our camp; and can it hurt any of us seriously to consider to whom we or our children do indeed belong; whether to the world, or to a people redeemed from the world's spirit and lusts? Our predecessors were burning and shining lights, and many were made to rejoice in their light, which not only discovered but also burnt up the chaff: and had we kept in the same spirit, it would have remained an unquenchable fire upon the lust of the eye and the pride of life. But the present state of things amongst us too generally, may well suggest a query similar to that once proposed to the natural descendants of Abraham, viz: "The baptism of John, whence was it, from heaven or of man?" Can we now satisfactorily answer a similar question in respect to the subject before us? Would it not bring us into a strait? Perhaps many who have given way, so as to indulge their children in imitations of the world, would yet find it difficult to bring their minds to censure the contrary conduct and care of our predecessors. But how can we reconcile their circumspection and our declension?

But the testimony of Truth against the world's modes and changeableness in apparel is much older than our Society. The faith and practice of our predecessors was built upon the foundation of prophets and apostles. Amongst many other of Israel's deviations, mentioned by the prophet, it is said, the Lord "would punish such as were clothed in strange apparel." And why punished for strange apparel, if it had nothing to do with religion? Doth our merciful Creator afflict willingly the children of men? Did not he who seeth us both within and without, know that they were gone in the way of the heathen, whereby their hearts were alienated from him? The prophet Isaiah, also, in testifying against the degenerate daughters of Zion, enumerated various articles of attire *then in use.* And if such imitation doth not spring from pride of the heart and the lust of the eye, why did the same prophet connect the attire and changeable suits of apparel with haughtiness of mien, a mincing walk, and stretched out necks. But moreover, Christ, whom we above all the people profess to be our Leader, said of his disciples, "They are not of the world, even as I am not of the world." Are we then also not of the world, while we so drink of the world's spirit as to follow it, and change with its changes. Christ further says to his disciples, "Because ye are not of the world therefore the world hateth you." But doth the world hate its own? Doth it hate those who adopt its changes, and conform to its manners? "The world loveth its own," but its friendship is enmity to the Divine life; and therefore, said the apostle John, "Love not the world, neither the things which are in the world; if any man love the world, the love of the Father is not in him." And in the following verse he tells us plainly, that "the lust of the eye and the pride of life are not of the Father, but of the world."* And upon this passage, George Fox has this remark, "Who joins with that which is not of the Father, or encourages it, draws the mind from God." The same author says, "Those that follow the things the world's spirit invents, they cannot be solid; and they that run into them *are near unto the world's spirit*—the lust of the eye and the pride of life." How weighty, comprehensive, and conclusive is this short sentence of him who has been justly styled the apostle of our Society.

But should either the testimonies of ancient Friends, or other arguments on the subject, be needful to us who still make the same profession of the cross, and to bring up our children in plainness of speech, behaviour, and apparel, and who also may plainly see before our eyes the natural tendency, yea, the certain effect, of a contrary conduct, proving the need of that care in which our predecessors were exercised; yet shall any of us still say that we see no harm in this or the other conformity to the world, until the painful proof be brought to our own houses; and when too late it may be seen that "cords of vanity will draw iniquity," which has been already exemplified in many once hopeful youths; some of whose parents, it may be feared, had not used the means in their power to guard them from the contagion of the world's spirit, when a timely care might at least have been effectual to have prevented their children from being examples of liberty to others. By such an indulgence, some parents have been disappointed even in the worldly prospects they have formed for their children. But what will be the reflection of such parents when the mind loseth its relish for all visible objects; "when the days draw nigh in which we can have no pleasure;" and with the near prospect of the great Shepherd requiring an account from those to whom he has delegated an important trust.

Great is the propensity to imitation, and the few young people amongst us, whom either the love of Truth, or the care of their parents, has kept in

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* See also 1 Tim. ii. 9, and 1 Peter, 3.

simplicity, claim much sympathy, surrounded as they are by numbers in the same profession who imitate the world; so that those who do not in some degree conform, seem "as signs and wonders in Israel." Should we not then look well to our own houses, lest by any indulgence or neglect, we not only put our own children more in the way of temptation, but also increase the difficulties of other parents, and administer cause of stumbling to the youth, especially if we retain an outward consistency, or are concerned in the discipline of the society. The clothing of the children of these are noticed by others of the youth: example encourages practice in others, and thus (may it not be said) the leaven of the world spreads from family to family. But by an imitation of the world is not here to be understood the extravagance of gaiety, but that half-way imitation and changeable spirit, which, even under an appearance of plainness, seeks to borrow something from the various modes that spring up in the world. So that a fashion somewhat different from the world, and not agreeing with simplicity, seems established in our Society, until the world makes another change, and then many among us change with it, who perhaps had pleaded much convenience or improvement in the modes which they now are ready to abandon, and to adopt others as soon as the world leads the way. How can this consist with the example of our predecessors, with our own profession of the cross, or with the apostolic injunction "Be not conformed to this world."

Fashion and example of numbers seem to reconcile things, which, if singular, would even disgust some of those who adopt them: for though the present mode is not the most extravagant in gaiety that has appeared: yet it is in some respects more unseemly, if not more immodest, than some past fashions, which exhibited a more striking contrast to plainness.

These remarks, though designed to engage the attention, are not intended to wound the feelings of any parents; and if Friends will make their own reflections, it may not be needful particularly to point out those habits of the present times which are inconsistent with modesty and sobriety, yet a part of that description (and of which we are not quite clear) is whatever has a tendency in any degree to lay waste or to encroach upon the distinction of sexes.

If effeminacy degrades a man, even so every attempt in females to imitate or assume a masculine habit or deportment, is rather disgusting than engaging; and the divine prohibition of such imitations, even if it has a typical allusion, may also be considered as a perpetual moral precept, viz. "the woman *shall not wear* that which appertaineth unto a man, neither shall the man put on a woman's garment," &c.

(To be continued.)

The warmest and best clothing.—Most persons suppose that fabrics made of coarse wool are the warmest and most durable. This is a mistaken idea. Owing to the lower prices of coarse wool, fabrics of this material are usually made heavier than those of fine wool, hence their greater thickness deceive persons respecting their qualities for warmth and wear. There is no heat in the wool itself; its property of what is called "warmth" is due to its non-conducting qualities. If we grasp a bar of iron on a frosty morning, it produces a disagreeable cold sensation because it is a good conductor of heat, and the warmth of the hand is rapidly carried off by the metal. On the other hand, a piece of woolen cloth, especially if it has a long nap upon it, does not feel cold because it is a good non-conductor, and prevents the heat passing rapidly from the hand. Now the warmest fabric for clothing is that which is the best non-conductor; and Count Rumford made a great number of experiments with different materials in order to find out the best. According to his observations, the down of the eider duck, which the Esquimaux use in their clothing, is unrivalled in this respect; and the finer the fabric of woolen cloth used, the more imperfectly did it conduct the heat from the human body. As fine woolen cloth is superior to that of coarse wool as a non-conductor, it is therefore the best clothing in keeping the body warm during cold weather. We are positive that cloth made of fine wool equal in thickness to that manufactured from the coarser material, will wear much longer. The finest woolen cloth, although dearest at first, is cheapest in the end, because it is most durable and warmer; and, according to Liebig, so much heat saved is so much meat gained. It must not be overlooked, however, that there may be a very great difference between what is called "firm cloth" and cloth made of fine wool. Fine wool is our theme; it feels pleasant and soft to the touch, and it has a rich velvety appearance. There has been a great demand recently for coarse wool to be used in the manufacture of common army and other cloth, but every effort should rather be made to obtain plenty of cheap fine wool, because it is the warmest and best for clothing.—*Scientific American.*

Manufacture of Artificial Teeth.—It is stated that at least three millions of teeth are annually made in this country alone. The first operation, according to the method of manufacture pursued at one of the most extensive establishments in this city, is the choosing of the materials. These are feldspar, silica, and clay. To these are added various metallic oxides to produce any shade of colour desired. The feldspar, clay, &c., are ground to an impalpable powder under water, dried, and made into a paste. That composing the body of the tooth is of different materials from that composing the base or enamel. The teeth are made in brass moulds, and this is quite a delicate process. The enamel is first put in place with a small steel spatula; the platinum rivets, by which the teeth are fastened to the plate, are placed in position, and then the body is pressed into the mould. They are then submitted to powerful pressure and dried. After being dried, they are submitted to a process called biscuiting, in which they can be cut like chalk. They are then sent to the trimmers, who scrape off all projections, and fill up all depressions which may have been left in the operation of moulding, and then wash them with what is technically termed enamel. This is composed of various substances, more fusible than the tooth itself, and answers the glaze in common porcelain making. It is ground to a fine powder, and suspended in water, and is laid on with a camel's hairbrush. They are now sent to the gummers, who apply the gum. This is chiefly composed of oxide of gold, and is applied in the same manner as the enamel. After being dried they are burned. This operation is carried on in a muffle. The teeth are placed on a bed of crushed quartz, which is placed on a slab of refractory clay. After being exposed to an intense heat for some hours, they are taken out, cooled and sorted.

The Pacific Telegraph.—There is a difference of about 48½ degrees of longitude between New York City and San Francisco. If a telegram were sent instantaneously over the whole line, it would reach San Francisco at a time, according to the clocks of that city, about three hours and fifteen minutes before the time at which it left New York, according to the clocks here. Thus a despatch sent off from this city at the high business hour of 10½ A. M, would arrive at San Francisco before the man to whom it was addressed, was out of bed; when a despatch started from this city in the edge of evening would find the same man up to his neck in business. Though these things are theoretically possible, yet practically it takes an appreciable space of time to get a despatch from New York to the Pacific. The weather is rarely favourable for the telegraphic feat of working so long a distance without repeating; and even if it were, the various divisions of the line would be scarcely ever unoccupied with business which could be suspended to let a despatch straight through. Under the present arrangement, the New York telegram is copied four or five times before it reaches San Francisco, and has to take its turn with other despatches at every repetition. Messages may be sent and answers received in the same day; but if the wires are crowded with business, communications back and forth will probably take part of two days. For all practical purposes this is almost as good, though not near so amazing, as the instant telegraphic flash. On specially important occasions, like the arrivals of European steamers, when the atmosphere along the whole line is just right, the wires will be worked from New York, and even from Halifax, to San Francisco, without interruption.—*Journal of Commerce.*

For "The Friend."

Musings and Memories.

DONT BE ASHAMED OF THE CROSS.

How many who desire to be true lovers and faithful followers of the Lord Jesus Christ, are yet manifesting by their actions in some things that they are ashamed of the cross, or unwilling to endure the odium which a consistent bearing of it brings upon them. Sometimes these feeble minded christians receive rebukes for their weakness and inconsistencies, from quarters where they least expected it. We have an anecdote narrated of John Berridge, one of the indefatigable labourers for the good of others, during the last century in England, which is in point. His honest zeal, and open reproofs of evil, brought upon him many scoffs and taunts from the ungodly and profane, in his travels to promulgate christian principles and christian practices. One day in approaching a town, in which, on former occasions, he had received much abuse, he felt a spirit of weakness come over him, and instead of passing along the main street he turned into a bye way to escape the obloquy which, if he were observed by the inhabitants would, without fail, come upon him. As he passed along the less frequented way in which he hoped to escape detection, he met a pig driver, who immediately recognized him, and fathoming the reason of his being in such an unusual place, cried out, "you cowardly John Berridge, you are ashamed of your Master, and therefore you skulk along here to avoid the cross." The pig driver's rebuke, did him, as he often afterwards said, incalculable benefit, being stirred up and incited thereby to a willingness more faithfully under all circumstances, to stand boldly as a confessor of Christ, and which, through the grace of God, he never afterwards flinched from.

On one occasion, irritated by the abundance of John's public ministrations, and the crowds who flocked to hear him, the bishop of the diocese threatened to send him to jail. John boldly told him that he had no more liking for jails than other

folks, "but," he said, "I would rather go *there* with a good conscience, than be at liberty without it." Being abundant in charity and good works, he sometimes spent his income too liberally, so that he was at times pinched with temporary want in his own household. On one occasion, having been for a long time ill, he was in actual distress from the absence of sufficient food, and knew not where to look for relief. One morning his money having been all expended, the postman brought him a letter, on which the postage was a shilling. He frankly told the man he had no means of paying him, and requested him to take it back to the office, as he did not wish anything in his house not paid for. The man, however, refused to take it, but saying he would call another day for the postage, he went away. On opening the letter, Berridge found in it a bank note for thirty pounds, from that celebrated philanthropist, John Thornton. Having, during life, borne a faithful testimony to his Divine Master, and having been taught and strengthened unflinchingly to bear his cross, he was enabled in a good old age to put off the shackles of mortality, blessing the Holy One in that he had been enabled to "fight the good fight," and in finishing his course to have the blessed assurance that he was called to go up "higher, higher, higher."

Our late Friend, Christopher Healy, narrated the following incident. Shortly after he had been received into membership amongst Friends, his brother requested that he would introduce him to Elias Potter, with whom he had some business to transact, connected with a public station Elias held. Elias Potter was a man standing high in the political world, and from the civil position he occupied, was frequently addressed with titles of honour, even by professing members of the Society of Friends. As the two brothers rode to the dwelling of the man of authority, a deep concern came upon Christopher, that he might not in the interview about to take place shrink in anywise from bearing a faithful testimony for the Truth. This language was powerfully impressed on his mind, "whosoever shall deny me before men, him will I also deny before my Father who is in heaven." He had been convinced of the impropriety of hat-honour, as offered to men, of all titles of mere compliment, and he had seen the necessity of plainness of speech, and honest truthfulness in all his intercourse with others. When he entered the presence of this great man, he approached him with the salutation, "Elias, how art thou?" The brothers were courteously, nay kindly received, and the business which occasioned their calling promptly attended to. Some time after this, Christopher's brother being with Elias, he said to him, "some of the Quakers baulk their testimonies respecting giving titles of honour, but your brother is not one of these."

Years afterwards, Christopher being on a religious visit in the neighbourhood where Elias lived, appointed a meeting for worship to be held there. The great man was active in furthering the meeting, attended it himself, and whilst in it, behaved with great solidity.

Largest Building in the World.—The largest building in the world will be that intended for the Industrial Exhibition in London, in 1862. There are upwards of 1200 columns and 800 girders, the aggregate weight of which iron work will be 4000 tons. The picture galleries alone will be 1200 feet in length, and more than 60 feet in height. In these enormous walls more than 6,000,000 of bricks have already been swallowed up, and more than 12,000,000 more have yet to be laid. The gallery, when completed, will be divided by semi-circular arches into compartments; of these, two will be 325 feet long, a third 150 feet, a fourth and fifth 75 feet, and four smaller ones, 50 feet long. The nave of the building, which terminates at either end in the colossal dome, is 85 feet wide: it is formed of double columns, coupled together. One of these columns is circular, the other square; the former faces the nave, and they are each 12 inches in diameter. On the right and left of the nave are two side aisles, formed of iron columns eight inches in diameter, and placed 25 feet apart, and these will carry the galleries 50 feet in width. On the right of the nave, and beyond the 25 feet aisles, are two others, formed of a fourth row of columns and the party wall, which separates the building from the grounds of the Horticultural Society. These side aisles are 50 feet wide. On the left, entering from the Exhibition road, and beyond the two side aisles, there is a third avenue, which fills up the space to the walls of the picture gallery. The domes will be supported on eight pairs of columns, one pair being placed at each angle of the octagonal area, which the domes will cover.

For "The Friend."

Education.—No. 4.

Where are the Children?

Were this query running through the minds of parents very frequently, as a habit, not only during infancy and childhood, but long afterward, it might be the means of checking our ardor in worldly pursuits. For if we must know where they are, we are likely to know also what they are doing: and thus some thoughtfulness would be awakened concerning them; and perhaps also some time taken from the cares that are wearing us down too soon, and devoted to starting, or helping them, in an early and effective industry. Though we cannot give grace to our children, we can do much towards keeping them out of harm's way: and from those evil communications which corrupt good manners. And if companionship and sympathy are helpful in the teacher's government and instruction, how much more so in the parents. It therefore behooves us very often to query Where are the children? We cannot always have them around us—that were not even desirable—they must be weaned from us and properly introduced into that world where the great battle of life is to be fought, under the banner of faith and of the cross. But if our minds are clothed with a right concern for them, as we query where are the children, effectual, fervent prayer may be begotten, on their account, that temptation may not prevail over them, wherever they are. But let us keep near them, bodily when we can properly, and when we cannot, near them in spirit. When the father goes to the plough—the seeding, or the harvesting;—to the counting room, the machine-shop or other place of employment, should he not carry with him the recollection of the precious charge at home; and in the many opportunities of introversion which occur in the various avocations of industrial life, maintain or revive a lively exercise for the preservation of his children. Doubtless on his return to them, he will be the more cordially welcomed, and perhaps have signal evidence that his aspirations for them had been regarded by our great Care-taker in his absence. When the mother feels the press of home duties, and with the exertiveness of maternal solicitude, lays to her daily task, to provide, clothe, and cleanse, let her not forget that there are souls to be provided for, clothed, and cleansed also; and that in our varied engagements to provide things honest in the sight of all men, our lives ought to witness that "best things are uppermost" in order that we may have "all things in their places." Children that go out to school from a family in which these aims are sought earnestly by the heads of it, will go out generally, prepared to the teacher's hand.

But, on the contrary, as a *general course*, it will be observed, that, where the father anxiously mounts the *business horse* in the morning, and rides him bard all day, with the mind so occupied in the earth and the things of it either about home or away from it, that he almost forgets he has children; or where the mother, striving to compass inordinate aims, is careful and troubled about many things—to have so many, and such *niceties*—or perhaps striving to have just a little more of the *common things* than she can comfortably provide, with the help she has; and if she do not, like the father, *almost forget* she has children, yet finds them continually in her way, even when they innocently ask some simple question about this great place that men call the world, of which they have to learn a very little at a time, every now and then as they can wedge themselves in between us and the various strange things that affect their unsophisticated senses—where this state of social and domestic affairs exists, and where children run almost from morning till night, and parents take not the time, if they have the inclination often to query, Where are the children, except to hunt them up for meals or to pack them off to school, as a *general course of things* it will be observed that they have picked up, or contracted some bad habits, or ill dispositions which not only make hard work for teachers, but taint and inoculate many other children, who, coming from very different home training, are brought into association with them.

Then what follows? the poor parents are shocked, to learn from the teacher, or to see by the *conduct papers, and recitation record*, that their darling is not doing well. They *now* want to know all about him—*where he is*, what company he keeps, and ask many anxious questions to solve the problem why he dont get along any better. Perhaps they even begin to suspect that he must have found some bad city-boy, or some bad-country-boy, who has contaminated him, and thus dashed the high hopes entertained on introducing him to school. Alas! how much of this sorrow and disappointment may be attributed to the want of asking at home, *Where are the children?* There *was a time* to know all about where he was, what he was doing, and what company he kept—whether some ill-principled bound boy—man servant or maid servant, had been his chief companion and informant. But the parents being so busy, or so lazy and fashionable as not to find time to associate with him, as much as possible, to develope his enquiries, and give them a proper direction in order to elevate his mind, and prepare it for the seeds of virtue, this responsible post was consigned over to hirelings. Some teachers I think, and some parents I know can thus solve the problem of their disappointment in the *new scholar*. Unskilful and unclean hands have "moulded his passions till they made his will."

How much better then to ask often, Where are the children? and if we find wants growing so thick upon us, that our children are robbed of that nourishment which ought to flow to them from us, why, cut *those wants* down! cut them down to bread and water and linsey woolsey if need be, so that we may get time to know where our children are, and train them aright.

Y. W.

Eleventh month 24th, 1861.

ADDENDA.—It is intended by the foregoing to intimate, that although good children sometimes disappoint their parents' expectations because the

teacher has not in his school closely enough imitated the parents' part, yet that parents often disappoint themselves by not faithfully acting their own part at home. "Honour to whom honour is due."

Flat Roofs in Palestine.

The flat roofs of the houses give rise to various customs to which we have nothing analogous. At sunset, when the heat of the day is past, people promenade there for the sake of fresh air and exercise. Calling on an acquaintance at Jerusalem, near the close of the day, I was informed that the family were on the top of the house, and I was invited to join them there, where they were taking their evening walk. In the larger towns it is no uncommon spectacle, at particular seasons, to look up and see almost every house-top thronged more or less with persons moving to and fro, or reclining at their ease. Allusions to this practice occur in the Old Testament. In 2 Sa. xi. 2, it is said that "David arose from his bed and walked on the roof of the king's house." In Dan. iv. 29, 30, we read that Nebuchadnezzar "walked on the palace of the kingdom of Babylon;" and that as he stood there surveying the magnificence of the capital, he uttered the impious boast: "Is not this great Babylon that I have built by the might of my power, and for the honour of my majesty?" He had gone to the roof probably for a different object; and it was the accidental sight of the city spread around him in its splendour which filled his heart with pride, and led him to deny his dependence on God, instead of acknowledging him as the author of his prosperity. An inaccuracy of the English version conceals from the reader this connection between the outward and the inward; the place suggested the temptation while the heart gave to the temptation its power. The margin of our Bible suggests correctly, that instead of "in," we should read "on" the palace, in this account of the monarch's boast and humiliation.

The roof was used, also, as a place for conversation, and at night, in the warm season, was often converted into a substitute for a sleeping room. It is related that Samuel, when on a certain occasion he wished a private interview with Saul, "communed with him on the top of the house." It would appear that Saul, at least, slept there during the following night; for early the next morning, "Samuel called to Saul on the top of the house,* saying, Up, that I may send thee away." (1 Sa. ix. 25, 26.) At the present day, when the nights are warm, the roof is regarded as the best place for sleeping which the house affords. It is assigned often to travellers who seek hospitality at the hands of the native inhabitants.

Another use to which the open space on the roof is applied is that of storing corn, figs, grapes, and other fruit, placed there to ripen more fully, or to be dried. It is very convenient for that purpose, because the products in such a situation are exposed to the full glare of the sun; and when safety is the object, they are more secure from pillage there than in any other part of the house. "At Deburieh, at the base of Tabor," says — Bartlett, "we established our bivouac at nightfall upon the roof of a house, amidst heaps of corn just gathered from the surrounding plain."

This custom reaches back to the very beginnings of the Bible history. The Canaanites who occupied the country before the Hebrews, made use of the same facility for ripening their harvest. The case of Rahab who dwelt in Jericho, and who concealed the "two men" sent as spies from the Hebrew camp, shows the observance of the practice at that early age and among the aboriginal inhabitants. "She brought them up," it is said, "to the roof of the house, and hid them with the stalks of the flax which she had laid in order upon the roof," (Jos. ii. 6.) She had placed the flax there to dry, and in the emergency of the moment, took advantage of its being there, as the readiest way of concealing the men from their pursuers.

The roofs of the larger houses have usually a wall or balustrade around them, three or four feet high; so that a person there, while he has a view of surrounding objects, does not expose himself necessarily to the observation of others. Without considering this fact, it might strike one that the apostle Peter hardly acted in the spirit of the Saviour's precept (Mat. vi. 6.), in repairing to the house-top for the performance of his devotions. See Acts x. 9, seq. The roof in this instance, however, may have had a protection like that mentioned above, and the apostle may have chosen this retreat because he could be secure there both from interruption and from public notice. Indeed, at Jaffa, the ancient Joppa, where Peter was residing at the time of his vision on the house top, I observed houses furnished with a wall around the roof, within which a person could sit or kneel, without any exposure to the view of others, whether on the adjacent houses or on the streets. At Jerusalem, I entered the house of a Jew early one morning, and found a member of the family sitting secluded and alone on one of the lower roofs, engaged in reading the scriptures and offering his prayers.

The Mahommedans, it is true, make no scruple about performing their religious duties in public; they court the observation of others rather than shun it. We know, also, that the Jews of old were ever prone to the same ostentation. But our Lord enjoined a different rule. His direction was:—"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly."

On the roof of the house in which I lodged at Damascus, were chambers and rooms along the side and at the corners of the open space or terrace, which constitutes often a sort of upper story. I observed the same thing in connection with other houses. At Deburieh, a little village at the foot of Mount Tabor, probably the Daberath of the Old Testament (Jos. xix. 12,) I noticed small booths, made of the branches and leaves of trees, on some of the roofs. Peter exclaimed at the time of transfiguration: "It is good for us to be here; and let us make three tabernacles" or booths, "one for thee, and one for Moses, and one for Elias," (Mat. xvii. 4.) It was certainly striking as a coincidence at least with the subject of my thoughts at the moment, that I should meet with those booths just as I was approaching Tabor, the reputed (though I suppose not the actual) scene of the vision which called forth the bewildered apostle's exclamation.

Pococke, who spent a night at Tiberias, says: "We supped on the top of the house for coolness, according to their custom, and lodged there likewise, in a sort of closet about eight feet square of wicker-work, plastered round toward the bottom, but without any door." Such places, though very agreeable as a retreat from the sun in summer, and cooler than the interior of the house, would be very undesirable as a constant abode, especially in the rainy season and during the winter. Any rooms so exposed as those on the roof, and comparatively so narrow and confined, would be inferior to the lower and ordinary apartments of the house. To such places of retreat on the roof we may suppose the proverb to refer which says: "Better to dwell in the corner of the house-top, than with a brawling woman in a wide house." (Prov. xxi. 9.)—*Hackett.*

* A slight change in the English version is required here.

For "The Friend."

Benjamin Ferris.

(Continued from page 97.)

Diary continued, Fourth mo. 2nd, 1763.—"We were favoured with the company of our Friends, Hannah Harris and Elizabeth Wilkinson at our General Meeting at Wilmington. The sittings, according to my sense of them, were favoured with a degree of the ownings of Truth, that seasoning virtue, which is the crown of our meetings. The two Friends, as well as others, had good and acceptable service, and I think upon the whole there was cause of humble thankfulness because of the extendings of Divine regard therein.

"28th.—I went to Chester to see Hannah Harris, Elizabeth Wilkinson, William Horne and Thomas Goodwin, embark for England. After a meeting at that place, they went on board the Pennsylvania packet, Richard Budden master, which fell down to New Castle that night. The vessel laying there next day and the day following, I went thither, and we were mutually glad to see each other. I spent about three hours with them very agreeably, and then took a solemn farewell, in true unity and tender affection. We sincerely committed one another to the Lord, as a sole and sufficient support, in and through all the various exercises, difficulties and trials that may be permitted to attend us in our passage through this troublesome world. I returned home feeling destitute and empty, but in some degree comforted in the renewed sense that the Lord remains unchangeably the same, to supply and make up the wants and losses of his people of every kind, as they look to and depend upon him.

"Fifth month 15th.—I was at a meeting and a burial at New Castle. As we returned, we met a priest, who asked me whether we had a sermon particularly on occasion of a burial. I told him nay; we did not approve of studying sermons upon any occasion. I afterwards thought of my answer several times, and wished it had been more true, for there had been preaching that very day, which straitened me in saying Nay to the priest's question.

"Sixth month 15th.—Our Monthly Meeting day. Oh the cry which is raised in me to the Lord of all strength, that I may this day be preserved from injuring his cause, or wounding myself by any forwardness or mistaken apprehension of duty. I feel filled with weakness, fear and distress. The work is not mine, nor any qualification for it at my command. I cannot but say, help, O Lord, for thy name and cause sake, or make way for another who may more rightfully act in the station of clerk. A release from it is very desirable to me. Oh that the cause of Truth may not suffer through me, whether I find peace in my labour or not. After I had written the above, I went to meeting in great poverty, which continued with anxious wrestlings of spirit during the greater part of the first sitting. I had, however, with humble joy to acknowledge the Lord was pleased, in the needful time, mercifully to draw near and molify my spirit before him, clothing it in degree with Divine sweetness, which continued through the meeting for business to my encouragement, patiently to trust in him for the supply of help and strength in every service.

"Eighth month 3rd.—Having a desire to be at a neighbouring Preparative Meeting, I went in a deep sense of emptiness, not expecting that I should

have anything to say, feeling in such a weak state. After a very heavy and afflicting meeting, it seemed to be my business to make several remarks, which I indeavoured to do honestly. This relieved me,—yet, after meeting, I came home in a lean situation of mind, though not sensible of any condemnation.

"8th.—I attended our Quarterly Meeting, which was remarkably small on account of a heavy rain.

"15th.—I went to the Western Quarterly Meeting, which was very large, and in the first part a pretty good time. I may here remark, that as I sat in meeting this day, some matter and judgment in cases would come before me, though it seemed as if I had no business to mention them. This brought a fear over me lest I had been mistaken, heretofore, in speaking to business. Many fears and distresses attend me, but if all may work for good, I am willing to bear them. Nevertheless for the present they are not joyous but grievous.

"Ninth month 24th.—I set out for our Yearly Meeting. I attended Darby Meeting on First day, which to me was a poor, dry time. I then went into Philadelphia and attended the several sittings of that Yearly Meeting. I may say, that in the course of the business there were remarkable times of deep travail and wading, there being strong opposition against the progress of our testimony in some of its branches. This opposition seemed at times as if it would prevail, which caused close exercise of faith and patience, to the humbly concerned ones. Yet I could not but remark the way and wisdom of Truth, which, after all the strivings against it, resulted some matters on its own foundation, to pretty general satisfaction. The meeting concluded on the 30th, in the evening, under a sense of the seasoning virtue of Truth.

"Tenth month 16th.—First day. The evening was a time worthy of grateful and humble remembrance by me, for the merciful renewings of Divine favour. It was to my soul as a morning without clouds, serene and awfully affecting; although not attended with that contriting virtue which I suppose accompanies a greater degree of it. Yet my spirit rejoiced in the prevalence of peace and sweetness which measurably clothed my mind this night and most of the next day, wherein I enjoyed, in a near manner, communion in spirit with some dear Friends. This gradually passed off, yet I have since spent some time very satisfactorily with a near friend in the truth, whose welfare and preservation I desire as my own."

(To be continued.)

From "The British Friend."

Quaker Analogies.

No. I.—The Soldier.

To the Editor of The British Friend.—The spiritual views of Friends are, many of them, peculiarly capable of illustration from the ordinary avocations of life. The New Testament is replete with instructive and forcible lessons by parables, similies, and analogies, drawn from earthly things and duties, and it may be said that every outward condition of man has its spiritual antitype or counterpart. Confirmatory of this view, the accompanying paper is forwarded, and if agreeable, it may be succeeded by similar illustrations of other social relationships. It does not pretend to embrace more than *one phase* of the Christian's duty.—Tline Respectfully, * * *

"Endure hardness as a good soldier of Jesus Christ," was the stern injunction of the apostle, because the life of a Christian is essentially one of warfare. Each disciple must fight the good fight of faith outwardly amongst the world, as well as inwardly in his own soul. So thoroughly was this fact recognized by the early Friends, that despite their testimony against all wars and fightings, their published works are full of warlike expressions, and the only terms in which they could adequately describe the lives and acts of their brethren were borrowed from military life. They were indeed brave men and true, undaunted before the enemy, and turned not back in the day of battle. George Fox describes Edward Burroughs as "a valiant soldier of Christ, a warrior, and more than conqueror;" and the analogies between the soldier's life and the Quaker's duty are both important and striking.

1. *Enlistment.*—Nothing can be accomplished without this first step. Not only must there be a clear recognition of the banner under which the man enlists, but he must voluntarily enrol himself, and in so doing forego all future assumption of his own will or desires. Henceforth his time and services are the property of his King. He is fed, clothed, and cared for by the master he has chosen; and if he thinks for himself, acts for himself, or refuses implicit obedience to any command, he must be expelled as mutinous or cut off as a rebel. The *first step* in the life of an early Quaker was enlistment on the Lord's side. The very profession of Quakerism involves and includes this. What, then, can the modern member anticipate will be his condition, if he shrinks from *his duty as a soldier*, falters in obedience, or asserts his own will as law? The great Captain of our salvation wills no half enlistments, no hesitating archers, nor lukewarm trumpeters.

2. *Drilling.*—Has not this a beautiful spiritual analogy in the life of the christian? Before the enrolled volunteer can be depended on for endurance in the fight, he must undergo a severe course of discipline. The raw recruit may be equally loyal, equally earnest and brave, but he requires constant teaching and training before he is qualified for active service. He must pass through many ordeals and postures, which appear meaningless, or even foolish, to the uninitiated; but the experienced commander knows them to be all essential to the perfect development of the soldier, and that he who evades any part, or despises their littleness, can never become efficient in the ranks. Drilling not only enforces a minute obedience in little things, and an unreserved submission to the orders of another; but it brings the whole frame under control, and prepares the soldier to do any required service, without questioning its value or reasoning on its necessity.

3. *Arming.*—I need not repeat the allegorical language of the apostle, wherein he shows that every carnal weapon has its spiritual equivalent. It is, however, worth noting that in every case the weapons are provided for, and given to, those who serve. They may not use arms of their own manufacture. Faith is given to the christian for his shield, salvation as his plumed helmet, the Spirit is his sword, and righteousness the breastplate, wherewith he goes forth fully equipped by the *free gifts* of his Captain. Neither is the common soldier trusted with arms at all, until by systematic drill and long discipline he has proved himself capable of using them. Whether fighting or not, his daily rations are provided for him, and his clothing is made to one pattern, that he may always be recognized from the enemy. The spiritual analogies of these two things are not peculiarities of outward food or of bodily costume, but the daily manna whereon he subsists, and the robe of righteousness wherewith his soul is clothed upon of Christ, and by which he shall be ever recognized.

4. *Fighting.*—After enlisting, and being disciplined and armed for the fight, he may not select his own field of action nor choose out the enemy for attacking. How entirely are his movements dependent on his Chief! Marching and countermarching, fighting or retreating, not as he thinks best, but according as he is commanded. But *so long as the enemy is before him and unsubdued*, he never lays down his arms, or forgets the one object of his life; he longs to go forth to battle, and is ever willing to sacrifice himself, so that the King's enemies are destroyed. So was it with the early Friends, their swords never rusted in the scabbard. How, then, can the christian Quaker of this day suppose that he has no open fighting to perform, or that a truce has been proclaimed for him, when the enemies of Christ are mighty as ever, vaunting themselves in wickedness, and carrying his fellowmen captive by tens of thousands? If always on the watch, and praying to be sent forth to battle, his arms will assuredly never lie idle or unused, until that day when he is called away from the church militant to the church triumphant, from the earthly banner to the heavenly crown!

5. *Promotion.*—No man can promote himself. He who has watched the self-sacrifice and faithful zeal of the obscure private, bestows his reward upon him—promotion, not in sudden jumps, but step by step. Faithful service in the lowest is the only qualification for advancement, and they who survive are ever anxious to step into the more arduous responsibilities of those above them who die off. "Fill up the ranks" is the universal cry, all longing to be commissioned to the vacant posts of toil and danger, and to gather in fresh recruits to supply their own places. "Fill up the ranks" must be our cry also. The least must be willing and ready to accept a commission to rise higher, and with something of the ardent zeal of the earthly warrior pray of their own great Chieftain, that he would grant unto them higher services and greater conquests; but each fighting bravely and earnestly, *in his own sphere*, until his prayer is granted. "He that is faithful in little shall become ruler over much," is a promise Divine and sure; but the lukewarm warrior, who slumbers on the field, or is content with never advancing higher, is a sad and pernicious example to the christian army.

This subject bears a much more minute analysis than can be here given, but these brief outlines may induce some readers to follow them out for themselves, and also to test the Society of the present day by the military language of our predecessors. How is it that the numerous warlike terms, with which our early biographies and epistles abound, have so died away from amongst us now? We often hear of the steward, servant, child, &c., (and on these states we may hereafter offer a few thoughts,) but we seldom read of the Quaker soldier. Is it because the enemy has disappeared from amongst mankind, or because we have got into a sort of earthly Canaan of our own, that we are not waging a more active war against the adversary whose lands we once so successfully invaded? There is no neutral ground, there can be no truce on earth between the kingdom of God and the kingdom of Satan. If we do not invade and attack him, he assuredly will invade and destroy us. It is only by our members awakening to their military duties that the battle can be turned from the gate, and our Jerusalem be saved from the besiegers. We must not sit placidly at ease behind the ramparts erected by our ancestors, fancying them impregnable or perfect, waiting until our very walls are thrown down before we arouse from our torpor; but we must sally forth again, as of old, under the all-conquering banner of that Prince and Saviour, who "giveth power to the faint, and to them that have *no might* he increaseth strength."

For "The Friend."

A Passing Glance at the Inland Sea of Japan.

The great island of Niphon, in Japan, is separated from the smaller islands of Kiusiu and Sikok at its south-western end, by a broad passage extending east and west for about three hundred miles, with a breadth of from ten to sixty miles. This strait bears the name of the Suwonada or Suwo sea, and furnishes a safe inland passage for vessels to the great cities of Ohosaka and Miyako.

In the summer of 1860, a British steamer and a sailing vessel obtained permission from the Japanese authorities to pass from Nagasaki through this inland sea to procure horses and fodder for the Chinese expedition then lying in the gulf of Petchelee. The following article is made up from an account that has been published of this voyage, which gives us an interesting sketch of a portion of that country, hitherto unseen by modern Europeans at least. The western entrance to the inland sea is a narrow strait, not a quarter of a mile wide, between Niphon and Kiusiu, and the abundance of the population began to show itself. There were numbers of large junks, perfectly clean, elaborately carved, each carrying a large, beautiful white sail on a mast composed of various pieces of wood, bound together with rings of iron, as is the case with the best class of English and American ships. The cottages of the smaller villages were shaped somewhat like the huts of the islands of the Pacific; but in the other villages there were good large houses, some of them double storied, others with verandahs round, and steps leading up to them. Every turn of our ship gave some new effect of scenery, and the chief impression conveyed was the beauty, the quietness, the peacefulness of this entrance to the inland sea.

The town upon the right, on entering the channel, is called Kokurua, and after passing it, the sunken rocks in the way are pointed out by tall, erect stones, hat shaped at the top. Indeed, all through the inland sea, sunken rocks are marked by stone shafts; and other means, such as lighthouses, are employed to render navigation safe. We next came to another large town on the left, called Simonasaki, with fine temples behind it embosomed in wood. In front of it, there was an excellent stone sea wall, with convenient piers and large junks lying alongside of them. The whole town seemed to have turned out to gaze at us, and the wonder-struck crews of the native vessels raised their arms to us by way of salutation.

Proceeding down the inland sea, the south shore was about ten miles distant, and the north about fifteen. The white puckered sails of junks were plentifully scattered over the blue water, and their seamen examined us through rather dim telescopes of native manufacture. On the south side, the mountains were very high, rising up occasionally into volcanic like peaks. There was a good deal of wood and pasture upon them, and also many barren peaks, especially near the shore. Still everywhere, in Japan, the amount of wood excites attention. The fields are surrounded by thick belts of tangled trees and brush-wood, and the growth is preserved by *a Japanese law that every person who cuts down a tree, must plant another instead.* After passing on the right the channel between Siukiu and Sikok, the Suwo nada appeared to close up altogether, owing to the immense numbers of islands and islets. Many of these were almost pyramidal shaped, and yet terraced for purposes of cultivation in an almost impossible manner. Every little bay had a village in it, and the bright verdure came close down to the water's edge; but here and there a red barren hill looked as if it had been peeled of its vegetation. A sky so bright and blue, and an air so dry and pure as we there enjoyed, are rarely to be found anywhere. As the fourth day of our voyage drew on, the hills became very barren, being of hard rounded sandstone, only very imperfectly sprinkled over with bushes and trees. On some of the more richly wooded hills, there was table-land at the top, with green cultivated fields and tracts of warm, sunny pasture spotted with little black cattle. Passing into a picturesque loch, with high dark wooded hills around, and a mile or two in breadth, we noticed many fields interspersed among the trees and jungle. In a small bay just beyond, there was a large dock, substantially walled in, and a gently shelving sandy shore, affording good anchorage. In a larger sea on which we soon entered, bounded on the south by the high mountains of Sikok, and on the north by innumerable islands, and with no visible outlet to it, the barren redness of some of the hills rather augmented the brilliancy of the scene by adding another colour to the deep blue of the water, the bright blue of the sky, the forests' dark green hue, and the white shining clouds lying along the mountain tops. As we got on, however, not even the coast of southern China could have presented a more sterile appearance; and from one of the mountains on the south, there arose the yellow smoke of a volcano. Suddenly, another change; we were among small islands, lying close together, of soft rock worn by the sea into fretted caves, and covered thickly with green ferns. There were little bays with sandy beaches, and little cottages where one would gladly have made selection for a summer residence. The larger villages had breakwaters and piers before them, indicating no small amount of enterprise and trade. The morning of our fifth day, as the anchor was being raised, presented a most wonderful dawn. First, a pale translucent green light filled the whole heavens, gradually changing into a deep ruddy brown, which seemed not so much to colour as to permeate water, islands and sky, and from that softening into a celestial rosy red. Beside the spot where we had anchored, there was the tree fringed *Tocaido*—the great road which runs the entire length of the three large islands of Japan. Here, as elsewhere, it is a fine broad road, in excellent repair, with side walks for foot passengers, lines of trees on either side, and tea houses at convenient distances for the refreshment of travellers. Those houses have no furniture beyond the beautifully clean matting of their floors; but when required, the weary wayfarer will be provided with a stool of some kind, and with a quilt and a small bamboo pillow. Tea, rice, fish and sweet cakes are served by young female attendants, who take pleasure in making themselves as agreeable as possible, and whose appearance is often very charming, if not strictly beautiful in western eyes, from their ruddy complexions, finely developed forms, desire to please and everbeaming cheerfulness. Indeed, there was nothing struck me so much everywhere, as the unmistakable and unvarying happiness of the people of all classes in Japan.

Towards the east end of the Suwo nada, that sea opened out widely, and we found ourselves in a vast bay, the shores of which were crowded with towns, villages and white palaces, and the water all dotted over with innumerable junks, making their way to or from the great port, Ohosaka. The end of this bay forms a large semicirele, across which ran a ripple line, marking the influence of the fresh water from the river Engawa, which falls into it. On shore the semicirele was occupied by the town of Ohosaka, extending apparently about ten miles, and diversfied by large white palaces surrounded by trees. A thick line of junks kept advancing into the river, showing that the trade of the place must be enormous; and as they followed the windings of the stream, their sails appeared to be moving among the trees on land. The fields to the left of the river, as we faced the town, were very low, and protected by large substantial sea walls. Numerous junks were lying at anchor beside similar walls, raised for their protection, and lines of stakes pointed out the way of entrance. Many of the junks were lying beside a large building, probably the custom-house, and near it there was a strong fortification armed with cannon. The river appeared to be run off into numerous canals, which traversed the town in all directions, and were frequently crossed by elegant bridges, over which streams of passengers were passing. Though foreigners have not been at Ohosaka for a long time, it was visited by Jesuit missionaries in the sixteenth and seventeenth centuries; and it was in 1614 that the Emperor Xogunsama drove away all Christians from it. We steamed within two miles of the shore, and found there a depth of about five fathoms. In the distance the mountains converge, forming the valley of the Engawa, on which, forty miles off, is Miyako, the capital, where the Mikado—"the Lord of the World"—resides in a state of deified isolation. The Siogoun or Temporal Emperor resides at Yedo—"River's door"—where the temporal business of the country is chiefly transacted; but Miyako is the greatest manufacturing place and commercial emporium of the whole empire. None of the other ports can for a moment compare in size or importance with Ohosaka, which has been rightly described by Dr. Williams as one of the largest cities in the empire, but not yet visited by any foreign ships. Its great extent was not less striking than its appearance, so far as our glasses could determine, of prosperity and wealth.

As the expedition had received orders not to allow any person to land from it, we steamed for about ten miles along the north side of the bay to Hiogo, the place which is to be opened for foreign trade in 1863. The shore, as we went along, was almost a continuous stretch of villages, but soon rose up behind into mountainous cliffs, on one of which were two white houses that might have been the abode of hermits. Through the Kino channel, on the east side of the island of Sikok, we passed into the open sea on the south side of Japan, and on the second day, we saw the snow streaked peak of the volcano Fusiama, the holy mountain of Japan, rising above high distant clouds. The white palaces which we saw from the inland sea, may have had their traditions and dread memories, the villages their simple but affecting tales, and the mountains their ancient legends; but to us these things were a sealed book. All that was open to us on which to report, was the beautiful scenery of a succession of sea lochs unparalleled in any other part of the world, and the indications of the existence of a large, industrious, comfortable and almost wealthy population, such as mountains and islands no where else present.

THE FRIEND.

TWELTH MONTH 7, 1861.

In our last week's number was published the Annual Report of "The Female Society of Philadelphia for the Relief and Employment of the Poor," which contains the following announcement: "In assembling to prepare for opening the House of Industry for the coming season, we find our funds totally inadequate for our necessities, being barely sufficient to meet the debts already contracted.

As our yearly income is always very trifling, we rely mainly on our sales and donations. The former being much diminished the past year, and the donations not more than half the usual amount, we are now under the necessity of asking immediate and generous aid from our friends, to enable us to give employment to half our accustomed number."

We bring this appeal again before our readers, in the hope of securing their attention to the pressing wants of this valuable institution, and inducing those of them who have the means at command, to give it the aid it requires. We think a more unexceptionable mode of extending relief to the poor who are willing to help themselves, could not be provided and executed than that which is pursued by this unostentatious society.

Respectable but poor women, who are struggling to procure the daily bread necessary to keep themselves and their children alive,—having first been visited by some of the members, and their characters and true condition ascertained—are allowed to come to the House of Industry, where they are provided with needle-work, which they perform in a large comfortable room, furnished for their exclusive accommodation; they partake of a good wholesome dinner ready cooked for them, and are paid on an average fifteen cents per day for their labour. At the same time their infants and young children are efficiently cared for and fed in another apartment in the house by a person specially employed for that service; and care is taken to have the children old enough to learn, introduced into suitable schools. The garments, bed clothing, &c., thus manufactured, if not made to order, are kept for sale in the store. Two members of the Society are in attendance throughout the day, and while having a general oversight of the establishment, often beguile the labours of the poor women by reading from the Bible to them, and other entertaining and instructive matter, suited to their capacities and education.

The Society has been in existence for a long time, and by its means hundreds of deserving females, with nothing of their own to depend on but the labour of their hands, year after year, have been enabled to get through the cold, pinching months of winter with comparative comfort to themselves and their children; and while striving to bear up at other seasons amid want and distress that often sunk them almost below hope, they looked forward with eager expectation to the opening of the House of Industry, as a blessed means, whereby they could obtain daily employment, bringing a certain though very moderate remuneration. In how many cases this expectation must give place to bitter disappointment at the opening this year, must depend upon the means placed at the disposal of the Society. They say they must have *immediate* and *generous* aid to enable them to give employment to *half* the accustomed number. We understand they have generally opened the house with from one hundred to one hundred and fifty in attendance, but that they have not the pecuniary means to commence this year with more than thirty.

We trust their appeal will be promptly and liberally responded to, and that the members will be encouraged in their disinterested labour by the pecuniary support their institution so fully deserves.

SUMMARY OF EVENTS.

Great Britain.—News from England to Eleventh mo. 21st. It is reported that a large steamer had left London loaded with munitions of war for the rebel states.

The rebel steamer Nashville, which ran the blockade at Charleston, had arrived at Southampton. On the 19th ult., the Nashville boarded the American ship, Harvey Birch, bound from Havre for New York, in ballast; took off Capt. Nelson and the crew, and then burned the ship to the water's edge. The Nashville landed Capt. Nelson and the crew of the Harvey Birch at Southampton, and remained there herself with the rebel flag flying.

It is reported that several steamers have been insured in London for a run from England to New Orleans and back.

By a late Parliamentary enactment, imprisonment for debt is practically abolished in England and Wales. A debtor, even though he should wish it, will not be allowed to remain in prison beyond fourteen days.

The Times attributes the inactivity in the demand for cotton in India to lingering hesitation as to the American supply, but says that other circumstances have also operated forcibly to such a result. The real cause of the present stagnation is not scarcity of cotton, but the absence of a demand for calico, the markets of the world being glutted with Lancashire goods. Manufacturers, in curtailing operations, are doing what they must have done sooner or later, irrespective of the stoppage of the American supply.

The weather had been very stormy around the English coast, and numerous disasters were reported.

The exports of specie from Great Britain during the first nine months of the present year amounted to $85,-950,402, the imports of specie during the same period, were $73,297,205.

The Manchester markets were firm with but a small business doing.

The Liverpool market for cotton and breadstuffs was nearly unchanged.

France.—The deficit in the budget is about $200,000,-000, and a new loan is necessary. To bring the expenditures within the measure of the receipts of the Government, it is said there will have to be a considerable reduction of the army and navy.

Russia.—Navigation was closed at St. Petersburg. The last ships of the season were leaving Cronstadt. A Russian army of 15,000 men, had sustained a disastrous defeat in the mountains of Circassia, no less than 6,000 of them being killed and wounded.

UNITED STATES.—*The Export Trade* which has been heavy throughout this year, is likely to continue so for some time to come. Private letters, as well as agricultural authorities, in Western Europe, concur in saying, that from the United States large supplies of breadstuffs must be had until the next European harvest. The partial failure of the potato crop in Ireland is not to show itself fully upon the market just now. The deficiency to be supplied will, however, soon show itself upon the price of Indian corn with which the West is loaded, but which will not be marketable until the spring of 1862, when a water navigation is resumed.

The Slave Trade.—Capt. Gordon of the slaver Erie, who was lately convicted at New York of participation in this nefarious traffic, has been sentenced to death. His execution is fixed for the 7th of Second mo. next.

S. P. Skinner, who was convicted at Boston of fitting out a vessel for the slave trade, has been sentenced to five years imprisonment, and fined $5,000.

New York.—Mortality last week, 332.

The exports of domestic produce last week from this port amounted to nearly $4,000,000. The import entries of foreign merchandize were nearly $1,600,000. The money market is well supplied and rates easy. The total receipts from customs during the last month were $1,741,940.

Philadelphia.—Mortality last week, 237.

The total funded debt of the city is said to be $18,-532,400.

Western Virginia.—In accordance with the almost unanimous vote of the people at the election on the 24th of Tenth month, the convention to form a new State out of Western Virginia assembled at Wheeling on the 26th ult. The attendance was large, thirty-seven counties being represented. There was no division of sentiment in relation to the propriety of organizing a new State.

The work of forming a state constitution has been assigned to committees. It is supposed that a gradual emancipation clause will be adopted in the constitution.

Washington.—Real estate in and around Washington was greatly depressed in value a few months ago in consequence of the war; but the "Star" of that city says that it is rapidly recovering from the temporary shock which reduced the prices of all kinds of property. Land in the vicinity has been lately sold at double the price it would have brought six months since. The rebel blockade of the Potomac does not interfere much with the passage of small vessels laden with wood, coal and provisions.

The Congress of the United States assembled in Washington on the 2nd inst., thirty-seven senators and one hundred and fourteen representatives being present at the opening of the session. The States of Delaware, Maryland, Kentucky and Missouri, are fully represented, and Virginia has two Senators and three representatives from the western part of the State. Arkansas, Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina and Texas are wholly unrepresented, and Tennessee also, except a single senator, who was chosen before the State seceded.

The Coinage at the U. S. mint during the past month consisted of 1,875,670 pieces, of the value of $3,015,225.

The Grain Markets.—The following were the quotations on the 2nd inst. *New York.*—Wheat active, sales of 350,000 bushels a $1.21 a $1.25, for Chicago spring; $1.29 a $1.30, for Iowa and Wisconsin, and $1.32 a $1.34, for red state and western; $1.43 a $1.45, for white Michigan. Corn, sales of 260,000 bushels a 67 cts., for western yellow, and 63 cts., for inferior mixed. *Philadelphia.*—Prime red wheat, $1.35 a $1.39; white $1.45 a $1.48; old yellow corn, 63 cts.; new, 47 cts. a 55 cts. Oats, 40 cts. a 41 cts.

The War News.—The Summary, which for some years past has been furnished to the readers of "The Friend," has aimed at presenting a condensed statement of the more important events transpiring in this and other countries, as gleaned from the daily press. The object has been to give a simple, and as far as possible, correct outline of facts within the narrow limits assigned, without comment or expression of opinion upon them. When the insanely wicked and unnatural rebellion in the South broke out, and the United States government resorted to war for its suppression, there was of necessity, a marked change in the character of the Summary. The leading events since, have been mainly those connected with the disturbed condition of the country, but such as they were, the compiler has endeavoured to give them without undue colouring or false bias. It was hoped such a brief weekly record was acceptable to our readers generally, but from several intimations received lately, it is believed a portion of them would prefer obtaining their information respecting the war, from other sources, thinking it out of place in "The Friend;" it is therefore omitted the present week.

Nothing could be further from the mind of the writer than a wish to encourage in any way the fell spirit of war—a spirit which he deems wholly irreconcilable with the pure, peaceable kingdom of Christ, and he is not aware that he has ever written a single line having such a tendency

The testimony of our religious Society upon the subject of war is very dear to ever true Friend, and must be faithfully maintained if we are really alive in the Truth.

RECEIPTS.

Received from A. Garretson, Agt., O., for Parker Askew, $7, to 27, vol. 35; from Jesse Hall, Agt., O., $1, to 27, vol. 35, for Elisha Sidwell and Jos. Lupton, $2 each, vol. 34; from Henry Knowles, Agt., N. Y., for Jos. Collins and Alonzo Knowles, $2 each, vol. 34, for Benj. Boss, Benj. R. Knowles and David Naramore, $2 each, vol. 35.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the Committee to superintend the Boarding School at West-Town, will be held there on Fourth day, the 18th of Twelfth month, at 10 o'clock, A. M. The Committee on Admissions will meet at 8 o'clock the same morning, and the Committee on Instruction at 7½ o'clock on the preceding evening. The Visiting Committee attend at the school on Seventh day, the 14th of the month.

JOEL EVANS, *Clerk.*

Twelfth month 4th, 1861.

MARRIED, at Friends meeting, Adrian, Michigan, on the 14th of Eleventh month, 1861, MOSES, son of Aaron and Ann Comfort, and SARAH M. daughter of Thomas and Lucy Mosher, both of the same Monthly Meeting.

DIED, on the 30th of Ninth month, JOSHUA WHITALL, M. D., in the sixty-second year of his age. A member of Northern District Monthly Meeting.

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From "The Leisure Hour."

The Miners of Cornwall.

For the larger proportion of the copper and tin, and much of the lead and various other metals, used in our manufactures, we are indebted to the labours of about thirty thousand of the industrial classes in the county of Cornwall. These thirty thousand of our compatriots are in some respects a peculiar race, of whom the world knows little, and who have a substantial claim to more consideration and regard than is generally awarded them. As we are convinced that the reader will find it worth his while to make their acquaintance, we shall endeavour, as briefly as may be, to present him with such a sketch of the workers in and around the mines of Cornwall, and their circumstances, as will perhaps effect that object.

The habitat of the Cornish miners is invariably at no great distance from the mine in which they and their families find employment, wherever that may be, and that for a reason which will presently appear. We may divide them into three classes: the tut-workers, the tributers, and the surface-workers. The tut workers, (or task-workers,) are those who sink the shafts, excavate the lateral galleries, fix the supporting wood-work, and perform various other duties in preparing the mine for the excavation of the metals, and in maintaining it in working condition. All their work is done by task or by contract, which in their case is the same thing; and when employed they know perfectly well what their earnings will be.

Such is not the case with the tributers, however: these cannot be tasked, for obvious reasons, one of which is, that they would have small inducement to energy if they were so employed. The tributers work the mineral vein, or lode, as it is called among miners, and, by the system on which they work, it is made their interest to get out as much of the ore from the vein as they possibly can. Instead of fixed wages, they receive a "tribute" or per-centage upon the value of all they dig out—an arrangement which, if it exposes them to loss of labour when the mine becomes suddenly unproductive, may chance to enrich them of a sudden by a stroke of fortune. Of course the amount of the tribute varies with the good or bad character of the mine—its productiveness or non-productiveness. In fact, this variation is so great that the tribute may be as low as two and a half per cent., or as high as fifty or sixty per cent. upon the value of the ore obtained; and this may happen without affecting the receipts of the workmen, who may earn just as good wages in the one case as the other, because the tribute will rise or fall in proportion to the amount of labour involved in the excavating processes in relation to the result produced. This system of labour has been in operation in the Cornish mines for many generations, and is found to work well; and though it is open to the objection that it makes a speculation of the labourer's toil, yet that objection is really to a great extent obviated by other arrangements, and it is not easy to see how the plan is to be superseded with advantage either to the employer or the employed.

The third class, or the surface-workers, are those who do not enter the mine at all, but who are employed in rough sheds and workshops at the pit's mouth, in washing, sorting, stamping, and preparing the ore for the use of the smelter. These amount to above one-third of the mining industrials in Cornwall, and consist for the most part of women, young girls, and children of both sexes.

The tut-workers and the tributers work in the mine eight hours out of the twenty-four; and, considering that they they have to breathe an atmosphere seldom as low as 80°, and often much higher, and one that is invariably moist as well as hot, and that their exertions are most laborious, eight hours is long enough. But there is another drawback besides the heat and moisture; in most mines, the depth the worker has to descend is something appalling, and the mode of descent most wearisome, and not a little perilous. Thousands of miners have to dive daily to their labour to a depth exceeding five or six times the height of the monument, and to make the descent by a ladder placed almost perpendicularly in the shaft. It has been calculated that one-fourth of a miner's muscular force is exhausted daily in thus going to and returning from his work—the return journey, or the "coming to grass," as the miners call it, where the depth is so great as that above mentioned, occupying about an hour, and landing the miners at the top in a state approaching to utter prostration. It is satisfactory, however, to be able to state that this tax on the toiler's energies is in the course of abatement, through the substitution of "man-machines," by the use of which the workers in many mines are already lifted up and down as so much dead weight.

Let us now follow the miners to their work. Yonder is the mine; you cannot see the shafts, but you see the tall chimney of the monster steam-engine that pumps the mine dry; you see a group of rough sheds partly roofed and partly open to the sky, and here and there around and in front a number of lofty scaffoldings and platforms, surmounted with iron chains, blocks, and pulleys. Besides these things, there are the grim outlines of vast wheels and machinery. Towards these things as a centre, a number of tram-roads, laid in the soil, converge from all directions; and as the dawn begins to glimmer over the barren waste, the chimney belches forth its black smoke, the ponderous wheels commence their deliberate revolution; chains clank, cyclopean hammers bang, and a grinding groaning sound rises in the tranquil air, which all day long shall boom across the moor, and give note to the quiet heavens of the toil and turmoil of man in the bowels of the earth.

The undulating waste around the mine is dotted in various directions with the low-roofed cottages of the miners, and from these, as the sun's level rays penetrate the morning mist, the miners and their families are seen emerging and plodding towards the scene of their daily avocations. The women, girls, and children, whose work is upon the surface, disappear in the sheds, where we may leave them for a while, while we follow the husbands and fathers to their labours below.

The first thing the miner does is to step into a house allotted for the purpose, where he strips off his clothes, and puts on an underground suit of coarse flannel. Thus equipped, he hastens to descend the shaft, which, by a series of ladders, leads him through the darkness, lighted only by the candle stuck in his cap, to a depth of perhaps fifteen hundred feet. Arrived at his level, he traverses the gallery to reach his peculiar "pitch," or place of work, and there, in company with his comrade, or, if the lode is roomy enough, with his three or five comrades, or even more, passes the day in violent bodily exertion, in a temperature almost tropical, by the glimmer of the tallow candles. His work is often of the severest kind; it is not the friable coal that he has to dig through, but the hard granite or the slate rock, and, were it not for the use of gunpowder, with which he blasts the stubboro masses, he would sometimes labour in vain. He is urged to do his utmost by the system of payment, which proportions his reward to his success, and in consequence allows himself no relaxation in working hours. Not indulging in idle moments, he is almost as little given to idle words; as a rule, if you listen for an oath, you are likely to listen in vain. The miner will be heard at times humming the verse of a Methodist hymn; and his speech, when he talks, is apt to be to the purpose in hand. In the course of the day, the miner is visited at intervals by the captain of the mine, who sees that all is going right, who directs his operations, and whose frequent presence prevents the fraudulent transfer of ore from one "pitch" to another, by which dishonest workers are tempted to increase their amount of tribute. For his personal comfort while at work, the miner is dependent upon the freedom of ventilation in the mine. When his "pitch" is situated at a great distance from the shaft, and at a great depth, his situation is all but intolerable. In such places the temperature is near ninety degrees, and men have been known to lose near half a stone in weight by very short labour under such circumstances.

This picture is not very attractive; but, on the other hand, it is wanting in the dark shadows which chequer the prospects of the mining collier. The underground worker of Cornwall is happily not subject to be stifled by poisonous gases, or blown to atoms by explosions of fire-damp; he carries no Davy's lamp; he does not need any

safeguard of the kind; and his wife and children have no fear, when he descends to his work in the morning, lest he should be hauled from the pit a blackened corpse, or the fallen mine should prove his grave.

But, to return now to the surface-workers. The ore, when it is lifted from the mine and brought on the tramway to the rough sheds to be dressed, is mixed with a large quantity of extraneous matter, such as slate, granite, quartz, and various earths. To free it as far as possible from this useless waste, and to prepare it for the furnaces of the smelters, is the function of the surface-workers, who do what is termed the "grass-work" of the mine. The first thing to be done is to break the whole of the produce of the pit into small gravelly pieces. In mines yielding pure ore, the pieces, when thus broken, are ready for the smelter; and in most mines yielding a profit, parts of the lode or lodes will be found thus productive; but these are exceptional cases, and the major part of the mass brought "to grass" has to undergo a regular course of dressing before the smelter will offer a price for it. The process of dressing varies in different places, though some of the details are the same. Our limits will not allow us to enter minutely on this part of the subject, nor would the general reader thank us for so doing. Enough to say, that the true ore is separated from the waste matter with which it is solidly incorporated, by repeated washings and crushings, effected partly by hand and partly by appropriate machinery.

The young girls and children sort the mass, according to a plan which experience has shown to be profitable; and a powerful machine, similar in principle to that used in the Staffordshire Potteries for crushing the flint, and by which a number of ponderous hammers are worked by steam power, is used for crushing it to small fragments and to powder. The crushed mass is subsequently subjected to various washings, in a series of apparatus differing somewhat in different mines, but all effecting the same object—the separation of the ore from the waste. Without an abundant supply of water, the thing could not be done at all; but the drainage of the mine supplies the water, which thus, from an enemy underground, is transformed to a valuable ally above. The ore being much heavier than the waste, it is clear that, if the whole mass be thoroughly crushed and comminuted, and then carefully washed, the latter may be all carried off by the water and the former left in a state of purity. An approximation to this result is, however, all that in practice is obtained, for the very obvious reason that it would not pay to prosecute endless washings. Much of this labour, which goes by the technical names of spalling, buddling, jigging, trunking, etc., is performed by the miner's family, his wife, his sons, and his daughters, who work on the whole about ten hours a day in summer, and something less in winter. Their avocation, though specially grimy and sloppy, is not unhealthy, and the sounds of cheerfulness and mirth are as sure a concomitant of the grass-work of a mine, as are the turbid streams of water and the red ochrey hue of the laughing chattering workers. The surface-workers have an hour's interval each day for dinner, which they take in summer on the slope of the nearest hill, which they are willing to exchange for the blacksmith's shop or the drying-room in the frosts of winter.

The underground worker is the first to finish his day's work. One by one, as sunset is nearing, they may be observed rising up out of the several shafts, fagged, weary, and dirty, into the light of day—the remainders of their bunches of candles dangling at the skirts of their jackets. Their flannel suits are sodden with the steam and reek of the mine, and they make at once for the engine-house, where they wash themselves clean in the warm water of the engine-pool, hang up their underground clothes to dry, and put on once more their decent garments. By this time the surface-workers have also finished their daily task; wives and mothers, girls and boys, have laid aside their implements of labour, and have washed their faces, and the several families are now seen re-uniting, and retracing their way to their cottage homes. But the evening is yet young, and, if it is summer time, there are yet a few hours of light remaining, during which the miner employs himself with his boys in cultivating a small patch of land which he has inclosed from the waste, and which furnishes him with many a humble meal for his family. By the hour of curfew, the worn miner is generally bound for bed: he has enough of candlelight and darkness in the mine, and (after the first flush of youth has flown) is seldom a night-watcher.

But what does the Cornish miner get by such a life as this?—what are his wages? We cannot give a definite reply to these questions. The tut-worker, as he undertakes a certain contract, may be pretty sure of his earnings; but if he makes a bad bargain, he must abide by it, and, in that case, will be but scantily paid. It is found, however, on the average, that the tut-worker's income is about fifty shillings a month. The tribute-worker is differently situated; he agrees to dig out ore at so much per-centage on its value, and not till the ore he has dug is bought by the smelter does he know exactly what he will receive. If he is in want of money, however, he can draw on account, and money thus drawn is emphatically called *subsist;* but, as the sales take place every week, he is not likely to be long in ignorance of the state of his finances. The sales of copper ore are held at Redruth, Truro, and Poole, and the ores are sold by sample, the samples having been first assayed by assay masters. It is said that at these sales thousands of tons of copper ore are sometimes sold without the utterance of a single word. The agents for the copper companies, seated round a table, hand up a ticket stating what they will give per ton for the several samples. These written tenders are afterwards printed in a tabular form; the highest sum offered for each lot is underlined in the printed table, and he who has made the offer is the purchaser. It happens not unfrequently, when the result becomes known, that the tributers have drawn nearly all that is due to them in the shape of *subsist*, and have but a small balance to receive. On the average, the tributer gains but a trifle more than the tut-worker.

The Cornish miner is generally a civil, thoughtful, and rather taciturn individual. He is habitually provident, and out of his weekly wages of twelve or fourteen shillings will insure in a sick club, and save a trifle for old age, or a rainy day. He is subject to a disease called the miner's consumption, of which it is said that nearly half the miners die; and, as a rule, he is past work before the age of threescore, an age at which the agricultural labourer is often in his full vigour. This prospect of life is, perhaps, above the average of that of the industrial classes in the mass, and the Cornish miner, therefore, need not complain. There is a fatal exception, however, to be made in the case of the lead miners; these men are invariably the victims of slow but sure disease, which, terminating in consumption, generally consigns them to death before their fiftieth year.

In intellect the Cornish miner is far superior to the field-labourer, or the rough miners of the north. His necessities generate a shrewdness which grows with his years. He has to exercise his judgment in contracting for work, whether by task or by tribute, and in a sense may be called his own employer. His wages are dependent on his skill and his capability of forethought, as well as his industry, and a blunder in his contract may subject him to a long period of poverty. On the other hand, there is always the hope, or the chance, at least, of good fortune occurring, and he is not without his bright visions of ease and competence, though these are very seldom realized. All this sharpens his faculties and affords them healthy exercise, and the result is evidenced in the long-run by the growth of a rather superior intelligence upon common subjects. This may account in part for his susceptibility to religious impressions; for it is the densest ignorance that is most impervious to religious teachings. In reference to this subject we may record that, throughout the whole of the mining districts, the Sabbath is observed and honoured in a way that affords a remarkable contrast to the practice which obtains in too many of our industrial localities. Everywhere the pitmen are seen on the Sunday, as the hour of service approaches, wending, with their families, towards their several places of worship. All are decently clad and scrupulously clean, and they mark, by the sobriety of their demeanor, their reverence for the day of sacred rest.

The Main thing in Religion.—The main thing in religion is to keep the conscience pure to the Lord, to know the guide, to follow the guide, to receive from him the light whereby I am to walk; but to wait till the Spirit make them manifest to me; not to run into worships, duties, performances, or practices, because others are led thither, but to wait till the Spirit lead me thither. He that makes haste to be rich, (even in religion, running into knowledge, and into worships and performances, before he feels a true and clear guidance,) shall not be innocent; nor the Lord will not hold him guiltless, when he comes to visit for spiritual adultery and idolatry. The apostles were exceeding tender in this point: for though they certainly and infallibly knew what was to be believed; yet they were not lords over men's faith, but waited till He who is Lord of the faith, would open the way into men's consciences. They did not take upon them to be able to turn the key, to let in truth and conviction into men's spirits, (as men in these days have been too apt to undertake;) but directed them to Him who had the key, there to wait for the conviction and illumination of their minds, and so to receive in, as they found him give forth to them.—*Isaac Penington.*

A Roman Town in France.—The French Archæological Commission has recently been making excavations on the site of the buried Gallo-Roman town of Port, (*Portus Abunieus.*) At only a few inches below the surface of the soil are the ruins of a vast Gallo-Roman habitation. Between the remains of the walls, which are about three feet in height, are fragments of pavements in concrete, mosaic, marble, and brick, all for the ground floor apartments. Fragments of pottery and of earthenware, vases, tiles, bricks used for stoves, frescoes and household utensils, together with coins, articles of jewelry, etc, have been brought to light and carefully preserved. Other excavations, at a distance of between two hundred and three hundred yards, have led to the ruins of other buildings.

Resign and deny thyself wholly; for though true self-denial is harsh at the beginning, it is easy in the middle, and becomes most sweet in the end.

Scantlebury's Ancient Testimony.

Testimonies of Ancient Friends revived, respecting the changeable modes of the world, addressed to those in the station of parents.

(Continued from page 107.)

How many are the complaints of Israel's degeneracy which may but too aptly apply to us as a people, also greatly favoured and widely departed from the way cast up:—"he was found in a desert land;" then his inscription was holiness to the Lord; he was compared to "grapes in the wilderness; to the first ripe in the fig-tree, but they went to Baal Peor;" &c., then, "the glory of Ephraim departed like a bird from the birth, and Ephraim was bereaved of his children," even when he had brought them up. When Israel joined in affinity with the nations, he went out of that divine inclosure allotted him, and thereby became a prey to his enemies: and it is also as we have been drawn out, that the enchantments have prevailed, and the beauty and goodness of our tents have been spoiled.

Let many desolate houses now bear testimony. Where are the children or descendents? Can it be said that instead of the parents there are the children in the Truth. Where are many, who but a few years since appeared innocent children: how are they robbed and spoiled, and led captive into a strange land. And if our children take the same liberties that have carried many into the world, and others to ruin every way, what solid ground have we even to hope their preservation in the Truth?

If we put our children in the way to shun the cross, or furnish the means thereunto, how can we seek for them divine protection? Shall the unfaithful or divided heart draw nigh to offer an acceptable sacrifice to Him who knoweth what is in man, and hath declared that "every man of the house of Israel, who setteth up his idols in his heart, and cometh to the prophet, such he will answer according to the multitude of their idols?" It appears that Eli did not let his sons pass without admonition; and had he used his power of restraint, their iniquity would not have been laid upon him, nor is it likely the ark of the covenant would have fallen into the hands of the Philistines.

Seeing then that we have a power and a trust committed to us over our children, *while they are in a state of dependance*, shall our indulgence or neglect, any more than Eli's, be purged by sacrifice or by offering: nay, rather have we not seen in degree the sentence fulfilled on many who have suffered the wills of their children to rise above the testimony of Truth. Some have been cut off in the flower of their age, and some that remain, instead of adding comfort to their parents in the decline of life, have been instruments of bitterness, even "to consume the eyes and to grieve the heart." Eli was also admonished, by being reminded of the divine visitation to his fathers, when "they were in Egypt in Pharoah's house;" and did not the same power also plainly appear even unto our fathers, and delivered them from grievous servitude to the prince of this world (the prince of the power of the air and airy spirits), who still ruleth in the children of disobedience? "What then have we to do to go again in the way of Egypt," or even to put upon our children any of the badges of the house of bondage from which we have been redeemed; or what can it avail to garnish the sepulchres of our fathers, or to claim a descent from the faithful, if we let fall their testimony and example; and in such defect, if we had sprung from Noah, Daniel or Job, could they redeem either son or daughter? Could even the daughter of the patriarch Jacob be preserved when she went out to see the inhabitants of the land? She was taken in a snare which troubled Israel, and brought even him (who was called a prince that had power with the Most High) to scrutinize more closely into the state of his household, before he built an altar to renew his covenant in Bethel: where in the day of his distress, he had been favoured with an heavenly vision when he anointed the pillar, and vowed a vow to the Lord.

Seeing then that many of our children have not only gone out to see the people of the land, but have introduced their habits and manners among us, have we not also need to cleanse our families from the vanities of the world, before we can with clean hands offer sacrifice, or availingly call upon the name of the God of Jacob?

Our ancient Friends compared the marks of the world's spirit in clothing to the signs of leprosy, which sometimes appeared not only on the bodies, but also on the garments, and on the walls of the houses of the children of Israel. And if we cannot consistently gratify our children in their desires after those things which our forefathers considered as the plague of leprosy; much less if parent's kept their places, would the spots of the world appear upon innocent babes, before they know their right hand from their left; yet in whom the propensities of the world might too soon appear without the aid of such early cultivation by the hands of the parents, to whom, in such instances, a double portion of blame must attach: who, instead of dedicating them to divine disposal for Nazarites or for prophets, seem to dedicate them to the world by fixing its badges upon them, which are snares likely to entangle their unfolding faculties, and also to promote a desire for liberty in those who are more grown; and is not this like giving the Nazarites wine to drink and saying unto the prophets, "Prophesy not?"

The effect of a worldly spirit is doubtless apparent in many things amongst us besides dress. Even deviations from simplicity and conformity to the world may be observed in the houses and equipages of some who appear plain in their apparel, which cannot fail to be an occasion of stumbling to the youth amongst us, and also to the serious of other societies; and we have each need to look well to our respective propensities, and consider whose mark or standard we bear. But an imitation of the world in dress is the object and subject of these remarks; and perhaps there is no deviation amongst us that is so general, that so immediately attaches to our persons, and seems to affect sobriety and modesty, so much as dress, though considered by some of the professors of Truth as a thing of little consequence. In support of this opinion, so opposed to the testimonies of our predecessors, it is alleged that some, who appear in modish habits, are evidently under serious impressions, and discover much religious sensibility; whilst others, in a plain dress, but too plainly evince that an earthly spirit hath absorbed the dew of their youth; but it would be a superficial conclusion to infer from hence that dress is of no importance.

(To be continued.)

For "The Friend."

A Word of Encouragement.

It seems the part of faith to recognize in the dispensations of Divine Providence the hand of mercy and wisdom, believing that He who created all things by the word of his power is yet able and disposed to work for the good of his creatures, and the glory of his own ever-blessed and worthy name. Unto all things he hath appointed their season, and these we are bound to believe shall work together for good to those that love and fear him; so that the Lamb and his followers shall have the victory, even though trials and temptations, and manifold sufferings be their allotment—though the enemy may be permitted to magnify himself and roar against them.

To the tribulated followers of a suffering Redeemer, there seems a word of encouragement, from Him who "maketh darkness his secret place," and "the clouds are the dust of his feet." The wing of his goodness is still over his church and people, whom he will deliver from the pride of man, and hide from the strife of tongues; scattering and subduing their enemies by his own holy power, even as in former days when the persecutor and defier was laid low. The spirit of self-exaltation, from whose vaunting we have suffered, being brought thereby into captivity, the Lord will lift up his standard against, so that it shall not continue to prevail against the cause of our espousal, as we continue to wrestle for the blessing of deliverance and preservation.

To the wrestling seed, the Lord will continue to manifest himself, causing them in due season to behold of the travail of their souls and be satisfied; and "the watchmen shall see eye to eye when the Lord bringeth again Zion," she "shall be redeemed with judgment, and her converts with righteousness," to the praise of his name and the joy and rejoicing of all his children.

In sufferings and deliverances, it seems not designed or meet that we should have respect to ourselves alone, but also to the good of others, and the glory of God; and that the cry of the church should be, "God be merciful to us, and bless us, and cause his face to shine upon us:" and for this end, "That thy way may be known upon earth, and thy saving health among all nations;" and again, "Restore unto me the joy of thy salvation, and uphold me by thy free spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee;" so that when she who hath been tossed upon the waves of affliction and temptation shall be brought out of the furnace, there may come out with her abundance of blessings. "Oh Judah, he hath set a harvest for thee, when I returned the captivity of my people."

A time of deep suffering and proving seems to have ever been the allotment of the church, before it hath been redeemed from accumulated corruptions, and brought again into the obedience of faith, and the enjoyment of harmony and peace. And may we not now believe that the darkness and cloudiness through which we have been passing—and in which we seem still to be groping, even till the night is at hand—is but the prelude to a brighter day, when the dispersed of Judah, and the outcasts of Israel, may again be gathered, by the same divine Power which raised us up in the beginning to be a people. Let this be our faith—knowing that the greatest darkness sometimes precedes the brightest day, and this near the time of its dawning—that we may witness a corresponding experience. "As thou hast believed, so be it done unto thee." Let us seek thus to believe, humbling ourselves under the mighty hand of God, which is upon us for good, even that He may bring down the hills and exalt the valleys.

Eleventh month, 1861.

Where the river is the deepest the water glides the smoothest. Empty casks sound most, whereas the well-fraught vessel silences its own sound; and as the shadow of the sun is largest when his beams are lowest, so we are always least when we make ourselves the greatest.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOHN SHARPLESS.

John Sharpless, son of John and Hannah Sharpless, of Ridley, near Chester, was born sometime in the year 1699. He was married on the 18th of Ninth month, 1725, to Mary Key, who soon deceased, and on the 31st of First month, 1729, he was united to Elizabeth Ashbridge. He appears to have been a sound, judicious Friend, and stood for a considerable time in the station of an elder. He deceased Eighth month 17th, 1769, aged seventy years. His widow survived him but a few months, dying Twelfth month 18th, 1769, aged fifty-eight years.

PHEBE HADLY, a minister, deceased Third month 4th, of the year 1769.

SARAH BEAUMONT, an elder of Wrightstown, deceased Third month 18th, of the year 1769.

ESTHER ATKINSON, an elder of Burlington, deceased Ninth month 9th of the year 1769.

And during the same year, the particular date not reported, the following elders deceased, viz:—MARGARET ROSE and MARGARET BUNTING, both of Germantown; MARGARET BACON, of Salem, New Jersey, MARY SHOTWELL, of Rahway, and JOHN WILLIAMS of Shrewsbury.

NICHOLAS AUSTIN.

Nicholas Austin was born about the Tenth mo. 1695, in New England. His residence after manhood was at Abington, near Philadelphia, where he was pretty early in life brought under the power of Truth, and was qualified for usefulness in the church. On the 27th of Fifth month, 1721, he was married at Abington to Jane Fletcher. About the same time he came forth in the ministry, in which he laboured to the satisfaction of his Friends, and for the furtherance of the blessed cause of Truth, for nearly or quite fifty years. His first certificate for travelling abroad was granted him Sixth month 6th, 1723, to visit New England, and Thomas Fletcher, a valuable Friend, of whom we have already given an account, was his companion. In the year 1726, he again visited New England, bringing returning certificates that his "visit was acceptable," his "testimony edifying" and "his conversation agreeable." In 1733, he visited Long Island and New England, as he did again in 1740, with a valuable fellow labourer in the Gospel, Thomas Wood. In 1744, he received a certificate to visit the northern colonies, and in 1747 he was again generally through New England. In all these visits he brought back with him testimonials of the unity of Friends with his Gospel labours. Being left a widower, he, in the summer of the year 1753, married Sarah Field, a fellow helper in the Gospel, of Middletown, Bucks county, who after ministering to his comfort for eleven years, was taken to receive the reward of well doing, leaving him yet toiling in the church militant. Beside his various travels abroad, he was industrious in his Master's service near, home, and having finished the work allotted him below, he was gathered home in peace, First month 15th, 1770, being seventy-four years and four months old.

MARY NICHOLS.

Mary, the wife of Thomas Nichols, was born in England, about the year 1680. The time of their marriage is unknown, but they obtained a certificate for themselves and children from a meeting at Rugby, in Staffordshire, dated Seventh month 21st, 1711. This certificate was accepted by Philadelphia Monthly Meeting, Sixth month 9th, 1712. These Friends did not tarry long in the city, but removed with their family first to Concord in 1714, and from thence to within the limits of Newark Monthly Meeting, about the close of 1715, the certificate from Concord bearing date First month 12th, 1716, being received at Newark for them in the following month.

Although no mention is made on the minutes of the Monthly Meeting at Newark of the fact, yet it appears that Mary stood in the station of an acknowledged minister. At least she did a few years afterwards, and no notice of her recommendation can be found. She was one of the most useful members of that monthly meeting, abundantly employed in the discipline and in religious visits to the families of Friends. Her services in the ministry of the Gospel were acceptable to the church, and she long laboured in the unity of the one spirit, and died in near fellowship with the faithful in Christ Jesus. Her death took place Third month 14th, 1770, being very aged, probably about ninety years old.

JOSIAH FOSTER.

Josiah Foster was born in Rhode Island about the year 1682, of honest parents, professors of the Truth, as held by the members of the Society of Friends. From his own account it appears that in his youthful days he was fond of the vanities of the world, and lived much in its spirit. Soon after arriving at manhood he removed to the province of West Jersey, where he settled at Evesham, marrying Anne, a daughter of Benjamin Burden. He was then, as far as we can understand, a sober orderly citizen, but he had not known a thorough change of heart, and reconciliation unto God through Jesus Christ our Lord. He was first effectually reached through the powerful ministry of our Friend, Thomas Wilson, and remaining faithful to the visitations of Divine Grace then granted him, he grew in the saving knowledge of the Truth. Though abiding under the cross of Christ, and watching unto prayer, he witnessed his own strong will to be brought down and subdued. In after life, he could not but with fervent gratitude at seasons, pour forth his acknowledgment to the Father of mercies for the blessed visitations and assisting baptisms of his Holy Spirit. He knew from heart-felt experience, that it was not by works of righteousness, but by his own mercy that the Lord saveth us, even by the washing of regeneration and the renewing of the Holy Ghost. Yea, he had witnessed these shed on him abundantly through Jesus Christ our Saviour.

He grew in grace, became a father and an elder in the church, anxiously concerned for the promotion of the cause of Truth and righteousness in the earth. His heart longed that that blessed spirit of grace and Truth, which had in measure set him free from the body of sin and death, might reach unto others, and that many, yea, all the human family might be gathered thereunto. He was a judicious father in the Truth, giving tender advice and counsel to such as were seeking to act under holy influence, yet he was a sharp reprover of obstinate sinners. His honest, unflinching support of right in conduct and conversation, gave great force to his advice and his reproofs. In conversation he was free, and was easy of access. In meetings for worship and discipline, his deportment was awfully reverent and unaffectedly grave, as in solemn waiting he laboured for the arisings of life. This qualified him in many ways to serve the church and his brethren.

He was of a benevolent spirit; his house and his heart were open for the cordial entertainment of strangers, especially those who were travelling in the service of the ministry of the Gospel of Christ. Yet his benevolence was not confined to the members of his own Religious Society. His heart expanded in love towards all, and being blessed with a sufficiency of this world's goods, he was enabled by a kindly distribution at times, to make the hearts of many widows and fatherless children rejoice. He was a pillar in the church, and in his own family an affectionate husband, a tender and judicious father, and a good master. In society he was a kind and peaceable neighbour, having the love of most or all of those acquainted with him. His conversation and conduct demonstrated to those around him, that he had learned the christian lesson of doing unto others as he would wish others to do to him. His example herein was well worthy the following of all, especially of those who make profession of the same blessed Truth unto which he had mercifully been led.

Having by the Divine blessing on his care and industry realized a good estate, he desired to be released from the cares and cumbers of much business, and to attain this end he removed to Mount Holly a few years before his death. Here retaining his integrity, love for the truth, living in good esteem with all, his faculties little impaired by age, he quietly and peacefully lived until an apoplectic stroke came upon him. Being thereby rendered unable to assist himself he returned to Evesham, where, in the dwelling of his son, he awaited the call of his Lord to come up higher. A lively sense of divine mercy and goodness accompanied him to the last, of which he frequently gave evidence. His departure took place Fifth month 9th, 1770, he being in the eighty-eighth year of his age.

For "The Friend."

The Manufactures of Philadelphia.

I have often heard it said by well-informed men, that Philadelphia, including a circle of ten miles radius—was one of the greatest manufacturing districts in the world, if regard be had to the variety as well as the amount of its products. A recent report of the Philadelphia Board of Trade gives much curious information on this subject, some extracts from which, will no doubt, interest many of the readers of "The Friend." The report embraces a complete and authentic census of the manufactures of the city, which it is said, exceed in the aggregate of establishments, persons employed, and value of production, the like returns from most single States in the Union. The value of textile fabrics made, is greater than that for the entire city and state of New York in 1855; that of iron and its manufacture is nearly equal, and the aggregate of all clases for this city alone, is half that of the aggregate manufactures of New York city and state in 1855. In this last named account, also, the flour-mills, tanneries, saw-mills, salt works, lime and other large country products, amount to more than a hundred million dollars, leaving a little over two hundred million for all others. "Taking from the total production of the city, every article of local consumption, there remains a sum of a hundred million dollars in value of goods made here, and distributed to all parts of the United States, and almost of the world. The exchange which this export brings to Philadelphia is the main source of its wealth, the basis of its prosperity and the assurance of its permanent growth. The population of the city is now fully 600,000, with additions to its built up area taking place during the present year, sufficient to accommodate at least 15,000 persons. One hundred thousand adults are engaged strictly in manufactures and in establishments producing at least

five hundred dollars yearly; while probably 5000 should be added to this number, for manufactures of a grade producing less than five hundred dollars worth, and occupying but a part of the time of one or more persons. These minor occupations may probably be placed at half a million of dollars in value." "The utmost pains" says the intelligent and laborious secretary of the Board of Trade, Lorin Blodget, to whom the duty of making this investigation was intrusted—"have been taken to verify every return in detail, and to prepare every summary from accurate original details only. The summaries were computed with care, and stand just as the final additions made them, no class having been estimated for."

The whole amount of manufactured goods is summed up as being 152,355,318 dollars; being the product of 6467 establishments, employing 75,535 males and 32,396 females, the capital invested in them being $81,608,502, and the value of raw materials employed $77,473,677. If we deduct twelve per cent. for interest and wear and tear of capital, these figures will leave a gross sum for wages and profit on capital, of about six hundred dollars per hand employed.

This aggregate is distributed as follows—

Textile fabrics, including cotton, woolen, mixed cotton and woolen goods, silk and hair-cloth, 30,338,917 dollars, produced in 641 establishments, employing 13,234 males and 13,040 females, and $13,833,266 of capital, with a cost of raw materials of $15,811,309.

Manufactures of iron and steel in whole or part, 21,594,097 dollars, produced in 873 establishments, employing 15,876 males and 56 females, the capital invested being 15,295,785 dollars, and the value of raw materials 9,053,201 dollars.

The manufactures of gold and silver amount to 4,030,380 dollars, and employ 1,671 males and 278 females. To this must be added the amount of the coinage at the mint, 5,687,032 dollars, which includes $354,000 of copper and nickel coinage, or nearly 35½ million cents.

The manufactures of wood amount to 6,153,715 dollars, being produced at 592 establishments, employing 4,855 males and 15 females, the capital invested being $3,278,652, and the value of the raw materials, $2,457,954.

Of glass, potteries and bricks, the amount is estimated at 3,665,106 dollars, produced in 96 establishments, and employing 2,892 hands. This estimate includes 20 glass works, producing 1,200,000 dollars, owned and the glass sold here, but located in New Jersey.

In and near the city are 19 paper mills, producing annually, 6,160 tons of paper, valued at 1,323,160 dollars, and employing 299 males, and 165 females.

Newspaper publishers, printers, book-binders and book-sellers produce annually, 6,441,403 dollars, and employ 2,933 males and 943 females.

The manufacture of clothing and apparel is carried on in 1,523 establishments, employs 14,142 males and 16,389 females, and the grand total of all objects of clothing and articles of personal wear is 23,758,546 dollars.

The manufactures of leather, exclusive of boots and shoes, amount to 5,028,552 dollars, those of soaps, candles and oils, to 4,261,916 dollars, and of chemicals and of associated articles, to 6,014,458 dollars.

The details of these enormous aggregates are curious and interesting. The baker's bread, ship bread and crackers mount up to 2,214,856 dollars, and employ 878 males and 34 females.

The willow basket and cedar ware sum up 123,518 dollars,—the ink and shoe blacking to 265,000, the boots and shoes to 5,330,000, the malt liquors to 2,223,000 dollars.

Twelve hundred thousand dollars worth of bricks are made—eighteen hundred thousand dollars worth of cabinet ware and two million dollars worth of candles and soap.

The carpets show three millions—chandeliers one million, men's clothing ten millions, roasted and ground coffee half a million, stoves and hollow ware of iron 1,300,000, envelopes 48,000 dollars, glue and curled hair 560,000, hats 1,164,000, maps 118,000, ladies' cloaks 700,000, laces, straw goods and other millinery, a million, morocco leather, and newspapers, each 1,700,000, paper hangings nearly half a million, photographs 167,000, artificial limbs 53,000, artificial flowers 56,000 and artificial teeth 324,000 dollars. The marble cutters produce a million of dollars, the meat curers four and a half million, the calico printers, four million. Razor straps amount to 17,500 dollars, saddle and harness to a million, segars to a million and a quarter, the sewing machines to a quarter of a million, the spun silk to half a million, the silk fringes and trimmings to a million and a quarter, starch to 210,000, refined sugar to 6,356,000, tallow to half a million, trunks and carpet-bags to 200,000, type and stereotype plates to 420,000, umbrellas to 1,200,000, and vinegar to 183,000 dollars.

The population dependant on these artizans for support is probably not less than four hundred thousand in a community of at least seven hundred thousand, that being the probable population of the area represented in these reports. When we reflect that each family of this vast labouring hive around us, occupies in the majority of cases a separate brick house, built with due attention to convenience and ventilation, provided amply with pure water, gas and cooking ranges, when we see that all the means of living are cheap and abundant, when we glance in passing into the neatly furnished apartments, and see the appearance of comfort and plenty everywhere apparent, when we know that the means of good instruction are within the reach of the children of all, and survey the quiet decorum and contented industry so generally prevalent, we have great occasion to rejoice over the solid, and we may hope enduring prosperity of the great city founded by William Penn.

The Pin of Scandal.—Wilberforce relates that at one time he found himself chronicled as "St. Wilberforce" in an opposing journal, and the following given as an instance of his Pharisaism:

"He was lately seen," says the journal, "walking up and down in the Bath pump-room, reading his prayers like his predecessors of old, who prayed in the corners of the streets to be seen of men."

"As there is generally," said Wilberforce, "some slight circumstance which perverseness turns into reproach, I began to reflect, and I soon found the occasion of the calumny. It was this: I was walking in the pump-room, in conversation with a friend; a passage was quoted from Horace, the accuracy of which was questioned, and as I had a Horace in my pocket, I took it out and read the words. This was the plain 'bit of wire' which factious malignity sharpened into a pin to pierce my reputation."

How many ugly pins have been manufactured out of smaller bits of wire than even that!

There is no other way than whole-hearted and honest-hearted Christianity to attain the heavenly kingdom.

Selected.

LINES ON A SKELETON.

Exactly forty years ago, the London *Morning Chronicle* published a poem, entitled "Lines on a Skeleton," which excited much attention. Every effort, even to the offering of a reward of fifty guineas, was vainly made to discover the author. All that ever transpired was, that the poem, in a fair, clerkly hand, was found near a skeleton of remarkable beauty of form and colour in the Museum of the Royal College of Surgeons, Lincoln's Inn, London, and that the Curator of the Museum had sent them to Terry, editor and proprietor of the London *Morning Chronicle:*

Behold this ruin! 'twas a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat;
This space was thought's mysterious seat;
What beauteous visions filled this spot!
What dreams of pleasure—long forgot!
Nor Hope, nor Love, nor Joy, nor Fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye;
But start not at the dismal void—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be forever bright,
When stars and sun are sunk in night.

Within this hollow cavern hung
The ready, swift and tuneful tongue;
If falsehood's honey it disdained,
And where it could not praise, was chained—
If bold in virtue's cause it spoke,
Yet gentle concord never broke—
This silent tongue shall plead for thee
When time unveils eternity.

Say, did these fingers delve the mine!
Or with its envied rubies shine?
To hew the rock or wear the gem
Can little now avail to them!
But if the page of truth they sought,
Or comfort for the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails it whether bare or shod
These feet the path of duty trod?
If from the bowers of ease they fled,
To seek affliction's humble shed—
If grandeur's guilty bride they spurned,
And home to virtue's cot returned—
These feet with angel's wings shall vie,
And tread the palace of the sky.

For "The Friend."

Musings and Memories.

LOVE TO MAN.

Our blessed Saviour came in the fulness of Divine love, to save those who were ready to perish. He laid down his life for sinners, that they, through faith in him, might witness their sins forgiven them, and those cleansing baptisms which prepare for an inheritance in the kingdom of purity and peace. Such love for the souls of men sunk in sin and wretchedness, has in measure actuated many of the followers of the Lord Jesus since his day. Some ministers of the Gospel have so longed for the everlasting happiness of all their fellow beings, that nothing seemed too near or too dear for them to part with if the sacrifice might only tend to promote the spiritual good of one poor sinner The love of others in greater or less perfection is a fruit which the heart of every true christian must bring forth. We must, if we have witnessed the love of the Saviour richly blessed to us, earnestly long that others may partake of the like happiness. Our longings for their spiritual good will tend also to quicken our desire for their earthly comforts. We shall feel for their trials, we shall endeavour to mitigate their sufferings, and if we can, by any exertion of our own, we shall turn away calamities from them. Many instances might be given of ministers of the Gospel, and of earnest hearted lovers of the Truth,

not called to labour in word and doctrine, devoting themselves, and all that they have had, for the promotion of the Redeemer's Kingdom in the hearts of the children of men. Love for the Lord Jesus has given birth to love for all those for whom he died.

I have had brought to my remembrance this afternoon a case in which a poor christian woman and her young children, were the means, under Providence, of saving many lives. I had been musing on that love which prompts to earnest endeavours to benefit man's spiritual condition, when this incident, showing the earnestness of human love and sympathy for their bodily comfort and preservation, came into mind. At first I did not see how the anecdote illustrated the subject of my previous thoughts, but the more I mused the more harmony appeared between them. Let us give a brief version of the story, which was narrated by an individual named Sherbourn. He was a conductor on a railroad through Western Virginia. In that part of the country, the population being small, the number of stations were few and of course far between. In one place the road passed on the hill side above a valley lying amid the peaks of the Blue Ridge. In this valley three miles from the nearest station, resided a widow of the name of Graff, with her three daughters, the eldest of whom was not over twelve years. A few acres around their small cottage were well cultivated, and in summer time the children always looking nice and clean, were in the habit of walking to the station, three miles off, with berries to sell to the passengers. The conductor, who had children of his own, became very much interested in the little girls, who seemed to have been well disciplined, and brought up in the love and fear of their Heavenly Father, and often when their berries were sold he would invite them to ride in the cars, stopping it near their home to allow them to get out. They were thankful, and a strong feeling of love grew up between them. In the early part of the winter of 1854, the weather was very cold, and the snow lay nearly three feet deep on the mountains surrounding their little valley. On the night of the 26th of the Twelfth month, there was suddenly a change in the temperature, it became warm and rained heavily. Much of the snow was swept from the mountains, laying the vallies under water. That night the train with Sherbourn in it, was passing along the road. It was intensely dark, when about midnight a sharp whistle from the engine started him to his feet. He knew there was danger, and sprung towards the nearest brake, but the brakesmen were all at their posts and the train soon was brought to a stand. With his lantern in hand the conductor passed out. There was a great fire of pine logs, and a small distance before the train was a deep gulf, which the snow and rain from the mountain in rushing down into the valley, had torn away. One minute more of onward progress, and the whole train had been precipitated into a chasm, and at the speed in which they were going, it had been morally impossible for any individual in those cars to have escaped with life.

The widow Graff and her children had found out that a slide from the mountain had carried away the rail road, and in that chilling storm they had dragged logs, and brought light brush from their house in the valley below, had built a fire, and kept it up as a beacon, which speaking vividly of danger, ensured the safety of the train. For two hours they had stood beside it, drenched with rain and sleet. As Sherbourn came to them, the widow grasped his arm, and ejaculating thanks to her Heavenly Father that they had given warning in time, she said she would have lost her life rather than the train should not have been stopped. "Oh! I prayed that we might stop the train, and my God, I thank thee!" The children were crying for joy, and near by stood the engineer, firemen and brakesmen, with tears streaming down their cheeks.

The conductor returned to the cars, and on informing the passengers of the wonderful escape they had made, the men and many of the women turned out in the storm to see. When they returned, their pale faces gave evidence that they felt from what a death they had been saved, through the christian heroism of the widow and her children, and they raised in the cars a purse containing $460, which they presented to her. She declined for a long time to receive any reward for the performance of her duty, but it being suggested that it should go towards enabling her to educate her children, she at last received it on that ground. The railroad company built her a neat house, gave her and her children a free pass to ride on their road, and orders were given that all the trains should let her off at her own house. The conductors needed not such an order, they fully appreciated the kindness which she had shown them, and were prepared to return it, whenever an opportunity offered.

Such is an outline of the incident brought to my memory, and as I mused, it seemed to me, that something like the feeling which prompted that noble widow and her girls in that stormy night to work and watch, actuates many of the disciples of the Lord Jesus in their labours for the good of others. Ah! they see, that many of their fellow men in their sinful courses, are hastening as rapidly into the jaws of eternal destruction, as surely as that night train was hurrying onward in darkness to be dashed to pieces in that awful gulf. In various ways they endeavour to stop the headlong career of such, before it is too late. Some raise a beacon fire of awful warning; as with language of energy imbued with a holy love of souls they exclaim—"Why will ye die?" Some follow the unawakened, or it may be the despairing sinner into the chamber of pestilence, that if it may be, they may be enabled even from the very jaws of death, to lead the poor sinner to the arms of the Saviour, who can save to the very uttermost those who come unto him. Yes, some through intense love for the brotherhood, have laboured even in the midst of pestilence to arouse, to alarm, to lead the unawakened to Jesus Christ for salvation, to stir up the faithful yet desponding ones, to turn to him for consolation, and have joyfully taken all the risk which the polluted atmosphere they breathed in ministering to the sick, could bring upon them, yea, have with gladness toiled on, when they felt assured death would soon be their portion.

As I have mused on the love for the souls of others which has been manifested by the saints, many events of history have crowded on my mind. I have thought of John the Evangelist, following the backsliding youth into the haunts of robbers to reclaim him; of Paul's vehement outburst of love towards his lost brethren of the house of Israel; and of Roger Gill's pressure of spirit to come to Philadelphia to die for his friends there. We need not give a list of those in whose actions this unselfish love has been in dominion. This we may be assured of, that every true christian feels it stirring within him; the brighter and heavenlier, the more he resembles his Divine Master, who died that we might live, who gave his life, the just for the unjust, that he might bring us to God.

Be not proud of riches, but afraid of them, lest they be as silver bars to cross the way to heaven.

Sleep.—The first sensation of drowsiness is nature's call for sleep. Waking shows the body is rested. After the degree of strength of which the state of the system is capable, is restored by sleep, longer stay in bed only relaxes. He perverts reason who, by a habit of artificial excitement, keeps awake so late that he is not ready to rise by daybreak—nature's undoubted signal for quitting repose, obedience to which secures a desire to rest at the fit hour. Some people close their shutters against it. George III. consulted his household physicians separately, as to the modes of life conducive to health and longevity; as to the importance of early rising, there was full coincidence. Old people, examined as to the cause of their longevity, all agree that they have been in the habit of going to bed early, and rising early. In debilitated people, a degree of fever, or something resembling it, comes on toward evening; going very early to bed is of great consequence to them. Rising an hour or two earlier than usual often gives a vigour which nothing else can produce. Many people, at waking, feel a disposition to rise; they lose it by indulging a lethargic state, or lolling awhile. We lose vigour by lying in bed in health longer than for sleep; the mind is less tranquil; the body is less disposed for refreshing sleep; appetite and digestion are lessened. After long or late mental exertion, sleep is a watch; the thoughts continue themselves, effecting useless fatigue. Some people cannot go to sleep; they hope to find refreshment in an additional nap; another, and another leaves them more languid; they fancy themselves unfit for exertion until they have taken a breakfast, which they make no effort to merit. Nothing breaks up the strength sooner than want of sleep at the hour nature obviously designed for repose, marked as well by the regular return of day and night, as by our own feelings, if not prevented by artificial habits. Labour, which is light in the day, is burthensome in the night. The accumulated *stimuli* of the day are sufficient for the temporary exhaustion of the system; the rest of the night is requisite to recruit us for each successive day.

Large springs should send forth their waters without pumping. Your benevolence should seek the poor, before the poor seek your benevolence. Hospitality is seed, and the husbandman does not become wealthy by saving his seed, but by sowing it.

THE FRIEND.

TWELFTH MONTH 14, 1861.

The discipline of the religious Society of Friends was instituted under the authority of Christ, and framed for the building up and preservation of the church in the faith, and for keeping the members in the observance of "all things whatsoever He had commanded them." If Christ is the author of that faith and the obligations connected with it, then any change which modifies the one or lays waste the other, must be unauthorized by him, and hurtful to the best interests of the society.

It is one of the natural results of the want of a clear comprehension of the faith of Friends, or a departure in heart from it, to seek for a change in the discipline of the society, as it was established under Divine Wisdom, by faithful members in times gone by; when there were few if any within its borders who called the truth of its doctrines and testimonies in question; when their obligation was practically exemplified in the consistent lives

of those who promulgated them and conducted its affairs, and when even those who fell short in the maintenance of its testimonies admitted, at least theoretically, their accordance with the requisitions of the gospel. The followers of Elias Hicks, while they remained within the society, strove to do away with those portions of the discipline which they felt to be barriers to the acceptance and diffusion of their unsound sentiments, and when they went out from it, they carried their wishes into execution. The history of the society shows it has been thus in every instance where any portion of the members, larger or smaller, has swerved from the acknowledged faith, and sought to introduce into it, modifications and novelties, which are incompatible with the simple spiritual religion ever maintained by Friends.

This should make all doubly cautious about tampering with the long established rules of the society, or attempting to discard or weaken those restrictions which are designed to assist the members in walking within the straight and narrow way, and which under the Divine blessing have been more or less instrumental in so doing for thousands.

So intimately are the testimonies of Truth held by the society connected together, so dependent is the harmonious working of the whole system of church government upon a faithful maintenance of each and every part, that we may be assured, wherever there is a voluntary surrender of any portion of the discipline in order to allow of greater latitude in doctrine, or to sanction the conduct of those who are unconvinced of or unwilling to uphold all the testimonies Friends are called to bear, it will be but the beginning of continued and wider departures,—the first false step into a broad way, which unless retraced, will lead further and further from the place of peace and safety. It is the ordinary course of declension. Unfaithfulness brings weakness and dimness, and increases the tendency to lower the standard still more, until meetings may find themselves yielding progressively to an influence at first hardly recognized, and becoming advocates for things they would once have unhesitatingly condemned as totally irreconcilable with our religious profession.

We have been led into these reflections by a communication in last month's number of The British Friend, which we think strikingly illustrates the continuous series of changes from "the good old way" of our religious Society, which must legitimately follow from the alterations made in the discipline of London Yearly Meeting,

When the proposition was made to that meeting to strike out of the fourth query the part which related to plainness of speech, behaviour and apparel, the idea was studiously inculcated by those who advocated it both there and in this country, that no intention was entertained of lowering the standard of the society's testimony to plainness, or to introduce any new practice in dress among its members: it was merely to take the words out of the query, and place them in the advices. Many Friends in that meeting, warned it that the desire for the change proposed, indicated a departure from the principles of the society, and that whatever might be the object professed to be aimed at, the effect of altering the discipline must be not only to confirm and encourage that departure, so that the members would become assimilated with the world in dress and address, but it would open the way for other testimonies and practices of the society being brought into disesteem, and the discipline being altered to admit of other innovations. The warning was disregarded, and short as has been the time since the alteration was made, we fear the prediction is fast being fulfilled. Already many who take an active part in transacting the most important affairs relating to the welfare of the society, neither wear the plain dress nor adhere to the form of speech, which have so long marked the consistent Friend, and several have been recorded as ministers, who are in the same category. The opinion is freely expressed that all outward distinguishing marks of a Friend ought to be done away, and in many places it is sorrowfully apparent that it will require but comparatively little more time to attain to this desired end.

In our allusion to individuals, we disclaim any wish to set in judgment upon them as christian professors; they may be sincere in their avowal of acting in accordance with their views of what is right, and fairly represent the religious standing of those who approve of their course; but they and their coadjutors have introduced strange and hurtful novelties within our pale, and are seeking to change many of the characteristics of the Society of Friends, and those members of it who are unprepared and unwilling to give up those characteristics, and are conscientiously opposed to the principles from which they believe this anomalous state of things arises, are called upon by the strongest and purest motives that can influence the religious mind, to examine and consider the facts as they really exist, to watch for and test the fruits of the system of religion which has newly sprung up among us, while they seek for a qualification to distinguish rightly between thing and thing, and strength to hold fast to the faith and practices essential to the existence of true Quakerism.

Our readers are aware that many other alterations in the discipline have followed the first modification deemed necessary by the party alluded to, in order to adapt the society and its profession to the increased light of the nineteenth century, and we need not now recite them. The following article in The British Friend to which we have referred, is another among the continued developments of this same spirit, which, we apprehend, will not rest satisfied until it has assimilated the bodies of professors where it bears rule, with most of the forms and practices of other religious denominations.

"On the occasion of recording a minister at Hardshaw East Monthly Meeting, held at Manchester on the 10th ult., a very unexpected, yet interesting discussion arose on the inexpediency of recording ministers at all. Six or eight Friends expressed themselves very strongly on the subject, which evidently took considerable hold of the meeting. They urged that the present system had many disadvantages—the 'setting apart' of any particular individuals savoured much of 'hierarchy,' and was very apt to make men thus placed liable to act and feel as 'lords over God's heritage,' instead of being all as brethren, and calling no man master. Another serious evil thus pointed out was, that though the ministry and services might, at the time of his acknowledgment, be acceptable and edifying, yet the time might come—and occasionally *did* come—when there was not the same life and power manifested, and yet there could be no recall! Again, it was a serious thing to acknowledge the services of those from whom many might differ on very essential points of faith and doctrine; and on *all* these grounds it was urged to be inexpedient, unwise, and unquakerly, thus, to elevate into the gallery those who might far better minister among us as brethren."

Comment upon the weakness of the reasons assigned for the proposed change is unnecessary, but we would call the attention of our readers to the deplorable laxity that must exist in reference to the holding of sound doctrine, wherever the last reason given is a valid one, for the difference "*on very essential points of faith and doctrine*" implies, that either the person recommended as a minister is known to be unsound in the faith, or if he is sound, that many of those recommending him do not hold the doctrines of Friends.

Connected with the movements respecting the ministry, is another proposed change that has obtained no little advocacy, and which, from the observations given in the account of the Yearly Meeting of Ministers and Elders, it would appear has already been carried out in some places. It is, that the practice should be abolished, of ministers laying their religious concerns before the meetings to which they belong, or being obliged to obtain a certificate before going abroad. In alluding to the observations of a Friend in the last Yearly Meeting of Ministers and Elders, the British Friend says he spoke of "the omission that had taken place in reference to the inquiry as to Friends in the ministry *travelling without certificates, &c.*, which was held to be a lowering of the wholesome disciplinary care of the church over its members. Another Friend followed in pretty much of a similar view on the matter. This brought out some remarks of an explanatory character, which however, all did not consider quite relieving;" and another warned Friends, "to get to the watch-tower and see that [they] were not deserting or lowering the standard of Truth." The account states there were not less than forty persons recorded as ministers last year, or four times the number of former years, and while dress and address in imitation of the world are not thought of sufficient importance to offer an obstruction to occupying the most important stations in the society, we need not be surprised at so rapid an increase of those recorded as ministers.

It is in sorrow, and in no spirit of party hostility that we lay these things before our readers. We feel that the events of the day and the signs of the times call loudly on Friends everywhere, to rally to the original and only ground of peace and safety. Never was there more need for them to present an unbroken front to the world, and labour harmoniously for the support and spread of those pure, spiritual views of the Gospel, and the practices growing out of them; which have characterized the Society from the beginning; but this unity, and its accompanying strength can never be known by it, while so radical a difference exists between those who feel bound to the support of all our doctrines and testimonies, and a party which is breaking down the old landmarks, and urging the Society into conformity with the spirit and manners of the world.

It is hazardous to attempt alterations in the discipline in times of commotion and defection in the Society. There is then greater danger of being misled by other motives than the requirings of Divine wisdom. Within the last few years several Yearly Meetings, from causes too patent to require exposition, have thrown open their whole codes for emendation. The consequences of the alterations made are but partially developed; time will make them more apparent. In the meantime it will be well for us all to give heed to the advice already quoted, "to get to the watch-tower and see that we are not deserting or lowering the standard of Truth."

SUMMARY OF EVENTS.

Great Britain.—News from England to the 24th ult. The rebel steamer Nashville was still at Southampton. The captain states that she had been brought there to have her top deck taken off and to be fitted out as a vessel of war. It was not certain that this could be

done without a violation of the Queen's proclamation of neutrality.

Deputations from the governments of Canada, New Brunswick and Nova Scotia, had arrived in London for the purpose of urging the British Government to aid in the construction of the projected rail road from Halifax to Quebec.

Layard, under Secretary of State for Foreign Affairs, in a speech before his constituents, alluded at some length to the American question, and defended the policy of the British Government. He regretted that policy had been misinterpreted in America, and broadly asserted that the English people sympathized deeply with the American people. He believed the time would come when the policy of England would be justly appreciated. He denied that events in America are any proof of the breaking down of democratic institutions.

The Liverpool cotton market had declined ¼d. The quotations were, fair Orleans, 12⅜; Mobile, 12¼. The stock in port was 587,000 bales, including 273,000 American. Breadstuffs unchanged.

France.—The Bank of France has reduced the rate of discount to five per cent.

A reduction of from 80,000 to 100,000 men, was spoken of in the army, the men to return home on a furlough of one year. The Minister of Marine objects to any reduction whatever in his department. The government will not raise a loan at present.

Italy.—The Italian Parliament was re-opened at Turin on the 21st. In the Chamber of Deputies the President of the Council explained the present state of the Roman question. He said he had drawn up a plan of reconciliation between religion and liberty, and between the State and the Church. He had requested the Emperor Napoleon to become mediator, but owing to the little disposition to conciliation on the part of the Roman Court, the mediation had not been attended with any result.

Portugal.—The funeral of the late King took place at Lisbon on the 16th.

China.—A telegraphic despatch from Hong Kong to Tenth month 13th, states that Canton has been evacuated by the British.

Cuba.—A letter from Havana, dated Eleventh month 30th, mentions the landing of a cargo of 625 African slaves at Mangauanilla, a point on the southeast coast of the island. It was reported that several other cargoes were on their way. The present Captain General is believed to be sincerely opposed to the traffic, and yet it is continued through the connivance of the local authorities.

Bolivia.—Deplorable accounts are received from Bolivia. The commanding general at La Paz has ordered the execution of over two hundred persons engaged recently in revolutionary movements. Among those to be executed, were ex-President Cordera, Gen. Hermosa, a number of priests and four colonels.

UNITED STATES.—*The President's Message* which was sent in to Congress on the 3rd inst., is a plain, practical, unpretending paper, its chief aim being to give information clearly and satisfactorily in the briefest manner. Its contents relate principally to the rebellion in the Southern States and the means employed for its suppression. He recommends that the loyal regions of East Tennessee and Western North Carolina should be connected with Kentucky and other faithful parts of the Union by railroad, and advises that Congress provide for the construction of such a road as speedily as possible. The operations of the Treasury since the adjournment of Congress have, he states, been attended with signal success, the patriotism of the people having placed at the disposal of the Government the large means demanded by the public exigencies. The expenditures during the three months ending Ninth month 30th last, amounted to $98,239,733, and there was at that period a balance in the treasury of $4,292,776. The revenue from all sources, including loans, for the year ending Sixth month 30th last, was $86,885,900, and the expenditures for the same period were $84,578,834.

The expenditures of the Post Office Department during the last fiscal year were $13,606,759, showing a decrease of about eight per cent, as compared with those of the previous year. The revenue from all sources was $9,047,296, being about two per cent. less than in the previous year.

The cash receipts from the sales of public land during the past year have exceeded the expenses of the system only $200,500. The sales have been entirely suspended in the southern states, while settlements in the new states and territories of the northeast have been restricted by the diversion of large numbers of men from agriculture to military service. The receipts of the Patent Office have largely declined.

The efforts for the suppression of the slave trade have recently been attended with unusual success, five vessels which were being fitted out for the trade, having been seized and condemned.

The Territories of Colorado, Dakotah and Nevada, created by the last Congress, have been organized, and civil administration has been inaugurated therein.

The President's message in full was transmitted by telegraph to California and published in the San Francisco papers of the next morning.

The Property and Slaves of the Rebels.—The United States Secretary of the Treasury has issued regulations relating to securing and disposing of the property found or brought within the territory now or hereafter occupied by the forces of the United States in the revolted states. The chief features of the order are these. The Secretary of the Treasury is to appoint agents, whose duty it shall be to gather and prepare for market the crops grown in the regions under their supervision. All slaves found within the limit of the agent's authority may be and are to be by him employed in gathering and preparing for market the cotton and other crops. The slaves are to be enrolled and set to work in a systematic manner, and a strict account of their labour kept, for which a fair compensation is to be paid. When the cotton and other articles are prepared for market they are to be shipped to New York, consigned to the U. S. agent at that port.

Dispatches from Charleston, S. C., via Memphis, state that many of the planters on the sea board have destroyed their crops of cotton and rice, to prevent their falling into the hands of the U. S agents.

Senator Trumbull of Illinois, has introduced into the Senate a bill confiscating the property and giving freedom to the slaves of rebels. The bill was ordered to be printed and referred to the Committee on the Judiciary. It provides for the absolute and complete forfeiture to the United States of every species of property belonging to persons, who, during the existence of the present rebellion, shall take up arms against the United States. The bill also forfeits the claims of all rebels and those who give them aid and comfort, to the persons they hold in slavery, declares the slaves thus forfeited free, and makes it the duty of the President to provide for the colonization of such of them as may be willing to go, in some tropical country, where they may have the protection of the Government, and be secured in all the rights and privileges of freemen.

Exchange of Prisoners.—Eleven officers and 240 privates of the 9th North Carolina regiment captured at Hatteras, have been sent from Fort Warren to Fortress Monroe, to be exchanged for an equal number of the Federal troops now confined at Richmond.

Trade of Chicago.—The following is a statement of some of the leading articles received at Chicago during the present year; flour, 1,338,491 barrels; wheat, 17,581,521 bushels; corn, 26,154,425 bushels; oats, 1,390,125 bushels; rye, 482,495 bushels; barley, 704,971 bushels; wool, 912,518 bales; lard, 6,345,398 pounds; butter, 2,265,148 pounds; lead, 12,179,434 pounds; live hogs, 265,484; dressed hogs, 145,318; beef cattle, 148,425; beef, 41,360 bbls.; pork, 44,381 bbls.; lumber, 213,775,000 feet. Most of the items show a large increase upon last year's business.

The Southern Indians.—A delegation from the Creeks, Cherokees and Seminoles, has arrived at Washington. They were sent to examine and report to their people the true condition of political affairs, which has been much misrepresented to them.

New Orleans.—The New Orleans Crescent of the 25th ult. gives the following quotations; flour, $11.50 a $12 per barrel; corn, $1.00; rye, $2.25, per bushel; whiskey, $1.10; lard, 29 cts. a 30 cts.; bacon, 22 cts. a 25 cts.; sugar, 3 cts. a 3¾ cts.; molasses, 14 cts. a 21 cts.; no sales of cotton or tobacco. Exchange on England, $1.25 a $1.26. The high rate of exchange is attributed to the anxiety of some parties to place their funds in Europe. A conspiracy among the Union men has been frustrated.

Anthracite Coal.—The quantity sent to market this year from the Pennsylvania mines, is 7,629,585 tons, the quantity shipped last season, was 7,912,898 tons, showing a falling off of only about 283,000 tons.

New York.—Mortality last week, 385.

Philadelphia.—Mortality last week, 240.

Congress.—A prominent subject of discussion has been the manner in which the war has been conducted, and the cause of the several disasters which have befallen the Federal arms. The Senate, by a vote of 33 to 3, passed a resolution providing for the appointment of a Joint Committee of three members of the Senate and four members of the House, to investigate the conduct of the war. John C. Breckenridge, senator from Kentucky, having fully identified himself with the rebel cause, has been expelled by a unanimous vote of the Senate.

The Public Finances and Revenue.—The Secretary of the Treasury estimates the revenue from customs for the year ending Sixth month 30th, 1862, at $32,198,602, about $22,000,000, more may, he thinks, be realized from the direct tax, public lands and other sources, making a total revenue of $54,000,000. He recommends that the duties on tea, coffee and sugar should be increased, and that no further alterations of the tariff should be made during the present session of Congress. The sum of $90,000,000, at least, will, in his opinion, be required to meet unavoidable disbursements, and pay the interest on the public debt. He recommends an increase of the direct tax, and the levy of duties on distilled liquors, tobacco, bank notes, carriages, on legacies, evidences of debt, instruments for the conveyance of property, &c., to make up the required sum. The amount to be derived from taxation forms but a small portion of the sums required for the expenses of the war, these will have to be obtained mainly from loans. The amount of loans effected, and of Treasury notes issued within the last five months, is stated to amount to $197,242,588. The total actual and estimated expenditures for the year ending Sixth month 30th next, amounts to the enormous aggregate of $543,400,422, making further loans to the extent of at least $250,000,000, necessary to meet the wants of the year. The fiscal year, ending Sixth month 30th, 1863, will, he supposes, require an expenditure of $653,000,000.

RECEIPTS.

Received from John Aikins, Pa., $2, vol. 34; from P. P. Dunn, N. J., $2, vol. 35, for Thos. S. Wright, N. J., $2, vol. 35; from Elisha Hollingsworth, O., $1 to 52, vol. 34, and for H. M. Penrose, $2, vol. 34; from P. Taber, Mass. $2, vol. 34.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettle, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hilles, Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—Mark Balderston, Benjamin J. Crew and James Thorp.

Physician and Superintendent.—Joshua H. Worthington, M. D.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the Committee to superintend the Boarding School at West-Town, will be held there on Fourth day, the 18th of Twelfth month, at 10 o'clock, A. M. The Committee on Admissions will meet at 8 o'clock the same morning, and the Committee on Instruction at 7½ o'clock on the preceding evening. The Visiting Committee attend at the school on Seventh day, the 14th of the month.

JOEL EVANS, *Clerk.*

Twelfth month 4th, 1861.

For the accommodation of the Committee, a conveyance will be at the Street Road Station on Seventh day afternoon, the 14th inst., to meet the train that leaves Philadelphia at 2 o'clock; and on Third day afternoon, the 17th, to meet the trains that leave the city at 2 and 4.15.

An adjourned meeting of the Institute for Colored Youth will be held at the Institution on Lombard St. above Seventh St, on Second day, the 16th inst., at 3 o'clock, P. M., to consider the propriety of changing the time for holding the Annual Meeting of the Corporation.

The twentieth volume of THE BRITISH FRIEND will commence with the year 1862. Friends desiring to subscribe for this valuable and ably conducted monthly, will please make early application to

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THE FRIEND.

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The Widow's Mite.

In all the varied collection of coins and metals which the munificence of the government has secured for this cabinet, commemorating as they do nationalities and dynasties long since swept from the earth, as well as principalities and powers that still have a living fame and active existence; and recalling, as they do, so much of history and biography as to bewilder the mind of the beholder, there is, *one* object which, above all others, interests the visitor.

At a small *case* near the entrance, which contains, among other curiosities, the ancient Jewish coins, the stranger has his curiosity awakened by observing the earnest and eager, but suppressed inquiries of some, and the contemplative sadness of others whilst directing their attention to a very ancient looking and diminutive object labelled "The Widow's Mite."

It is the smallest of copper coins, its metalic value being scarcely one-tenth of our *cent*, yet, from the associations and reflections to which its name gives rise, as well as from its rareness, it is valued beyond price; or, to use the words of the official in attendance, "No money would buy it."

The printed slip attached, which gives its name, states that it was found in the ruins of Jerusalem, but does not inform us whether there were any other specimens of the coin extant, or whether this is the only remaining evidence of the existence of a description of money, two pieces of which once constituted the whole wealth of a pious but destitute daughter of Israel.

Whilst viewing this precious relic, the mind readily but insensibly reverts to the period and circumstance where alone its existence is recorded, and from which our impressions concerning it are drawn. We forget, for the time, that we are in a modern temple containing more of the products of a new Ophir than the edifice which the wise, yet foolish King of Israel erected, could exhibit of gold and silver treasures.

The *mite* before us, serves to transport us at once to the Holy City, and introduces us into the temple dedicated to the worship of Jehovah. It carries us back in chronology more than eighteen hundred years, and places us amongst a people to whom our hemisphere, which now conduces so largely to the weal or woe of myriads of mankind, was utterly unknown. We see around us, in imagination, multitudes who have come up to the temple to offer sacrifices and to make intercession for forgiveness of their sins; or to return thanks for being better and holier than other men.

Among them, seated "over against the treasury," we behold the great Teacher, observant of those who entered the sacred edifice, ostensibly to worship, but, too frequently, only to "have honour of men," from the amount of their alms gifts, as well as the length and frequency of their prayers.

As their several contributions to the treasury are deposited, we hear Him say to His disciples, when "there came a poor widow and she threw in *two mites*, which make a farthing," "this poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance, but she, of her want, did cast in all that she had, even all her living."

His life is thus brought into review before us, surrounded by his disciples listening with surprise to his words of wisdom and instruction, or questioning him as to the meaning of his parables, and inquiring *when* his predictions are to be fulfilled. We observe the sternness with which he rebukes the bigotry, hypocrisy, and intolerance of the Scribes and Pharisees—the priest and the Levite; or the unbelief, venality, and crimes of the Sadducees. But with what mildness does he address the poor, the lowly, and the sorrow stricken! How forgivingly does he remind them of their sins, supply their wants, heal their diseases, and relieve their sufferings; making his gospel, indeed, "glad tidings to the poor!"

We see the temple, too, in all its grandeur—its extensive courts and colonnaded porticoes—its gilded portals and goreous adornments—its "goodly stones," not one of which was to be left standing upon another.

We see the throng of worshippers departing, after having made their sacrificial offerings and paid their vows, or delivered up their accustomed amount of prayer. Among all these, none interest us so much, nor excite our sympathies so strongly, as the "poor widow." We are anxious to penetrate into her history. How long has she been a widow, and by what circumstance did she become so? Is she still in the spring-time of life, like Ruth; or has she, like Naomi, "no longer any hope?" Have length of days and many sorrows made her weary of the world, and anxious to "flee away and be at rest?" How came she to be so poor that her whole wealth consisted of the pittance with which she had just parted; and how will she sustain life in the future?

In answer to the latter suggestion we can only surmise that she has heard from the great Master the injunction, "Take no heed for the morrow," and has entire faith that He who provides the young ravens with food, and does not suffer a sparrow to fall unnoticed, will not let her want. We admire such reliance upon the Eternal Providence, and her gift is magnified in our estimation thereby, beyond any which kings or potentates e'er gave. We are anxious to trace her course thereafter. Did she have a home to return to and kind friends to welcome her, or was she without shelter or refuge—alone in the world? Perhaps her life is devoted to the exercise of pious duties until death shall afford a prospect of deliverance from her sorrows; but, of all these inquiries, each must remain unanswered, for none remains to tell us aught concerning her.

It were vain to look for her retiring figure in the market place, or in the marts of trade where Jews and Gentiles congregate to traffic and to barter, that they may cunningly convert their shekels into talents, and be "clothed in purple and fine linen, and fare sumptuously every day."

Nor yet need we search for her where learned rabbis are expounding the law, and the traditions of the fathers, or unravelling the mysteries of the prophecies of Ezekiel and Daniel, and debating the propriety of paying tribute to Cæsar. She has vanished for ever, but of her existence we have full assurance, since the gospel asserts the fact, and this silent witness, the *mite*, corroborates it.

Here our reverie is disturbed, and we are recalled to the recollection of surrounding objects, by the inquiry, "Have you seen the Japanese coins, and other presents made by the embassy to the director of the mint?" The spell is dissolved; and we lift our eyes, not to behold Mount Olivet, but the peaks and precipices of the Sierra Navada, displayed upon the walls of the cabinet, to furnish a view of the auriferous regions of California and the labours of the "gold hunter." We step across the chasm of eighteen hundred years, and, instead of dreaming of the *past*, we realize the *present*, in these evidences of its daring enterprise and great results. Jerusalem and Judea fade away in the distance, but their remembrance can never be obliterated; nor can all the rich treasures of the Pacific coast, or the gaudy frippery of Japan, make us ever forget that little copper coin, *the widow's mite.—From Musings in the Cabinet of the United States Mint*, by M. J. T.

Humming-Birds.—How wonderful must be the mechanism which sets in motion and sustains for so lengthened a time the vibratory movements of a humming-bird's wings! To me their action appears unlike any thing of the kind I have ever seen before, and strongly reminds me of a piece of machinery acted upon by a powerful spring. I have been particularly struck by this peculiarity in the flight, as it was exactly the opposite of what I expected. The bird does not usually glide through the air with the quick darting flight of a swallow or swift, but continues tremulously moving its wings while passing from flower to flower, or when taking a more distant flight over a high tree, or across a river. When poised before any object, this action is so rapidly performed that it is impossible for the eye to follow each stroke, and a hazy semi-circle of indistinctness on each side of the bird is all that is perceptible. The wind produced by the wings of these little birds appears to be very considerable; for I noticed that while an example of *Cyanomyia cyanocephala*, which had flown into the room, was hovering over a large piece of wool, the entire surface of the wool was

violently agitated. Although many short intermissions of rest are taken during the day, the bird may be said to live in air—an element in which it performs every kind of evolution with the utmost ease, frequently rising perpendicularly, flying backward, pirouetting or dancing off, as it were, from place to place, or from one part of a tree to another, sometimes descending, at others ascending; it often mounts up above the towering trees, and then shoots off like a little meteor at a right angle; at other times it quietly buzzes away among the little flowers near the ground; at one moment it is poised over a diminutive weed, at the next it is seen at a distance of forty yards, whither, it has vanished with the quickness of thought. During the heat of the day the shady retreats beneath the trees are very frequently visited; in the morning and evening the sunny banks, the verandahs, and other exposed situations are more frequently resorted to.—*From a recent English Publication on Humming-Birds.*

For "The Friend."

Musings and Memories.

EVIL AND ITS REMEDIES.

In the good providence of the Almighty, it generally happens that in whatever region of the earth a deadly poison is found, an antidote may be discovered there also. When sin entered into the world through the disobedience of man, the remedy was then and there made manifest, even the Lamb of God who taketh away the sin of the world. Since that day, when for the lost in sin and for those condemned to sit in the region and shadow of death, light and immortality were revealed through the promise of the coming and offering of the Lord Jesus Christ, it has at times pleased God, in his Omniscient mind, and Omnipotent power, seeing the end from the beginning, when one of the children of men through submission to the power of evil, proves a curse in his human creation, to raise up and qualify another, who should be instrumental to remedy the evil or close its career. Ignatius Loyola, whose fanatic devotion to the papal cause, led him to establish a religious order, which did much to strengthen the declining pomp and power of Rome throughout nominal christendom, had for a contemporary, Luther, the the greatest enemy that papacy in its spiritual wickedness had ever known. The year which saw Napoleon Bonaparte a babe in Corsica, saw Arthur Wellesly, afterward Lord Wellington, a babe in his mother's arms in Ireland. The child, who after he arrived to manhood, in his career of ambition, devastated the fairest portions of Europe and placed the crown of France, one of its fairest kingdoms, on his own brow, was gladdening the hearts of his parents by his infant smiles, at the same time that other babe who lived to tear the crown from his grasp, and effectually check him in the career of victory, was by his birth shedding the light of joy through another dwelling.

In all history, the christian philosopher can see the good hand of his God working the counsels of his own will and wisdom, even amid the free will actions of wicked men, the contests of ambition, the misdirected operation of benevolence, and the workings of religious light, virtue and truth. In the old testament history, wherein we are as it were, made acquainted with the secret springs of national movements and individual actions, we find many instances recorded to show how the Most High brings forward, at the right time and place, the remedies for the evils which beset his people. When Goliath comes forth to defy Israel, and through them their God, the stripling David is providentially brought there with a shepherd's sling, ready to put his hand to the smooth stones which lie in the brook, and in the strength of a present Omnipotent helper, to meet and slay the formidable foe. If Achitophel is in the court of Absalom seeking with cunning counsel to support him in his rebellion, and to establish an unrighteous reign, God has a Hu-hai at hand, in his overruling providence, to turn Absalom from following the advice of worldly wisdom, and to cause the great master of reason and artifice, in the chagrin of disappointment, to leave the court he could not govern, and to hang himself at home. Sisera flees from the sword of Barak and the armed hosts of Israel, to find his death from the nail of Jael in the tent of Heber the Kenite.

But we need not follow the Jewish history, where every event is plainly working to bring about God's purposes of grace, where providential ordering is visible at every step. In considering these things, it is needless to inquire how far the individuals who are raised up by almighty power to stay some great evil, to punish some great oppression, to bring forth some new discovery, which shall minister to the present and future well-being of men, are themselves aware of the high control exercised over their apparent free will, reasonings, feelings, and actions; we can well understand that Omnipotence can overrule all, that he can stimulate the mind to unusual strength of discernment, give it new powers to investigate, and can cause even actions, which in the motives of the doers are far from pure, yet to work out good purposes of his grace.

I have been recently reading an interesting account of Elizabeth Walker, of England, and have been much struck with the means employed by Divine providence, in enlightening her whilst in a state of unbelief and of midnight darkness, of depression and despair. Her maiden name was Sadler, and she was born in the year 1623. As a child she was grave and thoughtful, always aiming to be useful, and when very young in life, entrusted by her mother with keeping the family accounts, so as to receive the title of her mother's little house keeper. She had suffered in bodily health through the criminal carelessness of a nurse, who had half starved her, and much feebleness from this cause attended her through life. Her conscience was remarkably tender, and on one occasion, having been tempted to take an apple, it was long a cause of great mental disquietude to her, although she immediately returned it to the place from which she had lifted it. On another occasion she told a falsehood. This is believed to have been the last which, knowingly, she ever uttered, yet it was for many years an occasion of sore anguish and distress to her. She was of a sensitive nature, which from bodily indisposition, was morbidly acute, and no doubt but the enemy of all good took occasion, from her infirmities of the flesh, to drive the poor sin hating soul to the borders of despair. Trials of various kinds attended her, she became very low spirited and desponding, and at last seemed to give up to the complicated difficulties, which real sorrows magnified by a morbid tendency to afflict herself, the off-spring of disease, seemed to spread before her. At last the enemy of souls, working in the mystery of mental weakness, endeavoured to persuade her to believe that this world of sorrow was but a creature of chance, a creature without design, that in short, there was no God. It is doubtful whether, even for one moment, such a monstrous idea was really believed by her, but the temptation to believe it was pressed upon her by Satan, who would have made her think she believed it, and further torture her tried mind with the conviction, that she must be abandoned indeed to think so. She felt a terrible feeling of despair. Human help she knew could not avail her, and of heavenly help, in the feeling of her own wickedness and temptation to unbelief, she thought there was no hope. In this time, in the contradiction of her temptations and doubts, she became anxiously desirous that the Lord might manifest himself to her in wrath,—in a way so terrible that she might be left without any doubt as to His existence. In the very spirit in which she thus wrestled for an evidence, there was, if her bewildered mind could have grasped it, the assurance that she did believe in him. He heard her, he answered her, but not in the whirlwind, the storm, or the earthquake, which she prayed for, it was rather in the still small voice of love and everlasting mercy.

Her father had been brought up in the country, and having always retained a great love for flowers, he, in his affluence, surrounded himself with many beautiful ones. At this time of Elizabeth's sorest anguish, she often sought amid these flowers some comfort. Gazing on a Chalcedon Iris, whose gorgeous flower bespoke the wonderful working of the God of grace and glory, her heart was suddenly lifted up in adoring gratitude to Him who had so clothed it with beauty. In the feeling of love which sprung up in her comforted heart, all doubt, all distrust disappeared.

Of her after course we may briefly say, she married Dr. Walker. Her married life was a life of labour to promote the happiness of others, and it was one of great happiness, mixed with a due proportion of trial to herself. She was married in 1650, and deceased, Twelfth month 27th, 1690. The gloom of her early years was followed by a maturity of sunny brightness, and a close of radiance, which though not unattended with clouds, spoke of a glorious morrow in a world of unalloyed joy.

The narrative of Elizabeth Walker shows us God's providential power, the same which brought a David with his shepherd's sling to slay the boastful career of a Goliath, and which enabled a blinded Samson to shake down the pillars of the house of Dagon, at Gath, manifested in mercy whilst causing one of his inanimate created beauties to dissipate the beleaguering hosts of despair, which the grand adversary of good had gathered to destroy the present peace and everlasting well being of one of his sin hating children. Faint hearted christian, never despair! God will not forget his church or people. Has he permitted a captivity to come upon them? then he has a Moses in the wilderness preparing to lead them forth in triumph, or an Ezra and Nehemiah are being nourished in affliction, who with weeping and supplication, will be enabled to bring them back to the desolate house of their fathers, to rebuild the walls, to set up the gates and to confirm and support the good laws which the Lord their God hath given to their fathers.

The Demon of the Dinner Table.

"I've studied Glanville and James the Wise,
And wizard black-letter tomes that treat
Of demons of every shape and size,
A christian man is presumed to meet;
But I find no hint in truth or fable,
Of the demon of the dinner table."

Yet never was elf, nor brownie, grave-yard ghost, nor spectre that walks in the moon-light, more real or more mischevious than he. Nor is it against the fiend of the wine cup that I would warn you now. He has long been under the ban. Your ancestral wine-glasses stand unused behind the china. The decanters are banished from sideboard and closet. Your name has stood these ten years past on the Total Abstinence pledge, and

men pronounce you a "consistent temperance man," while in your heart you silently echo their verdict.

With a self-complacent smile you sit down at your well spread board and are thankful that you have had the courage to banish the tempter from your table and your household. All honour to you, and to all who have done so much! But did you ever dream that a fellow-fiend came in, unchallenged, hiding in the dainty folds of the napkin, or playing at bo-peep among the silver? You never catch him swimming in the rich gravy, laughing at you out of the quivering jelly, or floundering on the platter in his impish merriment. You never dream how he has been playing his pranks all the morning, at the kitchen fire-side, peeping from the cookery-book, lurking from the spice-boxes, whispering in good Margery's ear, and skilfully setting a snare for your feet into which you shall walk with wide open eyes, unwarned and unpitied. For will not that witching Nelly coax you to "take a little more of this nice pudding," "just a little of this delicious jelly?" How the saucy eyes of the dinner-imp twinkle with delight as the pudding and the jelly go down, where the roast beef, the chicken, the gravy, the pickels, and the preserves have gone before! and you stand up, at last, in the sorry fix of the little boy who cried because he "felt as if his jacket was buttoned up—and it wasn't."

But soon the retribution comes, in leaden limbs and apoplectic brains; in heart-burn and headache, and the thousand shapes of after-dinner discomfort. The poor overloaded stomach is taking its revenge: muscle and nerve, feeling and thought, must wait upon digestion.

What care you now for the bunch of violets a tiny hand has gathered for "dear papa," or the little gem of poetry that Nelly has been saving to read to you? There was an hour this morning when the breath of those sweet blossoms would have conjured up from the past a fair picture of an old brown farm-house and a sunny bank behind it, where the violets grew larger, and bluer than violets ever grew elsewhere; of a bright little fairy in a blue frock and a dainty pink sun-bonnet shading her golden hair, and two hands crowded full of the wonderful blue violets, a perfect type in face and figure of the little fairy beside you; and you would have clasped the little one in your arms, with a blessing on your lips, and an overflowing love in your heart. Now, with a mighty effort, you summon resolution enough to utter a stupid "thank you," and stretch yourself on the sofa for an after dinner nap. There was an hour this morning, when on the wing of thought your spirit would have soared upward, "singing like the lark at heaven's gate." Then, you recognized your kinship to all things good, loving and beautiful. Then you were a *man*, with a strong arm and a clear head, doing a man's work and thinking a man's thoughts. You sold yourself for a half hour's gratification, to the hands of the demon, and he has made you a dolt for the rest of the day.

Are you a victim of the fiend of the wine-cup? Some friendly hand may be outstretched to save, some honest voice may be raised in warning, before it is too late. The tears and patient love of a suffering wife, or the innocent reproach of the upliftedeyes of a little child may exercise the fiend. But are you possessed with the demon of the dinner table? Heaven help you! Wife, servants, friends, all the usages of society are in league against you. Nothing short of a miracle may turn you from the royal road you are travelling toward a premature grave, or a gouty old age.—*F. Malvin.*

Scantlebury's Ancient Testimony.

Testimonies of Ancient Friends revived, respecting the changeable modes of the world, addressed to those in the station of parents.

(Concluded from page 115.)

The Apostle tells us, (and which we may esteem a great mercy to poor fallen man) that the gifts and calling of God are without repentance; agreeing also with that of the prophet Isaiah, "I am found of them that sought me not:" Thus many, even dwelling in Babylon, have heard the call to come out of her; which heavenly visitation, as the "voice crying in the wilderness, prepare the way of the Lord," doth beget a degree of tenderness, which may long attend a mind wherein is great mixture; but true submission to the yoke of Christ, or faithfulness to the measure of grace received, is another thing. Therefore this plea for liberty has only a sandy foundation which will not abide the storm. The testimonies and example of our predecessors are against it; the example of the faithful, in the present day, is against it. Did ever any come in amongst us at the right door, grow in the Truth, and become useful members, and yet retain these badges of the world? Did ever any who had a birth-right in the society advance in a religions growth, while they either retained these imitations of the world, or encouraged others therein? Or was it ever known that any amongst us went from simplicity, though but a little way, to meet the world's modes, without suffering loss in the better part? Therefore "take us the little foxes that spoil the vines, for our vines have tender grapes." The measure of grace received, teacheth and giveth power to deny the world's lusts; and if we do not, by faithfulness to the gift, subdue these things, the spirit that upholds them will assuredly destroy that greenness which may for a time appear, and this the dear-bought experience of many witnesses will confirm.

If, on the other hand, any who have been educated in a plain habit, or have taken it up from principle, should suffer the world to gain the ascendency in their minds, and yet retain the form of dress which either education or principle had put upon them; such instances prove the need of watchfulness, but are no plea for those liberties in question. He that journeyed from Jeru-alem to Jericho, fell among thieves, and we being a people professing that the substance and end of shadows and types is come, may believe and see that "He who builded Jericho, loseth his first-born, and setteth up the gates thereof, in the loss of his youngest son."

Some parents who have given way in what seemed very small things, have found their hands enfeebled when they wished to make a stand on seeing their children go greater lengths than they expected. Such, and all parents who feel their difficulties, claim the sympathy of their friends, and are not unknown to Him who hath all power in his hand, and who heard the petition of faithful Abraham, even that Ishmael might live before Him, whose blessing on faithful labours is still effectual, to "turn many of the children of Israel to the Lord their God."

Is it worth while to Hate?—At best, life is not very long. A few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injured and injurer will pass away. Is it worth while to hate each other?

If every individual member of a church would do his or her duty, the church would do right as a whole.

Give Your Horses Light and Air.—History informs us that a certain emperor loved a favourite horse so much that he had a golden manger made for him. This extravagance appears unpardonable in the estimation of many now-a-days, and yet it is more pardonable than the opposite extreme—meanness in the treatment of the horse. In looking at the construction of a very large proportion of our horse-stables, I am sometimes led to think that the object of the builder must have been to see how widely he could depart from every principle of humanity and expediency—humanity in compelling a patient and faithful animal to remain penned up in a close, dark, and filthy apartment—expediency, in thus sacrificing not only the comfort, but the health, and, consequently, the usefulness and value of the animal. Light is indispensable to the plant, and to man—is it less so to the horse? If it is, why? When the tyrants of the old countries sought to inflict their most fearful punishments, next to death, confinement in a dark cell was considered the most severe. Is it reasonable that the horse—whose native home is in the desert and wilderness, where there is nothing to obstruct the free light of heaven—is it reasonable, I ask, that he should not suffer from confinement in our generally dark and gloomy stables? Is it not a shame, in a land like ours, where glass enough for a moderate-sized window can be had for fifty cents, that a valuable horse should be shut up, day after day, in a dark stall or stable? Let every horse owner's heart, if he has one, answer! is foul air wholesome for plants? Certainly not. Is it wholesome for men? Most emphatically, no! If not wholesome for plants or men, can it be for horses? The answer is as emphatically, no! Why then, are the majority of our stables constructed without regard to that most important feature, ventilation? In thousands of cases an animal, than which none other loves the fresh air better, is doomed to confinement for days and nights at a time in a stable, the atmosphere of which is so foul that a man would almost die in it. How many of the diseases to which our horses are subject, may be traced to this unpardonable error? I say unpardonable, for no man possessed of either common-sense or common humanity, would thus punish one of his best and most faithful friends—the horse.

A word in conclusion. Farmers, if you would have healthy, lively, serviceable horses, give them plenty of light. God will supply it, if you will only furnish the means whereby it may be made to reach your stables. Look to the ventilation of your stables if you would not have prematurely old and worn out horses. Depend upon it, plenty of light, and plenty of fresh air in your stables, will save you many a dollar in the course of a lifetime.—*Farmer and Gardener.*

For "The Friend."

For our Young Friends.

The subjoined memorandum concerning our dear deceased Friend, Daniel Wheeler, is recommended to the serious perusal and solid consideration of our beloved younger members.

There cannot be a surer axiom, than that "Truth no years impair." That high and holy way to the kingdom, which ever remaineth unchanged and unchangeable, consisting in submission and obedience of the heart to Christ Jesus, the way, the truth, and the life, *must ever lead* its faithful followers into creaturely abasement, self-denial, and the daily cross. But as in the case of D. W. the blessing of sweet peace will ever make up as the hundred fold reward in this life, for all the flesh-dreaded sacrifices we may be called to make, and what is infinitely more to be desired,

will prove the gracious earnest of eternal rest and joy in the world to come.

Then if any, particularly in the younger walks of life, tired of feeding upon "the husks" which this world can only give, are desirous of becoming precious plants of the Lord's right hand planting, but are nigh being stumbled either at the discouraging prospects around, or at the humiliation and self abasement which the truth as it is in Jesus ever did and ever must lead into, may you be animated and strengthened to diligence in *the good old way* of mortification and self-renunciation, by the great cloud of witnesses who have gone before you, by the way-marks, worthy of much honour, who still remain, and by the consoling, incorruptible assurance, "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

In setting out on the heavenly journey, it is very important to remember *Who is the way;* and that while there are many smooth and easy roads that seem to lead to peace, there is *but one safe one.* The continued sacrifice of animal life under the law, followed by the precept, "without the shedding of blood there is no remission," together with the great propitiary offering, in the fulness of time, of the dear Son and sent of God, thus setting us an example that we should follow His steps, clearly point out the necessary offering up of the fleshly life and will of man, as the sacrifice which alone can be acceptable to our Father who is in Heaven: being the way in which the righteous in all ages have overcome the world, the flesh, and the Devil, and have trod the tribulated path to blessedness. Hence stirringly applicable to each of us is the language of a great disciple of Jesus: "I beseech you therefore brethren *by the mercies of God,* that ye present your bodies *a living sacrifice,* holy, and acceptable unto God, which is your reasonable service."

That precious and only saving Light and Spirit of your dear Redeemer, which hath shown some of you especially the vanity and vexation of pursuing the idols of this world—the lust of the flesh, the lust of the eye, and the pride of life, and also that you have no continuing city here, but are fast passing from a world of probation, is alike able and greatly disposed to carry on the work of redemption and salvation even to the end, as you are willing to give yourselves up to His yoke and government, and to walk in the straight and narrow way, which alone leadeth unto everlasting life. His saving hand is not shortened, His tender compassions fail not those who seek Him with the whole heart; and crowns of rejoicing and joy, endless and soul satisfying, will richly and unspeakably repay for all the trials, temptations, and tribulations which can assail the heaven-bound pilgrim, through the few and fleeting years of this short and unsatisfying state of human existence.

The extract from Daniel Wheeler's Journal, to which the youthful reader's attention is particularly directed, is:—

Being made a partaker of the great privilege enjoyed by those who are of the flock of Christ, in being enabled to distinguish between the voice of the good Shepherd and that of the stranger, he was earnestly desirous that obedience should keep pace with knowledge. He waited patiently upon the Lord for instruction in his various steppings; and being brought into a state of deep humility and prostration of spirit, he was made sensible that the only path in which he could walk with safety was that of self-denial. Much mental conflict was at this season his portion, but peace was only to be obtained by an entire surrender of the will: and in conformity with what he believed to be required of him, he adopted the plain dress. He once recounted to a Friend in lively terms, the trial it was to him to put on a different hat to that which he had been accustomed to wear; especially as in going to the meeting at Woodhouse, he generally met a number of his former gay acquaintances, whom he crossed on the way to their place of worship, which he had himself previously been in the practice of attending. In this instance, it was hard to appear openly as a fool before men, he thought if his natural life might have been accepted as a substitute, he would gladly have laid it down:—but this was not the thing required. He diligently examined his heart, and believed he clearly saw his Master's will in the requisition, and that it was a discipline designed to bring him into a state of child like obedience and dependence. In great distress he cried unto the Lord for help, and a passage of Scripture was powerfully applied to his mind, "whosoever shall confess me before men, him will I confess also before my Father which is in heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." His resolution was immediately taken; he put on the hat, and with his mind staid upon the Lord, set out to join his Friends at meetings. His difficulties vanished, sweet peace was his covering; and he was enabled experimentally to know the fulfilment of that declaration, "greater is He that is in you, than he that is in the world."
—*Friend's Library, vol. 7th, page* 23.

Singular Tiger Anecdote.—A curious anecdote is related in the Paris papers, of a tiger domiciled in the menagerie of the Jardin des Plantes. One of the peculiar features of this specimen of the feline tribe is, that he was never yet known to be in a gentle mood unless on the occasion about to be cited. To be in a perpetual passion seems to have been his normal state. Each day his keepers were in the habit of giving him, for the good of his health, several living cocks and rabbits, besides the usual rations of meat; otherwise the doctors of the menagerie were of opinion that he would languish and die. But the terrible animal has been tamed in a most unexpected manner. Last week a pretty little bantam pullet was thrown into the cage to sharpen the tiger's appetite for some blocks of meat which he had declined to eat. Not in the least alarmed by his terrible roars, she advanced with the most unsuspecting confidence to peck the food that was lying untasted before him, and, when she had satisfied her hunger, began to examine closely the claws of the monster. Far from being affronted at this familiar treatment, he appeared to be delighted with the new inmate of his cage, and when the keepers managed to take her away, he obstinately refused to taste any food, either living or dead, till she was put back again.

Sir Charles Napier's Estimate of Military Glory.—Nineteen long letters from Lord Ellenborough! He has made me Governor of Scinde, with additional pay; and he has ordered the captured guns to be cast into a triumphal column with our name. I wish he would let me go back to my wife and girls, it would be more to me than pay, glory, and honours. This is glory! is it? Yes. Nine princes have surrendered their swords to me on the field of battle, and their kingdoms have been conquered by me and attached to my own country. Well, all the glory that can be desired is mine, and I care so little for it, that, the moment I can, all shall be resigned to live quietly with my wife and girls; no honour or riches repays me for absence from them. Otherwise, this sort of life is life to me; is agreeable, as it may enable me to do good to these poor people. Oh! if I can do any good thing to serve them where so much blood has been shed in accursed war, I shall be happy. May I never see another shot fired! Horrid, horrid war! Yet, how it wins upon and hardens one when in command.

The Constellation of the Southern Cross.—The two great stars which mark the summit and the foot of the cross have nearly the same right ascension, it follows that the constellation is nearly vertical at the moment when it passes the meredian. This circumstance is known to every nation that lives beyond the tropics, or in the southern hemisphere. It is known at what hour of the night in different seasons the southern cross is erect or inclined, It is a time-piece that advances very regularly nearly four minutes a-day, and no other group of stars exhibits to the naked eye an observation so easily made. How often have we heard our guides exclaim, in the savannahs of Venezuela, or in the desert extending from Lima to Truxillo, "Midnight is past; the cross begins to bend!"—*Humboldt.*

For "The Friend."

The following testimony to the value of some of the principles held by our religious Society was written about two hundred years ago by one who was educated and who died a member of the Papal church, but who was favoured to place no reliance whatever in formalities of religion, independent of a state of constant waiting for a knowledge of the Divine will in the soul; and who recognized in a remarkable degree, "not only intellectually, but what is far more important, she recognized *practically,* that God orders and pervades our allotment in life; that God is *in* life, not in the mitigated and merely speculative sense of the term, but really and fully; not merely as a passive spectator, but as the inspiring impulse and soul of all that is not sin; *in* life, in *all* life, in *all* the situations and modifications of life, for joy or for sorrow, for good or for evil. The practical as well as speculative recognition of this principle, may be regarded as a sort of first step towards a thorough walking with God. A heart unsubdued, a heart in which worldly principles predominate, does not like to see God in all things, and tries unceasingly to shake off the yoke of divine Providence. To the subdued heart, on the contrary,—to the heart in which christian principles predominate,—that yoke always is, and of necessity always *must* be, just *in proportion* as such principles predominate, the yoke which is easy and the burden which is light!"

"There was a lady of rank," she relates among some other incidents, "whom I sometimes visited." * * * "This lady began to be touched with the sense of God. The circumstances were these. At a certain time she proposed to me to go with her to the theatre. I refused to go, as, independently of my religious principles and feelings, I had never been in the habit of going to such places. The reason, which I first gave to her for not acceding to her proposition, was of a domestic nature, namely, that my husband's continual indisposition rendered it inconvenient and improper for me. Not satisfied with this, she continued to press me very earnestly to go with her. She said that I ought not to be prevented by my husband's indispositions from taking some amusement; that the business of nursing the sick was more appropriate to older persons, and that I was too young to be thus confined to them. This led to more particular conversation. I gave her my reasons for being particularly attentive to my husband in his seasons of ill health. But this was not all, I told her that I entirely disapproved of theatrical amuse-

ments; and that I regarded them as especially inconsistent with the duties of a christian woman. The lady was far more advanced in years than I was; but whether it was owing in part to this circumstance or not, my remarks made such an impression on her, that she never visited such places afterwards."

"But our intercourse with each other did not end here. I was once in company with her and another lady who was fond of talking, and had read the writings of the christian Fathers. They had much conversation with each other in relation to God. The learned lady, as might be expected, talked very learnedly of him. I must confess that this sort of merely intellectual and speculative conversation in relation to the Supreme Being, was not much to my taste. I scarcely said any thing; my mind being drawn inwardly to silent and inward communion with the great and good Being, about whom my friends were speculating. They at length left me. The next day the lady, with whom I had previously had some conversation, came to see me. The Lord had touched her heart; she came as a penitent, as a seeker after religion; she could hold out in her opposition no longer. But I at once attributed this remarkable and sudden change, as I did not converse with her on the day previous, to the conversation of our learned and speculative acquaintance. But she assured me it was otherwise. She said it was not the other's conversation which affected her, but my *silence;* adding the remark, that my silence had something in it which penetrated to the bottom of her soul, and that she could not relish the other's discourse. After that time we spoke to each other with open hearts on the great subject."

It was then that God left indelible impressions of grace on her soul; and she continued so athirst for Him, that she could scarcely endure to converse on any other subject. That she might be wholly his, God deprived her of a most affectionate husband. He also visited her with other severe crosses. At the same time he poured his grace so abundantly into her heart, that he soon conquered it, and became its sole master. After the death of her husband and the loss of most of her fortune, she went to reside on a small estate which yet remained to her, situated at the distance of about twelve miles from our house. She obtained my husband's consent to my going to pass a week with her, for the purpose of consoling her under her afflictions. The visit was attended with beneficial results. God was pleased to make me an instrument of spiritual good to her. I conversed much with her on religious subjects. She possessed knowledge, and was a woman of uncommon intellectual power; but being introduced into a world of new thought as well as new feeling, she was surprised at my expressing things to her so much above what is considered the ordinary range of woman's capacity. I should have been surprised at it myself, had I reflected on it. But it was God, who gave me the gift of perception and utterance, for her sake; he made me the instrument, diffusing the flood of grace into her soul, without regarding the unworthiness of the channel he was pleased to make use of. Since that time her soul has been the temple of the Holy Ghost, and our hearts have been indissolubly united."

The narrator was about twenty years of age at the time of the above occurrence.—*Upham's Life of Guyon.*

Believers should neither be "proud flesh, nor dead flesh," fellow-members should have fellow-feelings.

Selected for "The Friend."

ON THE DEATH OF A FRIEND.

Another harp is added
To the angel choir above,
Another voice is joining
In the choral hymn of love.

Another barque is anchor'd
By that far distant shore,
Where time's rude tempest shaketh
The fragile skiff no more.

Another soul hath parted
From its poor house of clay,
And on its wings exulting
Hath swiftly passed away.

Another gem is sparkling
In the Redeemer's crown,
Another watching spirit
Sends her fond blessing down.

In tones of sweetest music
The silent greeting falls,
Hush ye the voice of sorrow,
For 'tis an angel calls:

"Joy! for my conflict ended,
And the dark river passed,
Joy! that my soul hath entered
Its happy home at last!

"Joy! for the chain is broken
That long to earth hath bound!
Joy! that your weary sister
Her perfect rest hath found!

"Joy! that my soul beholdeth
Long worshiped and adored,
And in his love rejoiceth,
My Saviour, and my Lord!"

A. W. H.

For "The Friend."

A certain Scotchman being solicited to enter the army, and fight for his country, said to the officer who was desirous to enlist him, "I will ask you two questions, sir, which, if you answer to my satisfaction, I shall have no hesitation to take up arms. The first is, Can you tell me if I kill a man that he will go to heaven? or can you say whether, if I am killed myself, I shall go there?" To these two solemn and important questions the officer could give no reply. "Well, then," said the Scotchman, "I dare not send a fellow creature unprepared into eternity, neither dare I rush thither myself unbidden." A brave and noble resolution!

The Christian's Strait.—In the Apostle Paul's Epistle to the Philippians, he speaks of being in a remarkable "strait betwixt two"—between his desire to live and his desire to die. Yet life here and life hereafter had each the same charm, and from the same cause, according to his apprehension. To live was Christ, and to depart was to be with Christ. The sweet and fervent Toplady has well expressed this in four simple lines—

"Thee to praise, and thee to know,
Constitute my bliss below;
Thee to see, and thee to love,
Constitute my bliss above."

No earthly gratification can counterbalance the loss of that peace given as the reward of obedience.

Impure Water.—Set a pitcher of water in a room, and in a few hours it will have absorbed nearly all the respired and perspired gasses in the room, the air of which will have become purer, but the water will be utterly filthy. The colder the water is, the greater its capacity to contain these gases. At ordinary temperatures, it will absorb a pint of carbonic acid gas and a large quantity of ammonia. This capacity is nearly doubled by reducing the water to the temperature of ice.

Thirtieth Annual Report of the Board of Managers of the Association of Friends for the free instruction of Adult Colored Persons.

REPORT.—To the Association of Friends for the free instruction of Adult Colored Persons, the Managers Report:—

The schools were regularly opened on Second-day evening, the 3rd of Tenth month, 1860, with Thomas Waring as principal of the men's school, and three assistants, and Sarah M. Alexander as principal of the women's school, with four assistants. Some of the Managers were present at the opening; and 21 men and 60 women were entered as pupils.

The schools were continued as usual, five evenings in the week, till the close of Second month.

The whole number of men entered has been 96, and the average attendance for the whole time, 27.

This number is small, and the Managers very much regret that so few have partaken of the advantages offered. A number of these have, however, been remarkably regular in their attendance; one man having been absent but *four* evenings during the session, and several others were nearly as regular.

The whole number of women entered was 232, and the average attendance 64, which is the largest average of which we have any record, and which has not been equalled, at least since the school came under the care of this association in 1845. On one evening, there being a lecture, 130 women were present, and on an ordinary school evening 116 attended; the average for Eleventh month was 83. The number was often greater during this month than could be comfortably accommodated, and it was found necessary to employ another teacher, that all might be properly attended to.

Reading, writing, spelling and arithmetic, with the study of geography on the outline maps, are the principal exercises, and although the course is necessarily somewhat monotonous, yet the Managers have been gratified with the increased interest evinced, and attention paid by the scholars to their studies, and to the instruction given by their teachers, and, we believe, this greater degree of industrious application has been owing, in no small measure, to the industry and cheerful devotion of the teachers to the important duties devolving upon them, and to the introduction, as circumstances would permit, of occasional interesting exercises, out of the usual routine of studies.

This interest has also probably been promoted by the lectures which have been delivered occasionally by the friends of the school. A number of subjects have thus been brought to the notice of the scholars, and explained in a familiar way, and they have evinced by their careful attention and interested countenances, that they were both gratified and instructed. Among the subjects thus treated of, were the following, viz: On the advantages of learning to read, ancient and modern history connected with geography, the compound blowpipe and nature of flame, letter writing, physiology, &c., &c.

We believe there has been an improvement of latter time in the general appearance and deportment of the scholars, and they have been very satisfactory in these respects during the session just closed.

The schools have been frequently visited by the Managers, and the Committees have reported their condition to the Board from time to time.

The number of interested friends who have

visited the schools, has been unusually large, and, we believe, their presence has had an animating effect on both teachers and scholars. It is still a cause of regret that so few members of the Association avail themselves of this pleasure, as, we believe, they would in this way become much more interested in the concern, and would feel themselves amply repaid for the time occupied in the visit.

The practice of reading a portion of the Holy Scriptures each evening before closing the schools, has been continued, and the Moral Almanac and a considerable number of Friends' Tracts have been distributed among the scholars and were gladly received.

On the closing evening, all the Managers, and a large number of other Friends were present; and it was very pleasant to observe the gratitude which was evidently felt by a large number of those who had partaken of the benefits conferred by the schools, and were now present to express their feelings of thankfulness to their teachers, and to the Association which had thus benefitted them. Many creditable and interesting letters were written by the pupils of the women's school, and addressed to the teachers, &c., expressive of their appreciation of favours received. (A few of which are appended to this Report.)

In the men's school, many of the pupils present spoke feelingly of the advantages they had received from the limited education already obtained, and encouraged us to persevere in the work. They regretted that so few of their brethren seemed properly to appreciate the opportunities afforded, and exhorted each other to more diligence, that they might make more earnest exertions in future in the good work of acquiring an education.

Although the disadvantages that many of the colored people have laboured under, and are still subjected to, even in our city, prevent them as a class from making that rapid progress in learning which we would look for under more encouraging auspices, yet there have been many instances of remarkable advancement among them, and their general progress has been quite satisfactory.

When we consider the great injustice and oppression which are now being heaped upon this unfortunate class in many places, it behoves us to do what we can to promote their interest and well-being; and we believe that even the limited education which they acquire in our schools, tends greatly to promote their welfare, and adds much to their respectability and usefulness as citizens, by qualifying them to fulfil in a better manner the duties of parents, and to conduct the business operations in which they may be engaged both for themselves and their employers more successfully.

The Managers remarked, on the occasion of closing the schools, as at other times, that many who had been brought up in the Southern States, and had been denied the opportunity of getting an education, seemed most to value the facilities here afforded for acquiring knowledge. The accounts which some of these gave of their former lives and experience in a land of bondage, were very touching, and we feel it to be our pleasure, as well as our duty, to extend in this manner a helping hand to those who are calling to us to aid them in throwing off the shackles of ignorance and degradation.

In looking back, we believe there is abundant cause for encouragement to press forward with renewed zeal, in what we feel to be a good work, and to endeavour, as far as lies in our power, to help those who stand so much in need of our sympathy and aid.

Signed on behalf of the Board of Managers,

GEORGE J. SCATTERGOOD, Clerk.

For "The Friend."

Spectrum Analysis.

For about a year past, scientific men both in this country and in Europe have been actively engaged in investigating some extremely curious properties of light brought prominently to the notice of the scientific world, after years of careful study, by two German professors, living at Heidelberg, named Bunsen and Kirchhoff; and as some of the results of their experiments are truly wonderful, it has been thought that a brief account of some of the facts connected with the "Spectrum Analysis," for so the investigation is styled, might be interesting to the readers of "The Friend."

Chemistry teaches us that most of the various substances around us, such as wood, earth, or stones are not simple bodies, but are composed of two or more simple bodies combined together in such a manner that the original properties of both the elements are disguised or lost, and a new body with new properties is produced. Thus water is formed by the union of two gases very much like air in many respects, but which when they combine together, shrink down to something less than the one thousandth part of their former bulk, and form the liquid, water, so entirely different from either of its components. The very air we breathe is not a simple body but a mixture of two gases, both entirely unfit in their separate state to support life, and which when combined in a different proportion form the highly poisonous and corrosive nitric acid. There are about sixty simple bodies or elements, known to chemists, who have long made it one of their chief pursuits to discover the composition of terrestrial bodies;—to find out what elements they contain and in what proportion. Of latter time, the restless, active minds of the scientific Germans have taken a bolder flight, in attempting not only to analyze substances on the earth, but to tell us the composition of the sun, and even, to a certain extent, of the fixed stars. The method adopted in this new branch of study, is to inspect the light of a flame in which some of the substance to be examined is burning. When sunlight is made to pass through a prism it is decomposed, and a series of the most beautiful colors is produced, arranged in regular order, and similar in all respects to those of the rainbow, which bright collection of colors is called the solar spectrum. Now if instead of using sunlight to make our spectrum we employ some artificial light, we shall find that the spectrum has altered, and that it changes with every change in the substance producing the light. When common salt is placed in a flame, and the light decomposed by a prism, there is no red, no blue, and no violet color shown, but only a band of bright yellow; and if lime is placed in the flame, a red spectrum only is produced. Every known substance appears to produce its own peculiar appearance when its light is decomposed, and no two substances produce the same appearance. Here then is the foundation upon which this new science rests;—that as every element has its characteristic and unmistakable marks when it is burning, and as these marks are constant, it is reasonable that whenever we find these marks in any flame, we should suppose the substance to be present, of which they are the certain indication.

The apparatus employed is quite simple, consisting of a gas flame, in which is placed the substance to be examined, a prism for decomposing the light, and a microscope for magnifying the spectrum which is produced. But with these simple and apparently unpromising instruments, Bunsen and Kirchhoff have been able to ascertain the composition of bodies in a surprisingly accurate manner, and to detect the presence of some substances with a degree of delicacy almost infinitely beyond that of any of the old methods of testing. A quantity of soda amounting to the millionth part of a grain, gives a strongly characteristic appearance in the flame, and even the one hundredth part of this small quantity may be distinctly recognized. All other substances which can be made to burn, may, in a similar manner, be detected in almost incredibly small quantities. A very curious experiment may be tried by using the simple gas flame and observing its spectrum, then throwing into the air in a distant part of the room, a little finely powdered table salt, not more in bulk than a small pins-head, and again observing the spectrum; almost immediately the peculiar effect of the salt will be seen, and will continue visible for many minutes.

Bunsen and Kirchhoff having satisfied themselves, after a long course of experiments, that every substance had its own peculiar spectrum, and having made themselves familiar with the spectra of all known substances, boldly announced the existence of a new and hitherto undiscovered metal, because they had found in examining the flame produced by the solid residue of a certain mineral water, colored bands which they could not refer to any substance known to chemists. Proof was of course demanded of the truth of this startling announcement, and they set themselves earnestly to work to produce a specimen of this new element. By the evaporation of upwards of *forty tons* of the Durkheim mineral water, they obtained about an ounce of the new metal in a state of combination, and were able to show conclusively that it was something quite different from any previously known element. Since the discovery of this new metal, which has been called Cæsium, they have announced the existence of still another metal: and a resident of London has discovered a third new body, similar in some respects to sulphur.

But how are we to apply this method of analysis, delicate though it be, to ascertaining the composition of the sun and stars? Though we are unable to take our instruments to the sun, yet if the sun's light reaches us, we can examine it with complete accuracy, and it would appear from the experiments which have been made, that nearly all the substances which compose the earth's surface may be recognized in the light of the sun. As the process becomes more refined, and as the operators become more expert in their observations, it is highly probable that it can be shown that the earth and the sun are identical in composition.

It seems almost presumptuous to attempt to examine the composition of the stars, and to say whether or not they contain the common elements of the earth, but the Heidelberg professors have not hesitated to apply their method to some of the brightest of the fixed stars, and they state that they find material differences between the light of the stars and of the sun, and between that of the stars themselves, rendering it highly probable that they are composed of very different materials from those of the solar system. There are, however, practical difficulties in the way of analyzing starlight, owing to the immense distance intervening between the stars and the earth, and the small amount of light which can be collected from any one star, which must preclude any thing like thorough investigation of the stellar worlds.

The whole subject of spectrum analysis is now being diligently examined by a large number of scientific men, and some of the greatest intellects of the day are devoting themselves earnestly to the further prosecution of the research, and when their results are made public we may look for curious and startling developments.

THE FRIEND.

TWELFTH MONTH 21, 1861.

Meditations and Hymns, by "X." Protestant Episcopal Book Society, Philadelphia, 1224 Chestnut street.

A small duodecimo volume with the above title and imprint, has been sent to us by the unknown author. It is neatly got up, and there is more originality of thought in several of the pieces than is often met with in similar publications. There is some true poetry in the collection, though the versification too often lacks smoothness. The views of christian doctrine inculcated are generally those we approve, but to some of the sentiments we decidedly object, believing them to be unscriptural; and as we not unfrequently see the same set forth in similar compositions, which find their way to the centre tables of Friends, we will give two or three quotations of objectionable passages, and a few remarks upon the subject.

"*Are any pure?* Hath love a law,
By which unmingled, spotless worth,
Alone may claim regard from her?
Then may she turn to-day from earth." Page 16.

Speaking of the graves of christians,

"May it be mine to know their safe repose,
Where'er I fall, whate'er my mortal state;
Sin shall cease here—here all pursuing foes,
As heavenward, I enter death's dark gate." Page 43.

"The righteous praise Him, *even when they fall*—
And miss the path, in that true penitence
Which weeping doth retrace each erring step."
Page 112.

In allusion to thoughts of the dying hour,

"All my toils,
Those finished, those yet shaping in my hands
Then rose and stood as stern accusers forth,
Urging my guilt—*yea, even my holy things*
Did threaten me with hell." Page 136.

"Infirmity is loss, and yet by it
The christian hath his gain. *Cure my disease,*
And my Physician will return no more."
* * * * * *

Speaking of the evil in the heart,

"No strength of mine
Can cast it out; and He on whom I call
Permitting still its presence, only saith,
My grace sufficeth for thee. Give me, Lord,
That grace, and while thy purpose holds me here,
Teach me how with corruption to abide,
Nor loving it, nor murmuring—but with hope
So much more ardent, longing to be free."
Page 161.

If we understand these passages aright, their import is, that we are not to expect to be entirely free from sin in this life; that none are pure; sin ceases only at the grave; and that even our most righteous works—our "holy things"—are polluted, and would bring destruction upon us. That if we were entirely free from disease (sin), our great Physician would not be required, or return to us; and that He permits its presence, teaching us how to abide with our inate corruption, longing to be free.

The natural man so revolts from the crucifying operations of the Holy Spirit, by which alone the heart can be thoroughly purged or cleansed, that he is very willing to be cheated into the belief he may commit a certain portion of sin daily, and yet be acceptable in the Divine sight, and sure of salvation through what Christ has done for him without him.

All men have sinned and come short of the glory of God. No man can of himself resist temptation to sin, or deliver himself from its power and guilt. Christ is the alone Redeemer and Saviour of man. He came to destroy the works of the devil; to offer himself a propitiation for the sins of the world; to give power to as many as would receive him, to become the sons of God and joint heirs with him; to save men *from* their sins; to give himself for us that he might redeem us *from all iniquity*, and purify unto himself a peculiar people; that he might sanctify and cleanse the church, and present it to himself a glorious church, *not having spot or wrinkle, but being holy and without blemish.* He commanded those who would be members of this church, to be *perfect*, even as their Father in heaven is perfect; to abide in Him; to seek for the gift of the Holy Spirit which should be given them, and guide them into all truth; promising to be with them unto the end of the world.

Now it is evident that if men cannot become so completely under Christ's government as to cease from all sin—which is the service of the devil—and have their hearts made pure, redeemed from all iniquity; if they cannot live in perfect accordance with the will of God, and hence free from impurity, then the object and efficacy of his coming and ministry are unaccomplished and unattainable. Then we are commanded by an infinitely wise and merciful Creator to do that which he has withheld from us the power to perform.

According to the apostle, we are his servants whom we obey, "whether of sin unto death or of obedience unto righteousness." If then men can never become so established in the service of Christ but that they must sin, and thus continue to be more or less the servants of Satan, it follows that notwithstanding all that Christ has done and continues to do for his disciples, yet he must share his dominion in their hearts with his and their adversary, who is too powerful to permit all his works to be destroyed there, even though Christ came expressly for that purpose. Were this true, it would be great injustice to make death the wages of sin, seeing that without Christ, according to his own testimony, man can do nothing, and yet He would have withheld the grace needful to keep him in a state of purity.

Christ commands his disciples to abide in him, and the apostle says that "whosoever abideth in Him sinneth not;" and again "he that *saith* he abideth in him, ought himself also to walk even as He walked," which was holy, harmless, undefiled, and which is therefore the duty of all who profess to be Christ's followers. This proves there is a possibility of living free from sin, of becoming members of that glorious church which Paul declared the true believers had come unto in his day, even the general assembly and church of the first born, which are written in heaven; for which Christ gave himself that he might sanctify and cleanse it with the washing of water by the Word: that he might present it to himself a glorious church, *not having spot or wrinkle or any such thing, but that it should be holy, and without blemish.*"

The members of this church having been created anew in Christ Jesus, old things are passed away, and all things are become new and all things of God; which necessarily excludes sin; and the works of righteousness or "holy things" of such as have experienced this new birth, are the product of the Holy Spirit operating in the heart and prompting thereto, and therefore are free from pollution and can bring no condemnation; according to the scripture "for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them;" and these works which God hath ordained that we should walk in, must be free from sin, and are a proof that we have the faith which *purifies* the heart and brings into the condition in which, and in which only, we can see God.

There is reason to fear, that in the anxiety to inculcate the doctrine of the atonement, and an imputative righteousness, this of perfection is too much lost sight of, or doubted in the present day. There is none more clearly set forth and insisted on in the scriptures, and our early Friends contended for it in opposition to the carnal professors, who pleaded for sin during the term of life; and we trust that those who now desire to walk like good old Zacharias and his wife, in all the commandments of the Lord blameless, will not permit the gospel standard to be lowered, but keep in view the mark for the prize of their high calling in Christ Jesus, even to be set free, by obedience to the law of the Spirit of life in Him, from the law of sin and death. "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin *live any longer therein.*" It is doubtless a great attainment, to be kept day by day, through the power of the Holy Ghost, from sinning in thought, word, or deed; but it is nevertheless attainable. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God."

SUMMARY OF EVENTS.

Great Britain.—News from England to the 5th inst. On the 15th, the mail steamer Europa, arrived at Halifax with important intelligence. The announcement that the British mail steamer Trent, had been compelled by the United States steamer San Jacinto to deliver up Mason and Slidell, the rebel Commissioners to France and Great Britain, had aroused a general feeling of resentment and indignation. According to general report, a Council of Ministers had decided to demand the return of the Commissioners, and an apology for their arrest, and had instructed the British Minister at Washington to make these demands. The Europa brought out a special messenger with despatches for Lord Lyons. The tone of the British press is for the most part, eminently unfriendly. The Times does not expect that the Federal Government will comply with the demand of England, and anticipates an immediate rupture with the United States, one of the earliest effects of which would be the breaking up of the blockade of the Southern ports, "letting free our industry from anxiety of a cotton famine and giving sure prosperity to Lancashire through the winter, at the same time we shall open our trade to 8,000,000 in the rebel states, who desire nothing better than to be our customers." At a privy council held by the Queen, an order was issued, prohibiting the export from the United Kingdom or carrying coastwise, of all gunpowder, saltpetre, nitrate of soda and brimstone.

A large number of naval vessels are ordered to be ready for immediate commission.

The transport Melbourne was to leave Wootwich Arsenal on the 5th for Halifax, with 30,000 stand of arms, large quantities of ammunition, and six Armstrong pieces. She will be convoyed by the Orpheus, of 21 guns.

The iron plated steamer Warrior is to be ready for foreign service immediately, and her destination will depend on the answer from Washington.

The London Times predicts three things to immediately follow an outbreak with the United States, namely, the destruction of the Southern blockade; the complete blockade of the Northern ports, and the recognition of the Southern Confederacy by France and England.

The Daily News rejoices that the American Congress meets before the English demands can get out, and hopes that it will act with honour and dignity, and that the golden opportunity will not be lost.

The general belief in the United States seems to be that the act complained of as an outrage on the British flag, was only the exercise of a lawful belligerent right.

The Liverpool cotton market was inactive at former quotations. Stock in port, 591,000 bales, including 264,000 American. Breadstuffs were higher, flour had improved 6*d.* a 1*s.*, and is quoted at 29*s.* a 34*s.*; wheat had advanced, 2*d.* a 4*d.* Consols, 92¾.

France.—The rebel steamer Bermuda, had arrived at Havre from Savannah, with 2000 bales of cotton.

The accounts from the manufacturing districts of France are not favourable. Trade was grievously depressed, and serious commercial difficulties are spoken of. The Emperor decidedly objects to any important reduction of the land or sea forces. The French papers for the most part, write in an anti-American tone. The *Patrie* argues pretty clearly that France will side with England, and recognize the Southern Confederacy. The *Moniteur* considers a peaceful solution of the difficulties between England and the United States not impossible, the *Journal des Debats*, take a similar view, and adds that the French Government is in no hurry to recognize the South.

UNITED STATES.—*Congress.*—Senator Wilson of Massachusetts, has introduced a bill for the immediate abolition of slavery in the District of Columbia. The bill provides for compensation to the holders of slaves, from the U. S. Treasury, the entire sum appropriated not to exceed in the aggregate, an amount equal to $300 for each person liberated. Garrett Davis of Kentucky, has been elected U. S. Senator, in place of John C. Breckenridge, expelled. The President has declined to communicate to Congress any communication addressed to him by the Governments of England, France and Spain, in regard to the armed intervention proposed by them in the affairs of Mexico. He deems it inexpedient at this exigency to do so. The House concurred in the resolution from the Senate for a Joint Committee to inquire into the conduct of the present war, with power to send for persons and papers. Various propositions in relation to the property and slaves of the rebels, have been laid before both Houses. As might be supposed from the prevailing excitement on the subject of the war, some of these are of a sweeping character, contemplating the seizure of all property, real and personal, of those concerned in the rebellion. The more conservative members oppose these schemes, as unconstitutional, mischievous and impracticable. The tendency of such enactments, it is contended, would be greatly to strengthen the rebel cause.

The Blockade.—Although great efforts have been made to prevent the escape of vessels at all the Southern ports, steamers and sailing vessels still leave them and arrive in safety at Havana and other West India ports. In London and Paris, letters from the "Southern Confederacy," are published, only three or four weeks old, and those from New Orleans and Mobile, in some way, it is said, reach New York in about a week after being written.

Charleston, S. C.—A large part of the city has been destroyed by a fire, which broke out on the 10th inst., and continued its ravages on the following day. A space about half a mile in length and one fourth of a mile in width was burned over, including the principal hotels and public buildings, the edifices of the banks, insurance companies, &c. The fire was attributed to incendiarism, and an insurrection of the colored population was greatly feared.

The Finances of Pennsylvania.—The payments at the State Treasury during the year ending Eleventh month 30th, 1861, amounted in the aggregate to $5,873,252. The principal items were the following; military expenses, $2,356,839; interest on loans, $1,917,668; expenses of government, $449,028; common schools, $316,020; charitable institutions, $123,490; penitentiaries and houses of refuge, $115,395. The total receipts at the Treasury amounted to $7,465,990, including war loan, $3,087,150, and $606,000, received from the United States government on the same account. The unexpended balance remaining in the Treasury, was $1,592,-637.

California.—A San Francisco despatch of the 15th ult., states that very heavy rains had fallen, causing disastrous inundations. At Sacramento, the river had broken through the levee and overflowed the town to the depth of from one to four feet. The freshet extended through the valleys of the State, causing great loss of cattle, bridges, &c. On the 11th, the steamer, Golden Age sailed for Panama, with 200 passengers, 400 soldiers, and $860,000 in gold, for New York.

New York.—Mortality last week, 401.

On the 14th inst., sales of cotton, (middling uplands,) were made, a 38 cts. a 40 cts. per pound.

Philadelphia.—Mortality last week, 260.

The U. S. Mint.—The operations of the Mint during the last year have been on a large scale. The amount of bullion received was $72,116,571, the amount coined of gold was $66,693,237; of silver, $2,605,700; of cent coins, $101,666; of gold bars, $20,015,163; and of silver bars, $278,006; making the total coinage of the year, $83,693,767.

Southern Items.—Governor Harris of Tennessee, recently directed that all the able bodied men of the State should be drafted into the army. The attempt to enforce the order in Nashville, produced a riot attended with bloodshed. In middle, as well as in Eastern Tennessee, many of the inhabitants are, it is believed disaffected to the rebel government, and information received at Washington from the western portions of North Carolina, leaves no doubt of the prevalence of a similar feeling in that region.

The southern troops in Kentucky and Tennessee suffer greatly from sickness, the prevaling diseases being small pox and pneumonia. All the hospitals at Nashville were filled with the sick.

Tennessee money is quoted at 35 per cent discount in exchange for gold.

A southern paper states that about 1800 negroes were employed by the U. S. agents near Beaufort, S. C., in collecting the cotton which had been left in the fields. A large portion of it had been destroyed by the planters, but it was supposed at least a million of dollars worth, at the present high price of the article, would be secured.

California Quicksilver.—A San Francisco paper estimates the quantity of quicksilver raised the past year to date, at 29,864 flasks, valued at $952,519. This is an increase on the produce of 1857, the largest export year previously, of 2,586 flasks. The aggregate product of nine years has amounted to 184,410 flasks, worth $5,309,838.

The Markets.—The following were the quotations on the 16th inst. *New York.*—Superior flour, State and Western, $5.40 a $5.50; Baltimore, $5.50 a $5.75; Chicago spring wheat, $1.24 a $1.28; red winter, $1.37 a $1.40; white Michigan, $1.46 a $1.50. Rye, 83 cts. a 85 cts. Oats, 44 cts. a 45 cts. In consequence of the threatening aspect of the foreign news, saltpetre advanced from 11 cts. to 15 cents a pound, a large advance was demanded also for sugar, coffee, brimstone and other articles.

Philadelphia Cattle Market.—There has been a decided advance in the price of cattle over last quotations. 1379 head were yarded last week at Phillips' Avenue Drove Yard. These were principally disposed of at from 7 to 8½ cents per pound. A few inferior lots sold for 6 and 6½ cents. 72 cows brought from $25 to $40 each, according to quality. 2800 sheep realized from $7 to $8 per cwt. net. 3,000 hogs found buyers at from $4.50 to $5 per cwt., net. At Imhoff's Union Hog Yard, 6356 head of hogs were quoted as having been sold at from $4.50 to $5 per cwt., net.

The Banks.—The statements of the banks of the three principal cities of the Union for the last week were as follows:

	Loans.	Deposits.	Specie.	Circul'n.
N. Y'k	159,793,853	136,618,787	42,318,610	8,826,730
Boston	66,169,153	27,758,007	8,457,228	6,324,616
Phila'	31,160,502	22,991,035	7,266,912	2,237,499
Total	257,123,608	184,367,829	58,042,750	17,388,845

RECEIPTS.

Received from W. Hancock, Pa. $4, vols. 34 and 35; from Jehu Fawcett, Agt., O., for Jehu L. Kite, $2, vol. 34; for Saml. Carr and Jos. Painter, $2 each, vol. 35; for Robt. Elyson, $4, vols 34 and 35, for Ruth Stanley, $2 to 19, vol. 35, for J. C. Ratcliff, $2.26, vol. 35 and postage.

DIED on the morning of the 14th of the Eleventh month, ELIZABETH, wife of William Evans, in the sixty-eighth year of her age, a minister of the gospel, and a member of the Monthly Meeting of Friends of Philadelphia for the Southern District. She had long suffered from disease, at times seriously implicating the action of the heart, yet she did not allow it to interfere with a cheerful performance of her domestic and social duties whenever able, nor to abate her deep interest in the welfare of our religious Society, and a careful attention to be found faithfully performing the work assigned her in the church of Christ.

With her husband she had gone on a visit to a friend near Salem, N. J., and to attend Salem Quarterly Meeting. In the Meeting for Ministers and Elders, after making a few remarks in relation to a subject which was under consideration, she said that during the time they had been sitting together, she had dwelt much on the language "men ought always to pray and not to faint;" that while she had no unity with the spirit of activity which was so much afloat in the present day, and which would lead to the repetition of mere words, she believed the state of the church called for deep indwelling and travail of spirit before the Lord. To this she encouraged all, and expressed the belief that there were some struggling ones who were silently pleading as at the Master's feet for preservation, begging for themselves and for the church. That the Lord regards such as these, and would regard them; they wear their sackcloth underneath, and this is right; and that such were the salt of the earth. And although discouragement might so abound, that some who were thus exercised might conclude they were among the hindermost of the flock, or might even doubt whether they were of the flock of Christ, yet as they struggled to maintain the warfare, preservation would be experienced; that it was in the night season, Jacob wrestled with the angel, and it was declared of him, "As a prince hast thou power with God, and hast prevailed." She mentioned what a mercy it was that we have an High Priest who is touched with a feeling of our infirmities, and that she wished to encourage all to persevere in this deep, inward, fervent prayer, believing that as such an exercise was maintained by those who mourned for the desolations of Zion, "Judges would be raised up as at the first, and counsellors as at the beginning," adding, "it is my firm belief and faith that it will be so, though I may not live to see it."

Early on the following morning she was taken ill at the house of the Friend where she was staying, and quietly passed away about an hour after the commencement of the attack. Although thus suddenly called, her sorrowing relatives and friends have the consoling belief that having oil in her vessel, with her lamp trimmed, she was prepared to go forth and meet the Bridegroom of souls, and through His mercy has entered into His everlasting kingdom of joy and peace.

——, on Sixth day, the 27th of Ninth month last, at the residence of his son, in Burlington, N. J., SETH SMITH, aged seventy-six years, formerly of West-Town, but more recently of this city.

——, at Nyack, in Rockland county, N. Y., on the 5th of First month, 1861, aged about eighty-six years, JACOB SMITH; a member of Coeymans Monthly Meeting.

——, at her residence in the town of New Baltimore, N. Y., on the 5th of Fifth month, 1861, EUNICE WILLSON, aged seventy-nine years; a member of Coeymans Monthly Meeting.

——, on the 2d of Sixth month, 1861, in the town of New Baltimore, N. Y., ANN C. BEDELL, daughter of Lewis and Bersina Bedell, aged twenty-two years, three months and thirteen days; a member of Coeymans Monthly Meeting. Her friends have the consoling belief that she has entered into rest through faith in Him, who died for her, and rose again. She frequently expressed her willingness to go. At times when her suffering was great, she would pleasantly say it will soon be over; that her stay here would not be long. On the morning of the day of her death, she wished the family collected, and a chapter read in the Bible, which was done. She gradually failed until about 5 o'clock, P. M., when her ransomed spirit took its flight.

——, at her residence in the town of New Baltimore, N. Y., on the 19th of Seventh month last, HANNAH C. POWELL, widow of Jesse Powell, aged seventy-seven years; a member and elder of Coeymans Monthly Meeting. Through infirmity of body, she was deprived of the privilege of attending meetings; she would often say, although absent in body, yet present in spirit. We think it may be said of her she was made perfect through faith and suffering.

——, on the 1st instant, in Stanford, Dutchess Co., N. Y., ESTHER UPTON, daughter of Samuel and Comfort Upton, deceased, in the eighty-eighth year of her age; a member of Stanford Monthly Meeting of Friends. Although not called upon to fill a conspicuous station in the church, yet having been trained up in the nurture and admonition of the Lord, she was much attached to the doctrines and principles of our religious Society; and especially that exalted plan of redemption which comes through Jesus Christ our Saviour; and her sorrowing relatives and friends are comforted in the belief that, through His merits, "who died for us and rose again," her ransomed spirit has entered into His presence, "where there is fullness of joy and at His right hand are pleasures forevermore." She was confined to the house with a paralytic affection for nearly four years, and during this long seclusion from the world, there was an evident increase of preparation and meetness for another and better inheritance, and we believe she has exchanged a life of unusual anxiety and suffering for one of perfect rest and felicity, where "there shall be no more sorrow nor sighing for the former things are passed away."

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For "The Friend."

Having in my possession a manuscript account of the last sickness and death of Helen Brick, a dear young woman of Philadelphia, (not a member of the Society of Friends,) who died the 12th of 2nd month, 1847, in the 21st year of her age;—I have often felt, and particularly of latter times, a desire to see it published in "The Friend," if approved of by the Editor. The account was preserved by her family and a dear friend who visited her several times in her sickness.

On the 20th of Sixth month, 1846, Helen Brick was attacked with hemorrhage of the lungs: her disease at first did not appear to others to be alarming, but she seemed impressed with the belief she should not recover. From the first of her confinement to the house, there was a marked change in her manners and conversation; and her mind was fully awakened to the awfulness of her situation. Her reading was confined entirely to serious works, and the Bible was perused with the greatest attention. Although it was apparent her mind was much exercised, she never mentioned it to any one until about two months before her death. It was observed one day she was very much agitated, but did not say any thing until all had left the room but her mother and sister,—her mother then desired her to tell her the cause of her distress, and perhaps she could do something to relieve her:—She replied, "that no one could help her, she felt herself a great sinner, and had lived too much without God in the world." Her mother spoke of His mercy and kindness to his erring creatures, and asked her if she did not know where to apply for aid? She said she did, but that she had lived so long without God, she was afraid He would not now listen to her, &c., &c. On the 2nd of Second month she expressed a desire to see our late dear friend, Elizabeth Evans, who was accordingly sent for. Soon after she came and sat down by her, Helen remarked: "I know thee cannot do the work for me, as I once heard thee say to a young friend of mine who was near his end, that the work of salvation must be wrought out between God and our own souls; that no man can save his brother, or give unto God a ransom for him!—but, I felt a desire to see thee, that I might converse a little with thee.

"I am aware that I have not long to live,—but I feel no evidence of acceptance with my Heavenly Father;—Oh, I feel such a load upon me? I sometimes feel awful, and am afraid I can never be accepted of God."

It was remarked to her, "Thou believest in a future state of rewards and punishments, then, dost thou?" "Yes," she replied, "most fully; I believe in all the truths of the gospel; but oh, I have not lived up to them; can my soul be made fit for the purity of Heaven?" She was asked whether there was any particular sin or burden which oppressed her; after pausing a little while, she said: "I cannot particularize; all my life seems to have been spent in vanity,—yes, vanity! I have done nothing for my Heavenly Father; nothing to glorify him; and now I am afraid it is too late:—think He will cast me off?"

One of her connections remarked:—"Helen has always been very upright and innocent, perhaps no one of her family more so." She quickly replied, "that is not deep enough for salvation; there is nothing but the power of God and his grace and forgiveness, that can give me an entrance into the kingdom of rest: Oh, if I had only begun earlier!" After considerable more conversation, her friend encouraged her to make use diligently of all her time, in striving and praying, to be made fit for the great change; saying that it was a sure evidence her Saviour had not cast her off, or she would not have such a sense of her state, nor feel so desirous to be made fit to meet Him.

After a season of solemnity, the friend knelt and prayed fervently for the poor dear suffering invalid, and also that this dispensation might be sanctified to those round about her. It was a solemn opportunity,—she became much more calm and quiet, and expressed much gratitude for the visit. The friend took leave of her under the full persuasion that this dear child was not suffering altogether on her own account, but for some of her near connections, believing assuredly that the Lord was making use of this means, as another offer in mercy to them. Oh, that it may not be withstood, until the day of visitation be overpast! How true is the scripture declaration, "such as ye sow, such ye shall reap;" "if ye sow to the flesh, ye shall of the flesh reap corruption, but, if ye sow to the Spirit, ye shall of the Spirit reap life everlasting."

About ten days after this she sent for the same friend again, continuing much distressed in her mind, and told her, she had prayed earnestly day and night, but could obtain no answer, nor evidence of acceptance:—her friend asked her if she could not look back and remember when her Redeemer had knocked at the door of her heart for admission, when she was unwilling to let Him in to take possession, and when he had also checked in her by his Spirit, when she was about engaging in the vanities and follies of the world? "Yes," she replied, with great solemnity, "many, many times!" The friend then remarked, thou must not think it hard if thy requests are not granted at once, but continue to plead, for I believe He will yet lift up the light of his countenance upon thee.

After considerable pause she said: "I told thee the other day that I could not particularize any of my sins, but I must now tell thee, that I feel condemnation for having spent so much time in learning and indulging in music;—Oh, if I had only been as earnestly engaged in preparing and tuning my soul for the heavenly harmony." She then begged those around her, not to put off the great work of salvation to a death bed, &c.

It was her fervent prayer that she might be made fit to die, and that if she was not too unworthy, an evidence of acceptance might be granted before her departure, for the consolation of her family; and also craved that patience and humility might be given her to wait the Lord's time for granting her request. She would often say, she was afraid that if her suffering increased, she would not be able to bear it patiently: but from the first, she was most mercifully enabled to endure; we never once during her illness heard her murmur, or express a wish to be restored to health. One night after she had been coughing a long time, and was much exhausted, her mother said, she wished it was in her power to suffer for her; "That would not do, mother; I know I must suffer; and when I remember what my Saviour suffered for me, I am willing to bear it all." We remarked one day that she was unusually depressed; she told us the next day that she had suffered more the day before than she could express, but that she had been consoled, for she seemed to hear a voice saying to her, "bear up, bear up,"—her mind was then relieved, and she recovered her usual calmness.

It was cause of thankfulness to her, she said, that she had never taken her Maker's name in vain, nor ridiculed religion nor religious persons, but had always felt a respect for them.

She several times spoke of the wonderful mercy which God had shown to her in preserving her life, which had twice been in imminent danger, and said that at the time, she did not appreciate it, but that now she felt how merciful He had been in not permitting her to die unprepared:—now, she said, she dared not ask for life, only for salvation.

Her father once remarked to her she was surrounded by comforts and kind friends, who were desirous to do every thing in their power for her. "I know it," she said, "and feel grateful for it;" and then added, with great solemnity, "but that will not save my soul." One day after having laid quietly for some time, she looked up and said, "how wonderful is the plan of redemption!" One evening, about two weeks before her death, she said to her sister, "I felt so strangely yesterday, just at twilight, every thing looked so bright, and I felt so perfectly happy for one hour or more, that I seemed as if I were already in Heaven:"—a week after, she told her mother that the night she had just passed, had paid her for all the sufferings she had undergone. She told us that "she now believed, that if she should be raised up again, it would be her duty to dress plain, as she now saw that pure religion led into great simplicity in all things;" and also asked her mother if she thought she would be strengthened to do it; and was answered, she believed she would. A few nights afterward, she dreamed that she had been per-

mitted to live just long enough to have her strength tested, that she had appeared in a plain simple garb, and was very happy whilst wearing it.

She seemed much to fear she would not bear her increased sufferings, and the closing scene, as she ought, but she was mercifully favored in this respect, for the morning previous to her death, she told us that she could now pass through the valley and shadow of death, and "fear no evil;" that she had had something like a vision or sense of heaven; that she found herself walking close by the side of her Saviour, that she was permitted to know Him, and that he looked upon her in a most benign manner, and that she felt entirely calm. She looked upon her father and said, "I have had a hard struggle to find my Saviour." He said, "but thou hast found Him, I trust." "Yes," she said, "I determined not to cease the struggle but with life."

She was now so entirely released from all agitation or anxiety, and so free from suffering of body, that she could not realize that the hand of death was then upon her, though the family were all collected round watching for the parting moment. She continued in this state for seven hours.—About five hours before her departure, seeing her family weeping, she asked the cause of it; her mother told her we were weeping on her account. She then said, "I do not suffer; I am released from all pain; why do you weep?" After lying still for some time, she turned to her eldest sister and said: "Caroline, am I going?" She told her we believed so. She then said, "do not weep for me, pray for me." She then spoke to her father and mother, sisters and brother, separately; warned them not to leave repentance, and the soul's salvation, to a death-bed;—took a final leave of her grandmother and aunts;—to her eldest sister, who clung to her, she said: "Caroline, we have spent a great deal of time together on earth, let us spend Eternity together in Heaven."*

About two hours before her close, her friends informed their friend E. E., that Helen was sinking very fast; she accordingly went at once to see her for the last time. As she approached the bed, the dear lamb looked up with a sweet composure on her countenance, and said: "I am going! I am going! but there is hope ahead now! hope ahead! like a little star guiding me onward:—I feel very calm."

A few minutes before the vital spark fled, she seemed to be engaged in prayer, and from the expression of her countenance, it seemed to those around her, as if the glories of Heaven were already revealed. She then raised one of her hands over her face for a minute, then gently laid it down again, and sweetly sank to her everlasting rest, as we have good reason to believe, through the everlasting and adorable mercy of her crucified but risen Lord, who testified, "Whosoever cometh to me, I will in no wise cast off." But let none presume, remembering that we cannot turn, or come to Him when we please; it is only as we co-operate with his grace, and the offers of mercy, at the time we feel Him to be near, calling and warning and wooing us; we must not dare to choose our own time and way, but be willing to be accounted fools for His blessed name's sake, and despising the shame for the hope that is set before us.

Oh, what is there is this world worthy to be put in competition with a well-grounded hope in a dying hour, that our peace is made with God? or what will not a man give in exchange for his soul's peace at such an hour?

* This sister has since deceased. We understand she made a peaceful close.

For "The Friend."

Remarkable Ancient Manuscripts.

It is now nearly twenty years ago that Dr. Tattam, who has since been made archdeacon of Bedford, was commissioned by the English government to purchase in Egypt certain Syriac manuscripts, which were known to exist in the monastery of S. Maria Deipara, in the valley of Nitria, or of the Natroa Lakes, situated about sixty miles W.N.W. of Cairo. This scholar returned to England, with a large collection of most valuable manuscripts more or less imperfect. His bargain with the monks had been that he should purchase the whole collection; but it was afterwards ascertained that they had concealed and withheld a large part of their library. This fact was brought to light by Pacho, a native of Alexandria, who had been authorized to make a further search for similar literary treasures in other Egyptian convents. It was in 1847, that this gentleman discovered and procured nearly two hundred volumes from the same house of S. Maria Deipara, whence the first instalment had been obtained. It seems that the monks of this convent, who had contrived to deceive and defraud Dr. Tattam, required very delicate handling before Pacho could be sure that he had received all the remaining Syriac manuscripts in their possession. However, he was as astute as they were, and the second moiety of the collection was added to the first moiety in the British Museum, which has become the richest library in the world in Syriac manuscripts.

One of these manuscripts is marked Add. MS. No. 12150, on the catalogue of the Museum. It contains four treatises in the Syriac language, namely, the long lost book of Eusebius on the Theophania, or Divine manifestation of our Lord, Syriac versions of the recognitiones of Clement of Rome, and of the controversial work of Titus, an Arabian bishop, against the Manichæans, and also another lost work of Eusebius, his contemporary history of certain martyrs in Palestine during the persecution of Diocletian, in the beginning of the fourth century. Translations of the first three have previously been printed, and Dr. Cureton has now published a translation of the latter. Dr. Lee, who edited the Theophania, expressed an opinion that the manuscript must be at least a thousand years old, and he afterwards discovered on the margin of one of the leaves in the body of the volume, a transcript of a note of the date of the writing, which added nearly five centuries to the age of the manuscript. This note was as follows:—"Behold, my brethren, if it should happen that the end of this ancient book should be torn off and lost, together with the writer's subscription and termination, it was written at the end of it thus, viz: that this book was written at Orrhoa, a city of Mesopotamia, by the hands of a man named Jacob, in the year seven hundred and twenty-three, in the month Tishria the latter it was completed. And agreeably to what was written there, I have also written here without addition. And what is here, I wrote in the year one thousand and three hundred and ninety-eight of the era of the Greeks." These dates answer to A. D. 411 and A. D. 1086 of our era, so that before the close of the eleventh century, this manuscript was already regarded as an ancient volume, and the library of this Egyptian monastery was even then, we may suppose, falling into a state of neglect. That which the annotator feared actually came to pass. The end of the volume was torn off, and the book was brought to England by Dr. Tattam, and used by Professor Lee, in this imperfect state, with its dated subscription lost. When Pacho, several years afterwards, brought the remaining Nitrian manuscripts to the British Museum, the missing fragment was found among them; and on the last page Dr. Cureton had the delight of reading the autographic and dated *finis* of the original scribe. The history of the book is summed up, as follows, by Dr. Cureton:

"Among all the curiosities of literature, I know of none more remarkable than the fate of this matchless volume. Written in the country which was the birth-place of Abraham, the father of the Faithful, and the city (Edessa or Orfa), whose king was the first sovereign that embraced christianity, in the year of our Lord 411, it was at a subsequent period transported to the valley of the Ascetics in Egypt, probably in A. D. 931, when 250 volumes were collected by Moses of Nisibis, during a visit to Bagdad, and presented by him, on his return to the monastery of S. Maria Deipara, over which he presided. In A. D. 1086, some person, with careful foresight, fearing lest the memorial of the transcription of so valuable, beautiful and even at that remote period, so ancient a book should be lost, in order to secure its preservation, took the precaution to copy it into the body of the volume. At what period the fears which he had anticipated, became realized, I have no means of ascertaining; but in A. D. 1837, "the end of the volume had been torn off;" and in that state, in A. D. 1839, it was transferred from the solitude of the African desert to the most frequented city in the world. Three years later, two of its fragments followed the volume to England; and in 1847, I had the gratification of recovering almost all that had been lost, and of restoring to its place in this ancient book, the transcriber's own record at the termination of his labours, which, after various fortunes in Asia, Africa and Europe, has already survived a period of 1436 years."

The Danger of Sinning as at the Waters of Strife.—Are there not some in this day, who, with sorrow of heart, have observed the heat and bitterness of spirit which exist, and how differences and controversy concerning religion have eaten out the life of love and tenderness that was in many? and those who have hurt the green thing in themselves and one another, have brought on death, darkness, dryness, and sensible withering,—and cannot fail to do so; seeing bitterness of spirit and prejudice, with similar frames of mind, in man or woman, separate from God. For "God is love, and he that dwelleth in love, dwelleth in God, and God in him." And Christ hath said, "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." So, not abiding in this pure love to God and his image in his children, hath caused many to fall short, and hath hindered their progress, and made them lose sight of their way, and the "Guide of their youth:" thus, they have not fully followed the Lord in the regeneration, who renews according to the increase of light, and the measure of his manifestation; whereby they might know, even in this life, a being "changed into the same image, from glory to glory, even as by the Spirit of the Lord."—*Elias Skene.*

The journey we have all to take is so great and wonderful, that I marvel it is not always in our thoughts.

No earthly possessions—no mental endowments, can supply the place of religion—because that alone brings salvation to man.

Do not disesteem good people on account of their foibles or deficiencies in matters of little importance.

"Trust in the Lord at all Times."

Paul Gerhardt, a German poet and divine, was born in Saxony, in 1806. He entered the ministry, and for ten years performed the duties of his sacred office in the Nicolai Church at Berlin. "But his religious sentiments," writes his biographer, "did not wholly coincide with those of the king, and Gerhardt, too conscientious and too decided to affect opinions which he did not entertain, was deprived of his appointment, and ordered to quit the country. Utterly destitute, not knowing where to lay his head, or how to provide for his helpless family, he left the home where he had spent so many happy years. But no affliction, however terrible, could shake his confidence in Divine wisdom and mercy. After some consideration he determined on directing his steps to his native land, Saxony, where he yet hoped to find friends. The journey, performed on foot, was long and weary. Gerhardt bore up manfully; his heart failed him only when he gazed on his wife and his little ones. When night arrived, the travellers sought repose in a little village inn by the roadside, where Gerhardt's wife, unable to restrain her anguish, gave way to a burst of natural emotion. Her husband, concealing his anxious cares, reminded her of that beautiful verse of Scripture, "Trust in the Lord with all thine heart and lean not to thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths."

"The words uttered to comfort his afflicted partner impressed his own mind so deeply that, seating himself in a little arbour in the garden, he composed a hymn," of which Madame de Pontès gives us the following translation:—

"Commend thy ways, O mortal!
And humbly raise thy sighs
To Him, who in His wisdom,
Rules earth, and sea, and skies.
He who for all has found a spot,
Wind, wave, and ocean dread,
Will find a place, oh! doubt it not,
Thy foot can likewise tread!

In Him alone confide thou must,
Ere He will bless thy deed;
In His word must thou put thy trust,
If thy work shall succeed.
Murmur, and vain repining,
And effort,—all will fail;
God will not listen unto these,—
Prayer can alone prevail.

All means and ways possessing,
Whate'er He does is right;
His every deed a blessing,
His steps one path of light!
To thee it is not given
The tempest's rage to quell;
God reigns supreme in heaven,
And all he does is well.

True, it may seem a moment
As though thou wert forgot,
As though He were unmindful
Of thine unhappy lot;
As though thy grief and anguish
Reached not the eternal throne,
And thou wert left to languish
In sorrow and alone.

But if, though much should grieve thee,
Thy faith shall ne'er have ceased,
Be sure He will relieve thee,
When thou expect'st it least.
Then hail to thee victorious!
Thou hast, and thou alone,
The honour bright and glorious,
The conquest and the throne."

Not many hours after Gerhardt had thus expressed his unshaken faith in the Most High, he found by experience that God indeed had not forgotten him. "Evening had now deepened, and the pastor and his wife were about to retire to rest, when two gentlemen entered the little parlour in which they were seated. They began to converse with the poet, and told him that they were on their way to Berlin to seek the deposed clergyman, Paul Gerhardt, by order of their lord, Duke Christian of Merseburg. At these words Madame Gerhardt turned pale, dreading some further calamity; but her husband, calm in his trust in an overruling Providence, at once declared that he was the individual they were in search of, and inquired their errand. Great were the astonishment and delight of both wife and husband when one of the strangers presented Gerhardt with an autograph letter from the duke himself, informing him that he had settled a considerable pension upon him to atone for the injustice of which he had been the victim. Then the pious and gifted preacher turned towards his wife, and gave her the hymn which he had composed during his brief absence, with the words, "See how God provides! Did I not bid you confide in him, and all would be well?"

Let us all take this lesson to our own hearts,—those hearts so prone to sink under the burden of anxieties, forgetful of Him who has commanded us to cast our cares upon him.

How many, faint in prayer though praying still,
Feel God *can* help, mistrustful if he *will!*
Which to a parent most unkind would prove,
To doubt his power or to doubt his love?

A. L. O. E.

The Potato Rot.

The prevalence of the potato rot in Europe the present year, has caused both practical and scientific men to give increased attention to the subject, to ascertain, if possible, the cause and cure; and although the results of past researches in this field have not been such as to raise very exalted anticipations of the present, the subject is one of such vast importance as to give it great interest, and cause us to hope, even against hope, that a remedy may be at last discovered, that will banish the malady from the earth, or bring it under easy control.

Professor De Bary, a celebrated botanist of Leipsic, has published a pamphlet on the subject, in which he reviews what has been written on the subject worthy of notice, and gives the results of a series of experiments to ascertain the habits of a peculiar parasite which always precedes, and which he believes is the immediate cause of the malady. It is a fungus growth, or mildew, of a peculiar character, propagating and spreading with marvellous rapidity, in moist weather, or even in water, appearing on the leaves, and destroying the tissue of them, and producing brown spots. In dry weather it cannot flourish, but dies. This fungus matter is washed down among the tubers by rains, where it propagates with the same rapidity as upon the leaves, those near the surface suffering the most, while tubers deeper in the soil often escape.

The Professor arrives at the following conclusion:—"It is quite useless to attempt to destroy, by any external remedies, a parasite which so completely undermines the tissue of the plant, as in the case of the vine mildew, where the threads of the parasite creep over the surface. Early planting, removal of the haulm when diseased, drying of the tubers, and other remedies which have been recommended, must be considered rather as palliatives than as preventives. De Bary, however, suggests one mode which may, in all probability, prove useful in careful, intelligent hands. A plot of ground, of sufficient size only for the production of the seed tubers which may be requisite, and as distant as may be in the farm from the general potato crop, is to be selected, and that perfectly well drained, and as much adapted as possible for the growth of healthy tubers. This is to be planted with tubers which show no outward trace of disease. The crop is then to be watched carefully, and the moment a diseased leaf appears, it is to be removed and destroyed, the cultivator himself undertaking the task, and going carefully over the plot, which must, of course, be of manageable dimensions, two or three times a day.—The stems are also to be washed, and, if necessary, they, as well as the leaves, must be removed. The zoospores, under such circumstances, unless brought from a distance, cannot be washed down to the tubers, and a very few only will be diseased. A repetition of the process would, in all probability, banish the malady, in a great measure, from the farm. It is obvious, however, that the cultivator must have a distinct knowledge of his enemy before he sets to work, and not mistake merely withered or curled leaves for the ravages of the mold."

Having given so much as the results of scientific experiments, we now call attention to the plan of growing potatoes free from rot, which also has the advantage of accelerating their maturity—a very important matter for those who grow potatoes for market near large cities. At the late exhibition of the Imperial Horticultural Society at Paris, M. Gauthier exhibited specimens in illustration of a method he has adopted for giving additional vigour, and accelerating the maturity of potatoes, so as in a great measure to save them from the disease. He takes up his potatoes as soon as ripe, and selects the best tubers among the largest or medium size, and puts them into flat square crates, about twenty-eight inches long, fourteen inches broad, and five or six inches deep, open at the top and bottom, and between the bars, and with two thick cross-bars underneath, so that when packed one upon another, there may be a free circulation of air between each.

They are then exposed for a month at least in the open air and rain, and are kept during the winter in a shed or garret, where they will not freeze; but not in a dark cellar, and always where there is as free a circulation of air as possible. With this treatment they soon become green, and the eyes push, but not with weak and sickly shoots, as in the cellar, but short, thick, green shoots, which must be kept with the greatest care, from being rubbed off or injured. The roots, therefore, are never disturbed in the crates, but are carried in them to the planting ground. This is done as early in the season as the ground can be got ready, and these shoots are found to form stems, much more healthy, vigorous, and productive, and more capable of resisting the disease than those which have lain dormant through the winter until the moment of planting; besides, they may be taken up, being ripe, before the disease appears to any extent. M. Gauthier says that when tubers are large, and have to be cut for planting, it increases very much their vigour and productiveness, if they are cut in autumn, three or four weeks after they are taken up, instead of performing the operation at the time of planting.

The Cotton Trade in Lancashire.—The Manchester Examiner gives, as the results of the inquiries by its correspondents into the rate of employment in the cotton trade in Lancashire, the following:—Number of mills working full time, 292; ditto five days, 76; four days, 300; three days, 119; stopped, 19; total number, 836. Number of people working full time, 64,393; ditto five days, 15,572; four days, 55,397; three days, 28,832; stopped, 8,063; total number of work-people enumerated, 172,257.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

GEORGE MIDDLETON.

George Middleton was engrossed with the vanities of the world, and was one amongst those who run the broad way to destruction, when he was arrested in his downward career by the awakening grace and spirit of our Lord Jesus Christ. As the Lord made known to him his blessed Truth, he bowed in submission thereto, and came to abide under the cross. Being convinced of the principles of Truth, as held by Friends, he became diligent in his attendance of Meetings for Worship and Discipline, and there was enabled to wait in reverent humility and holy watchfulness unto prayer, for the arising and circulation of Divine life. Being thus favoured to witness his inner man to be strengthened, his spiritual faculties were quickened thereby, and he was enabled to see, and helped to perform his duty to his family, and to bring them up in the fear of the Lord, and in that plainness of speech, that sobriety of behaviour, and that consistency of apparel, as made them good examples to others. The friends of his meeting, seeing the proof of his care and love for the cause of Truth, and judging that he who ruled his own household well, might be fitted for usefulness as a ruler in the church militant, appointed him an elder. His day's work however, was nearly completed, bodily weakness came upon him, and he but rarely was able to attend any sittings of the Meetings of Ministers and Elders. His release came to him on the 26th day of the Sixth month, 1770, he being aged about 48 years. He had been a member of Crosswicks meeting.

For an account of DANIEL STANTON who deceased Sixth month 28th, 1770, aged 62 years, it is sufficient to refer our readers to his journal.

CORNELIUS CONRAD.

This Friend, a grandson of Dennis Conrad, who came from Crefelt, in Germany, was born in Abington, Philadelphia county, about the year 1712. His father died when he was quite young, and in the liberty which this event gave him, he ran out from the simplicity of the Truth. Yet, under the visitations of divine Grace, he was preserved from gross evils, and with advancing years, his conduct became more steady, and his conversation more sedate. The good influences of his Heavenly Father's love were evidently at work in him, although he had not as yet given up to bear the cross of Christ.

After his marriage, he grew more religiously thoughtful, and manifested that it was becoming more and more his chief concern, to walk as becometh the gospel of Christ. He was a careful father, endeavouring to bring up his children in the fear of God, and in the diligent attendance of religious meetings. As he was a good example in these respects himself, his admonitions had weight, and his restraints were more cheerfully submitted to. Being faithful to the instructions of grace, he grew in religious experience, and became a useful member of the church. His talents were improved by use and though of a very meek and quiet spirit, yet giving up with cheerfulness to the appointments placed upon him by his friends, he was enabled to perform them in a proper manner, and to the benefit of the body.

For several years he was an elder of Horsham Particular Meeting, not in name only, but being through the Divine assistance a qualified labourer in that station, when he was removed from works to reward, which took place Seventh month 12th, 1770, his loss was very sensibly felt in his Monthly Meeting. He was aged 58 years nearly.

ELIZABETH MIDDLETON.

Elizabeth, the wife of Amos Middleton of Chesterfield Monthly Meeting, New Jersey, was one who in her younger days, ran in the way of vanity, whose broad and greatly thronged path, was much to her natural taste. But being again and again visited by Divine grace, she gave up thereto, and abiding under the cross, she witnessed the purifying baptisms of the Holy Spirit to work out that change of heart, through which she became a child of the kingdom. She now became a diligent attender of religious meetings, and waiting therein on the Lord in great humility of mind, she was often instructed in heavenly things. Her duty towards her children and family being clearly unfolded to her, she endeavoured to bring them up in the nurture and admonition of the Lord, in plainness of speech, behaviour and apparel.

Being brought under exercise on account of the church and strengthened to labour therein, her Friends deemed that a gift of eldership had been committed to her, and appointed her to that station. Her decease took place Eighth month 18th, 1770, she being about 47 years of age.

MARGARET CHURCHMAN.

Margaret Brown, a daughter of William and Esther Brown, was born at Chichester, then in Chester county, Pennsylvania, First month 13th, 1707. Her parents were honest, consistent members of the society of Friends, who laboured as qualified by Divine Grace, to educate their children in obedience to the Truth. Whilst she was quite young, her parents removed to Nottingham in Maryland, where her father died before she was ten years of age. The care of Margaret after this devolved on the widow, who was enabled to exercise the authority of a rightly anointed christian mother over all the flock left to her oversight and guidance. Her daughter Margaret was early awakened to the necessity of seeking after a knowledge of the Truth, and grew in experience and religious weightiness of spirit. In her 23rd year she was married to our valued friend John Churchman, and as she had been an exemplary and dutiful daughter, so she proved a loving and faithful wife, a tender and concerned mother. She continued to be a diligent seeker after Truth, and receiving divine instruction, she grew in spiritual knowledge, and in her 34th year, the Lord Jesus committed a gift in the ministry of his blessed gospel to her. She was often exercised in this line to the comfort and edification of the churches at home and abroad, her communications being attended with divine life and gospel sweetness, and being delivered in pertinent language, free from unbecoming gestures. She at different times visited meetings in Pennsylvania and the Southern provinces. She was a good example in plainness, diligent in the attendance of meetings, and waiting therein in humble watchfulness for the arising of life. She was a serviceable member in meetings for business, having a good clear sense of discipline, and a faithful becoming zeal that the testimony of Truth in all its branches might be maintained. She was well qualified for the important service of visiting families, in which she was frequently engaged.

During the latter part of her life she was afflicted with a cancer on the head. The consequent suffering she bore with remarkable patience and resignation, whilst the innocent cheerfulness which had characterized her in health, remained unimpaired. She continued to attend religious meetings, when her doing so was matter of marvel to those who knew her affliction, but at last her weakness became so great as wholly to confine her, Her love to the Truth, and to the friends of it, continued warm to the last, when her spirit escaped from its worn out tabernacle. Her death took place Seventh month 28th, 1770, she being in her 64th year.

Spiders Foretell the Weather.—Quatremar Disjouval, a Frenchman by birth, was adjutant general in Holland, and took an active part on the side of the Dutch patriots who revolted against the Stadtholder. On the arrival of the Prussian army under the Duke of Brunswick, he was immediately taken, tried and having been condemned to twenty-five years imprisonment, was incarcerated in a dungeon at Utrecht, where he remained eight years. Spiders, which are the constant and frequently the only companions of the unhappy inmates of such places, were almost the sole living objects which Disjouval saw in the prison of Utrecht. Partly to beguile the tedious monotony of his life and partly from a taste for natural history which he had imbibed, he began to seek employment, and eventually found amusement in watching the habits and movements of his tiny fellow-prisoners. He soon remarked that certain actions of the spiders were immediately connected with approaching changes in the weather. A violent pain on one side of his head to which he was subject at such times, had first drawn his attention to the connection between such changes and corresponding movements among the spiders. For instance, he remarked that those spiders, which spun a large web in a wheel-like form, invariably withdrew from his cell when he had his bad head ache, and that those two signs, namely, the pain in his head and the disappearance of the spiders were as invariably followed by very severe weather. So often as his head ache attacked him, so regularly did the spiders disappear, and then rain and north-east winds prevailed for several days. As the spiders began again to show themselves in their webs, and display their usual activity, so did his pain gradually leave him until he got well, and the fine weather returned.

Further observations confirmed him in believing these spiders to be in the highest degree sensitive of approaching changes in the atmosphere, and that their retirement and reappearance, their weaving and general habits, were so intimately connected with changes in the weather that he concluded they were of all things best fitted to give accurate intimation when severe weather might be expected. In short Disjouval pursued these inquiries and observations with so much industry and intelligence, that by remarking the habits of his spiders, he was at length enabled to prognosticate the approach of severe weather from ten to fifteen days before it set in, which is proved by the following fact, which led to his release.

When the troops of the French Republic overran Holland in the winter of 1794, and kept pushing forward over the ice, a sudden and unexpected thaw in the early part of the month of December, threatened the destruction of the whole army, unless it was instantly withdrawn. The French generals were thinking seriously of accepting a sum offered by the Dutch and withdrawing their troops, when Disjouval, who hoped that the success of the Republican army might lead to his release, used every exertion and at length succeeded in getting a letter conveyed to the French general in January 1795, in which he pledged himself, from the peculiar actions of the spiders, of whose movements he was now enabled to judge with

perfect accuracy, that within fourteen days there would commence a most severe frost, which would make the French masters of all the rivers, and afford them sufficient time to complete and make sure of the conquest they had commenced, before it should be followed by a thaw.

The commander of the French forces believed his prognostications and persevered. The cold weather which Disjouval had announced, made its appearance in twelve days, and with such intensity, that the ice over the rivers and canals became capable of bearing the heaviest artillery. On the 28th of January, 1795, the French army entered Utrecht in triumph, and Quartremar Disjouval, who had watched the habits of his spiders with so much intelligence and success, was, as a reward for his ingenuity, released from prision.

For "The Friend."

DARK HOURS.

Weeping may endure for a night, but joy cometh in the morning.—Psalm xxx. 5.

Dark hours of night!
Your gathering gloom, comes o'er my spirit closing out the light,
My soul but feebly lifts itself in prayer—
Sweet Hope is stilled with the deadly air
That folds her round in this her living tomb,
But Patience waits the dawning of the day
Which follows in night's track, for those who watch and pray.

Dark hours of night,
Ye have your ministry, if the chastened heart,
Receive the lesson ye would teach, aright;
On earth we know all good hath its alloy,
Sorrow and gloom endure but for a night,
And with the morning light cometh our joy.

Philad., Tenth month, 1861. M. H. W.

For "The Friend."

To the Editor.—By inserting the accompanying lines in "The Friend," it will oblige a constant reader of "The Friend."

Twelfth month, 1861.

Reflections occasioned by the removal of Tabitha Middleton, wife of Benjamin Middleton, of Wellingborough, Northamptonshire, Great Britain, who died on the 18th of Tenth month, 1809, by Ann (Tuke) Alexander.

Ah! sorrow spreads her sable vest,
Affliction's billows roll
The rising stream invades my breast,
And overwhelms my soul.

For I behold from Israel's coast,
Another warrior gone,
A faithful way-mark—firm support,
The appointed work has done.

Now gathered to that glorious rest,
Which mercy has prepared,
Receives the promise to the just,
An hundred fold reward.

Arrayed in robes of purest white,
The crown immortal wears,
And numbered with the saints in light,
The palm of victory bears.

But long will memory revive,
The labours of her love,
Long will her bright example live,
And animating prove.

Her spirit with the gathered few
In the great Master's name,
To pure devotion's altar drew,
And spread the sacred flame.

Or when commissioned to declare
Glad messages of peace,
The feeble drooping mind to cheer,
And fainting hope increase.

Or with authoritative power,
To spread the alarm of war,
Proclaim the awful midnight hour,
And caution to prepare.

In all the holy mandate heard,
She faithfully obeyed,
Whether in publishing the word,
Or suffering with the seed.

But ah! in virtue's sacred cause,
She now no more appears,
No more to advocate her laws,
The gospel trumpet bears.

Oh, Zion! well may I review,
Thy desolated walls,
Well may I mourn the very few,
On whom thy weight devolves.

How many valiants thou hast lost
Thy vacant seats make known,
How many champions of thy host
Are from the battle gone!

But cease my soul! nor thus deploro
The losses we sustain,
To *Zion* is the promise sure,
Her peace will still remain.

And doubtless all redeeming grace
Fresh watchers can appoint,
On them the warrior's armour place,
Anoint and re-anoint.

Coldness of Meteoric Stones.—A fall of meteoric stones took place at 2 h. 14 m., P. M., on July 14th, 1860, at Dhurmsola, in the Punjaub, and was accompanied by a tremendous noise and a great number of detonations, similar to the discharge of heavy artillery. Three witnesses saw a flame, two feet broad and nine feet long, passing obliquely over the station after the explosion had already occurred. The direction is stated as being from the N.N.W. to the S. S. E., and stones were found at five different places in this locality. They penetrated the ground to the depth of from twelve to eighteen inches, and it is reported that persons who picked up some fragments, before they held them in their hands half a minute, dropped them again, owing to the intensity of the cold, which quite benumbed their fingers. The largest piece found weighed 320 lbs. The observation of the intensity of the cold of the fragments is a matter of great interest and importance. The little meteorite passed in its cosmical path during an incalculable period, through an excessively cold space (—100° C.) By the resistance of the atmosphere, light and heat are developed, which latter might even produce a melting on the surface of bad conductors while the inside of it remains quite cold.—*Silliman's Journal.*

For "The Friend."

Benjamin Ferris.

(Concluded from page 110.)

Diary continued.—"Twelfth mo. 28th, 1763.—Now this year draws near its close, I may say it has been one wherein I have witnessed many trying dispensations inwardly, which I have not written, and which are known to the Lord alone. He has, I humbly hope, measurably been near me at times, to sanctify the trials to me, confirming my devotion to him, and my desire to follow wheresoever he may lead me.

"Although I am ready to conclude my path is different from that of most others, which thought frequently occasions fear that I am not under the Lord's notice for good, yet I cannot but acknowledge he has in his great love and condescension, at times, been pleased to manifest himself to my soul, as a morning without clouds, and in such a way as he saw best, renewed my strength, and given me encouragement to persevere, I hope in a good degree of faithfulness, to this day. There has been something on my mind for some time to do in a private way, which I have reasoned against until it has passed from me, either because I thought it not of sufficient weight, or not attended with the certainty I desired. I was fearful of acting from any other movement than that which only makes fruitful and profitable to the laborer. My forbearing being through innocent fear, I hope I am excused.

"First month 27th, 1764. In company with John Perry I went to Nottingham, and next day was at their Monthly Meeting there. I found no sufficient motive to meddle amongst them, though I did not apprehend things so well, that there was no need of help.

"31st. I came home, and had the company of our ancient Friend, John Smith, to Newport.

"Second month 13th. I attended our Quarterly Meeting. It was a very wet time. Exceeding leanness and poverty attended me, which is often my lot."

In the Second month, Benjamin Ferris attended Philadelphia Monthly Meeting, and in the Fourth month he accompanied Benjamin Trotter, who had been at the General Meeting at Wilmington, to Center. From thence he went to attend a neighbouring Preparative Meeting, whither he felt his mind drawn, and in it was led into fervent exercise, that he might be preserved from all deception. In much weakness, he felt best satisfied to drop a few hints to those assembled, for their neglect in bringing their children and young people to meetings with them.

On the 12th, he was at Center Monthly Meeting, which was to his satisfaction and peace of mind. On the 23d, with his sister Deborah, he left home to visit their relations in New England, and at Oblong. Of this journey, an account of their setting out is only preserved, this part of his Diary being very much worn away, and many leaves entirely lost. The second part of his Diary, commencing Seventh month, 1764, was printed many years since, and will be found principally in an account of Benjamin Ferris, in "Thomas Scattergood and his Times." We shall not therefore incorporate any part of it here. Benjamin continued to grow in experience, and became a useful member of the church militant. On the 24th of the Tenth month, 1765, he was married at Uwchlan, to Hannah Brown. He was happy in this connection, having a companion who feared the Lord, and was of a meek and quiet spirit. After his marriage he engaged in the business of school keeping, which allowed him considerable leisure to be at home with his beloved wife. He says: "Thus happily we passed our time, though not exempt from a share of the exercise and tribulation arising from the world and its spirit; but as we were one in faith, practice and judgment, we could sympathize together, and were made to each other true help-mates."

They had one child, who was a healthy babe, but who was removed from them by death, when little more than a year old. The death of the child was followed towards the close of the year 1767, by that of its mother, and Benjamin was left mournful and desolate. Yet his God, the God of his father, did not forsake him, and at seasons much spiritual consolation was administered to his afflicted mind.

His own health soon became delicate; symptoms of a pulmonary affection appeared and increased, until in the spring of 1771, in the 31st year of his age, he was removed from all the trials and temptations of time.

There is nothing of any value, but the love of God, and the accomplishment of *his* will; which is pure substantial happiness; a joy that no man taketh from us.

Life among the Africans.—The following is an extract from a recent letter from Dr. Livingstone, in which he speaks of the natives of the Upper Zambesi river: "Many of these tribes are governed by a female chief! If you demand anything of a man, he replies, 'I will talk with my wife about it!' If the woman consents, your demand is granted. If she refuses, you will receive a negative reply. Women vote in all the public assemblies. Among the Bechuans and Kaffirs the men swear by their father; but among the veritable Africans, occupying the centre of the continent, they always swear by their mother. If a young man falls in love with a maiden of another village, he leaves his own, and takes up his dwelling in hers. He is obliged to provide in part for the maintenance of his mother-in-law, and to assume a respectful attitude, a sort of semi-kneeling, in her presence. I was so much astonished at all these marks of respect for women, that I inquired of the Portuguese if such had always been the habit of the country. They assured me that such had always been the case."

Nicotine.—It is stated that the tobacco crop of the world is 550,250,000 lbs. It is found that the poisonous alkaline principle—nicotine—to which tobacco owes its deleterious properties, forms on an average about 5 per cent. of the tobacco of commerce, so that about 27,562,500 lbs. of this poison are annually produced. The pure nicotine is a colourless acrid liquid soluble in and heavier than water. The quantity above stated would fill nearly 100,000 wine barrels, and would give 293 grains, or rather more than a tablespoonful to every man, woman and child in the world. As nicotine is an energetic poison, a few drops of which are fatal, it is probably not too much to say that the annual crop of tobacco would furnish nicotine enough to destroy at a single dose every living creature on the face of the globe.

For "The Friend."

On Religion and Worship.

Let us all strive to gather to the place of silent worship, unmolested as we are by the people of the world, as those were in ancient days, who were often driven from place to place, and distressed in many ways, to which we are strangers. They were faithful in the discharge of the duty to God resting upon them. Is there not in this evil day, as much necessity for us to gather together for the spiritual worship of the Almighty, who is the same yesterday, to-day and forever; whose unlimited power is as able to sustain us as a people, to the admiration of surrounding beholders, as he was in days past? Let us then be faithful in this duty, for it is required of man to humble himself before his Maker, and return thanks for his blessings, which are unceasing. Yet we are often thoughtless, easy and indifferent about these things, especially the younger people among us. But we are still cared for by a compassionate Saviour, who knows our weakness, and is still graciously waiting on us, poor sinners as we are, but we stand aloof and obey not the call that is going forth, "Come unto me all ye that are weary and heavy laden, and I will give you rest." Oh! let us all be aroused to a just consideration of our condition, and not venture to sleep as upon the brink of a precipice, but apply ourselves in earnest to the great work of salvation, before that awful sentence is proclaimed,—"he that is filthy, let him be filthy still." The only means of becoming clean and happy here and hereafter, is by earnestly endeavouring to know and perform the will of God, and this we cannot do of ourselves, but He, in his matchless mercy, has given every one of us a portion of his Holy Spirit, which, if allowed to operate on our souls, will perform the work for us. It is this unspeakable gift which makes us uneasy when we do wrong, and fills the mind with joy and comfort when we do right; and can we think we are doing right, when we will not abstract one hour in the week from our temporal affairs, to devote it to meeting with our friends for engaging in the worship of God, who has condescended to create us, and bestow upon us all that we have;—a Being kind, benevolent and unlimited in power? How bountifully has He provided for our comfort and accommodation while here, furnishing us with suitable food and raiment, and enameling the fields with flowers, and instructing every warbler of the grove in its song. He has endowed us with reason, to understand a portion of his wondrous works, and has given us a capacity to acquaint ourselves with Him, the author of them all. Yet our minds are turned from him, unto the fading things of this delusive world, and our hearts set upon them; our desires and thoughts are not enough set upon that endless eternity to which we are hastening. Were our Creator and Preserver to withdraw his holy presence, and the many blessings he dispenses, we would find we were indeed poor miserable creatures, able to do nothing of, or for ourselves. "It is in him we live, and move, and have our being;" and if we pursue not the course which is consistent with his will, from day to day, but settle down at ease, pursuing our own delights, and conclude there is no profit derived from attending meeting, and striving to worship in spirit and in truth, what can we expect or hope when our time is closed here? Then we will be brought to our feelings, and find we were not placed in this transitory scene merely to eat, drink, sleep and indulge in pleasures, and after a few years vanish away like a dream or vision of the night. Though our frames shall decay, when it may please Him who created them, to call for the spirit which animates them, yet our spirits shall exist forever. When this life ceases, we must enter upon eternity, which will be either miserable beyond description, or unspeakably happy; and the few uncertain moments of our present state are allowed us to prepare for it. Let us then be awakened, and make the best use of our time, and not be treading the ways to Babylon, and seeking to please the carnal will, which must be sacrificed in walking in the strait and narrow way. Oh, how wrong it is then, we are not willing to love and follow Him who has borne our griefs and carried our sorrows; who was wounded for our transgressions and bruised for our iniquities, and who has chosen us as a people, to serve and obey him. But all we, like sheep, have gone astray. May it be consistent with his holy will, who is long-suffering and of tender mercy, to arrest us in our course, as he did Balaam, and turn us back once more, into that path which our worthy ancestors suffered so much to walk in. Were the young and rising generation encouraged by the example and help of the older ones, I trust there would be judges raised up as at the first, and counsellors as at the beginning, and the waste places in our borders would be repaired. May the Almighty yet be pleased to turn the captivity of the church as the streams of the South, and enable Zion to put on strength in his name, and Jerusalem her beautiful garments, that the offerings of Judah may be pleasant to him, as in days of old, and as in former years. Our principles are the principles of Truth: they have long stood the test of investigation. Our worship and discipline are evidently not the contrivance of man, and there is nothing wanting but a consistent course on our part. Though there are in the present day, troubles without and trials within, yet let us "press towards the mark for the prize of the high calling of God," leaving the things that are behind, that we may be found in a state of readiness to receive the call when the conflicts of time are done,—"steward give up thy stewardship." If we obey his commands, the glorious Lord will be unto us as a place of broad rivers and streams, and will be our Judge and our lawgiver.

In order that those precious experiences may be ours, we must be faithful in what is committed to our trust, by him who has called us to glory and to virtue. Let us all then, be willing to gather together and worship God, who created the heavens above and the earth beneath, and all that in them is; and put up our prayers and earnest supplications unto him, to be pleased to bless us with his holy presence, and to preserve us from sleeping the sleep of spiritual death. May the fathers and mothers in the church be more inwardly gathered to the one Shepherd, and into the one sheep-fold, that as a people, we may continue to be one in discipline, one in faith and doctrine. The strife and contentions, with an abundance of self-righteousness, which so much exist at this time, are not accompanied with the presence of Life and Truth. No indeed, dear Friends! His life-giving power leadeth into peace with all men. May the aged be found labouring more harmoniously together, and encouraging the youth, that the pure testimonies of Truth maintained by our worthy predecessors, may be handed down to posterity unsullied; that so from generation to generation, there may be more and more building on that same sure foundation, Christ Jesus, the eternal Rock of ages. If this be our happy experience, though all outward things may be tossed to and fro, yet when our sojourn here shall cease, we will be ready, like the faithful who have gone before us, to join the just of all generations in singing praises, saying, "great and marvellous are thy works, Lord God; just and true are thy ways, thou King of saints."

A. D.

12th mo., 1861, Columbiana Co., Ohio.

Working Cows.—We find a communication in the Ohio Cultivator as to the mistaken exemption of cows from labour, from which the following extract is taken:—"I do not think cows are much better than women, or than mares; and so I am of the opinion they might work as well as the female man and the female horse. In Germany they have to do it, and the owner is greatly the gainer, while the cow is none the worse off for having to work. Many a small farmer could make money did he work his cows, while, when he does his work with oxen or horses, he expends all his profits upon those animals and their feed, which keeps him poor. Let him have four cows, and to plough, use two half of the forenoon, and then change, and so in the afternoon, milking them three times a day. In resting time they should be grazing, or eating mown grass. A little grain must be fed, but this would repay in the greater abundance of milk and butter. How proud I should feel, were I a farmer, to drive my team of four fat cows to market with a load of grain, produced with the aid of cow labour. My neighbours might laugh at me while using my cows upon the farm, but when I should have realized the fruits of their labour, and the saving of oxen and horse flesh, my turn would come to laugh."

Salvation is in no part of scripture represented as attainable by the indolent christian.

The Stone upon the Grave's Mouth.—The narrow doorway, not more than three feet high, had a ponderous stone door, which turned on stone hinges or pivots at top and bottom, like that of the dungeon of the Mamertine prison beneath the Capitol at Rome. This door had been evidently placed at such an inclination as to cause it to shut by its own weight. In addition to this, and outside of it, the door was shut by a contrivance that deeply interested us. In the Scripture narrative of the burial of our Lord, we read that they "laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre," (Mark xv. 46.) Here we had before us the very thing which these words describe—the only case, so far as I know in Judea, in which that ancient apparatus for closing the grave's mouth remains to the present time. It is a large circular stone, shaped like a mill-stone, and set on edge. A deep niche or recess is cut into the solid rock to the left of the door, into which the stone might be rolled aside when the tomb was to be opened. When the tomb was to be closed up, the stone would be again rolled back into its proper place; its disk being large enough to make it not only cover up the entire doorway, but to enter and fit into another niche on the right side of the door, and thus completely to shut it in. In other words, the circular stone was large enough to overlap the door on both sides, and being caught by the niches within which its opposite edges rested, it would be kept firm in its position; and this the rather that the cut or groove cut into the solid rock in front of the doorway, and in which the stone travelled, had such an inclination as to prevent the stone from rolling back, or even from being pushed aside without the application of a powerful force.

Looking at this stone, as it stood within the deep groove or niche to the left of the doorway into which it had been rolled, we realized, as we had never done before, the difficulty to which the pious women of Galilee referred when, on their way to the Saviour's tomb, "they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" (Mark xvi. 3.) The stone too, when rolled aside, as we saw it, into its niche or recess, would form precisely such a seat as one might sit on by the grave's mouth; thereby suggesting to us the position that was most probably occupied by the angel beside the empty tomb of our Lord, when the women of Galilee drew near. The lowness also of the door was in perfect harmony with what we are told of Mary Magdalene, that she "stooped down" in order to look into the sepulchre. Few will be at any loss to understand what an amount of additional interest circumstances like these gave to this ancient Hebrew tomb. They helped to place more vividly before us the whole scene of the burial and resurrection of Christ. It is the testimony thus borne at every step, so incidentally and yet so irresistibly, to the truth of Scripture history, and to the reality of the grand events which it records, that makes a journey through Judea so indescribably affecting to every Christian mind.—Buchanan's *Clerical Furlough.*

Rights of Gleaners in France.—What could be more beautiful and kind than such legislation as this: "The court of highest jurisdiction in France has recently decided that in that country, a farmer has no right to turn sheep into his own fields until two days after crops have been taken off, so that the poor may enter and glean the scatterings. Neither has a farmer a right to let out the privilege of gleaning for payment. This law applies to vineyards as well as grain fields."

Florence Nightingale on Crinoline.—It is, I think, alarming, peculiarly at this time, when the female ink-bottles are perpetually pressing upon us "woman's particular worth and general missionariness," to see that the dress of woman is daily more and more unfitting them for any "mission" or usefulness at all. It is equally unfitted for all poetic and all domestic purposes. A man is now a more handy and far less objectionable being in a sick room than a woman. Compelled by her dress, every woman now either shuffles or waddles; only a man can cross the floor of a sick room without shaking it. What is become of woman's light step—the firm, light, quick step we have been asking for? A nurse who rustles (I am speaking of nurses professional and unprofessional) is the horror of a patient, though he perhaps does not know why. The fidget of silk and crinoline, the rattling of keys, the creaking of stays and of shoes, will do a patient more harm than all the medicines in the world will do him good. The noiseless step of woman, the noiseless drapery of woman, are mere figures of speech in this day. Her skirts (and well if they do not throw down some piece of furniture) will at least brush against every article in the room as she moves. Fortunate it is if her skirts do not catch fire, and if the nurse does not give herself up a sacrifice, together with her patient, to be burned in her own petticoats. I wish the Registrar-General would tell us the exact number of deaths by burning occasioned by this absurd and hideous custom. I wish, too, that persons who wear crinoline could see the indecency of their own dress as other people see it.—*Notes on Nursing.*

The Late Ann Jones.—The following was expressed by Ann Jones in Stockport Meeting, the 28th of First Month, 1841:—A salutation of encouragement springs in my heart this morning to the mourners present, the tried, the proved ones; to some who may be said to be the Lord's poor and afflicted children, for such there are in this company I do believe; and although it is a day of discouragement and treading down in our poor, scattered, backsliding and worldly-minded society, yet I would say to these, Cast not away your confidence, cast not away the shield as though it had not been anointed with oil, for I have seen a brighter day that is about to dawn; and though I may not see it with the natural eye, yet I have seen it in this meeting in that which cannot deceive, and never has deceived me. And I do believe a brighter day is approaching; for the Almighty will have a people professing as we do, that will show forth His praise to the nations, and He will yet overturn the wisdom of the wise, and will bring to nought the counsel of the prudent, and show himself to be God over all, blessed for ever. He will work, and who shall hinder? bringing forth as he did our early predecessors and forefathers in the Truth, from all the lo here's, and lo there's, out from amongst the world's people, from the will and wisdom of man, living in the faith of the gospel, not in their own righteousness, but in the righteousness of the saints. And if some present who love the Lord Jesus Christ in sincerity and are afraid to offend him, are but willing to abide in the patience and the faith, this language will assuredly be fulfilled in their experience, I have refined thee, but not with silver; I have chosen thee in the furnace—and if willing to abide therein, they will come forth as fine gold, bearing the inscription of holiness to the Lord, as prepared and qualified vessels sanctified and fitted for the Master's use, sent to preach among the nations the unsearchable riches of Christ. These will be permitted at times to sit under his shadow with great delight, and his fruit will be pleasant to their taste; you who are hungry and thirsty will have to come to the waters, and he that hath no money may come and eat that which is good; and let your souls delight in fatness, for His hand is full of blessings, and in the Lord Jehovah is everlasting strength, for the Lord God Omnipotent, Omniscient, Omnipresent, reigneth over all!—*British Friend.*

Strange Sight—Seventy Swarms of Bees at War.—Ezra Dibble, a well known citizen of this town, and for many years engaged extensively in the management of bees, communicates to us the following interesting particulars of a battle among his bees:—He had seventy swarms of bees, about equally divided on the east and west sides of his house. One Sunday afternoon, about three o'clock, the weather being warm, and the windows open, his house was suddenly filled with bees, which forced the family to flee at once to the neighbours. — Dibble, after getting well protected against his assailants, proceeded to take a survey, and, if possible, learn the cause which had disturbed them. The seventy swarms appeared to be out, and those on one side of the house were arrayed in battle against those on the other side, and such a battle was perhaps never before witnessed. They filled the air, covering a space of more than one acre of ground, and fought desperately for some three hours—not for "spoils," but for conquest; and, while at war, no living thing could exist in the vicinity. They stung a large flock of Shanghai chickens, nearly all of which died, and persons passing along the roadside were obliged to make haste to avoid their stings. A little after six o'clock, quiet was restored, and the living bees returned to their hives, leaving the slain almost literally covering the ground, since which but few appeared around the hives, and those apparently stationed as sentinels to watch the enemy. But two young swarms were entirely destroyed; and aside from the terrible slaughter of bees, no other injury was done. Neither party was victorious, and they only ceased on the approach of night, and from utter prostration. The occasion of this strange warring among the bees is not easily accounted for, and those most conversant with their management never before heard of or witnessed such a spectacle as here narrated. —*Lexcant (Ohio) Reporter.*

Never be ashamed of confessing your ignorance, for the wisest man upon earth is ignorant of many things, insomuch that what he knows is mere nothing, in comparison with what he does not know. There cannot be a greater folly in the world than to suppose that we know everything.

The curious man goes about to gratify his curiosity, but he will never travel far enough to find anything more curious than himself.

THE FRIEND.

TWELFTH MONTH 28, 1861.

The conductors of a journal like "The Friend," occasionally find themselves embarrassed by the expression from different classes of readers, of approval and disapproval of the same thing, arising from the diversity of taste and feeling, and making it difficult to decide how to act in relation to the matter filling their columns, so as to give as little cause for complaint as practicable. Supposing all to be equally alive to impressions of right and wrong, yet the

sensibilities of all are not alike affected by the same cause; mental constitution and culture, as well as the stand point from which a subject is viewed, exercise a strong influence on the judgment respecting it, so that the same exhibit of a subject, or the subject itself, which may awaken uneasiness or disapprobation in some, will be dwelt on by others as being particularly proper and desirable. With those having the oversight of "The Friend," where the principle of Truth, including the doctrines and testimonies of our religious Society and its church government, are involved, of course there can be neither doubt nor hesitancy; but it is not always that all our readers see exactly alike as to where and how these are implicated.

We have been led into these reflections by the very opposite opinions expressed to us relative to the appearance in our columns of any notice of the prominent events of the war now unhappily waged in our country. Some Friends having communicated to us their doubts of the propriety of spreading before the readers of "The Friend" information of any of the military events transpiring, as our readers are aware, we concluded to discontinue—at least for a time—that portion of our "Summary of Events." Since doing so, we have had transmitted to us abundant complaint of the omission. Friends, of equal religious standing with those who suggested the discontinuance, say it is information of transactions affecting the welfare, not only of the country at large, but of every citizen within it, which should be given in the least objectionable manner, and they earnestly request the resumption of our former condensed statement. Many take no newspaper, being unwilling to admit within their family circle, the contaminating literature they so frequently contain, and have therefore relied upon the brief accounts published in our Journal, for their knowledge of the progress of this fratricidal contest, with which accounts their families have heretofore been satisfied; and this knowledge, unless thus furnished, they say they must look for in other publications, where it is mixed with a great deal calculated to excite unchristian feelings, and weaken our testimony against war, let it occur under what circumstances it may. Some may feel themselves conscientiously re-trained from reading any thing which draws their attention to the evil actions going on in the world; others, equally sensitive and sincere, may feel no requisition to remain in ignorance of events which must mark the history of the age in which we live, inconsistent as they may be with the christianity so loudly professed.

Our desire is to make "The Friend" a mean for promoting the feelings of christian love and self-denial, which, as they are yielded to, root out those lusts and passions from which war always has its origin; and to encourage our members to maintain inviolate all the testimonies of Truth, among which there is none more precious than that of peace and good will among men, invariable fruits of vital christianity; and we think a knowledge of some of the dreadful horrors of war, may sometimes impress the mind with the value of these fruits, as forcibly as delineations of the blessings which they confer.

On this subject, then, as in some other cases, we must exercise our own discretion, as to what items of intelligence respecting the war we shall lay before our readers, entreating them to put on charity in judging of each other, and of our efforts to instruct and entertain them; at the same time assuring them that we will endeavour to give place to nothing that will promote a martial spirit, and will be glad to avail ourselves of whatever contributions they may favour us with, to promote the objects to which "The Friend" is devoted.

SUMMARY OF EVENTS.

Foreign.—News from England to the 12th inst.

The angry excitement occasioned by the capture of Mason and Slidell, had not subsided, and there appeared to be no abatement in the warlike preparations. It is stated that the British ministers consider the act complained of to be wholly indefensible. The Times of the 10th says, that the latest advices from America encourage the hope of a disavowal by the Cabinet at Washington of the San Jacinto outrage, and a surrender of the Southern Commissioners.

The Liverpool markets were without material change. It is asserted that the British government, in answer to petitions from the manufacturing districts, had given assurances that the cotton ports would be opened within two months. The Constitutionel, Patrie, Debats and several other French journals say that France will remain neutral in the event of war between England and America. The Debats editorially state that France has no interest to weaken the power of the United States, and that French commerce would gain enormously by a maintenance of neutrality.

Gen. Scott, who recently went to France on account of infirm health, has returned in the Arago. Previous to embarking, he had a long interview with Prince Napoleon. It is reported that the General was charged with the expression of the French Emperor's desire to bring about a pacific solution of the question lately arisen between the governments of the United States and Great Britain. Immediately on the announcement of the affair which has caused the difficulty, Gen. Scott, who was then in Paris, published an able and conciliatory communication on the subject, which was calculated to allay the prevailing irritation in England.

The Bank of Amsterdam and the Bank of Holland have raised their rate of discount to four per cent. The rate of discount at Hamburg had fallen to three per cent.

There was much disturbed feeling at Warsaw, Poland.

A number of vessels are named as having sailed, or being about to sail from the British ports, with troops, arms and ammunition, for Canada.

It is quite probable the danger of a rupture with Great Britain, on account of the arrest of the rebel ministers, has been much exaggerated; but at best it is to be feared it may leave a rankling feeling of irritation, which will be unfavourable to continued peace.

Europe and Asia.—*The Trouble with England.*—It is understood that the government admits that in the affair of the British steamer Trent, there was a non-compliance on the part of Capt. Wilkes with certain legal technicalities, and it is reported that the despatches sent to London on the subject, are of a dignified but most conciliatory nature. It is believed the administration will do all in its power to preserve peaceful relations with Great Britain.

Congress.—The Senate has passed a resolution offered by Sumner, of Massachusetts, that the army shall not be used to surrender fugitive slaves.

The House of Representatives has passed, by a vote of 78 to 39, a resolution offered by Julian, of Indiana, instructing the Committee on the Judiciary to report a bill so amending the fugitive slave law of 1850, as to forbid the recapture or return of any fugitive from labour, without satisfactory proof being first made that the claimant of such fugitive is loyal to the government. The Homestead bill has been under discussion in the House, and postponed by a vote of 88 to 50. Various bills have been passed, making appropriations for military purposes.

The Exports and Imports.—The exports of domestic produce continue on a large scale, while the imports are very light, the whole amount entered at New York last week being only about half a million of dollars. There has, notwithstanding, been an advance in the rate of exchange, from the fear of a war with England, inducing some of the agents of foreign capital to be anxious to return it to Europe. Some exports of specie were made from New York last week; but if the course of trade continues as heretofore, they will probably not be heavy or long continued.

Philadelphia.—Mortality last week, 245.

Washington.—According to the census of last year, the number of slaves in the district was 3,185; of free coloured persons, 11,131. The total population numbered 61,122.

New Orleans.—A letter from a rebel source addressed to a relative in Frankfort, Ky., after stating their determination to resist as long as possible, says, "Candor compels me to add, that more than a majority of our people, and those, too, of the best classes, are *Union* men, and will aid the Lincoln invasion whenever an opportunity offers." The writer, it is stated, occupies a high social position in New Orleans, and has a good opportunity of knowing the popular sentiment.

Charleston, S. C.—Nearly 600 buildings were destroyed by the terrible conflagration on the 11th and 12th inst., and the loss of property is estimated at more than five millions of dollars. The Charleston Courier says, the city has received a terrible blow, which it will take the work of years to repair.

The Rebel Forces.—The late messages of Southern Governors and other official documents put forth by the State authorities, enable us to form a pretty correct estimate of the number of their soldiers, now in the field. The total in round numbers is 350,000 men. Of these, Virginia furnishes 85,000; North Carolina and Tennessee each 35,000; Texas, 30,000; Georgia, 27,000; Louisiana, 25,000; Arkansas, 24,000, and the other seceding States, smaller quotas. The army is composed almost entirely of men who enlisted for twelve months, and whose term of service will expire within the next three months. The Richmond papers, in anticipation of the return of these men to their homes, and the difficulty of supplying their places, urge a resort to conscription to keep up the army.

Kentucky.—A few days since, the main body of the rebel forces, under Gen. Buckner, remained at Bowling Green, where they were strongly fortified and entrenched. The several divisions of the Federal army, under Gen. Buel, were steadily advancing in that direction, and a decisive conflict was expected to take place ere long. In the event of Gen. Buckner's defeat, the Federal army, it is supposed, will proceed toward Nashville, Tenn.

Missouri.—The military operations in this State have of late been disastrous to the rebel cause. Many detached bands of rebels have been captured or dispersed in the western portion of the State, and on the 18th, one of their camps near Warrensburg was surprised by a part of Pope's army, and about 1300 prisoners were taken. In all about 1800 rebels had been captured. Gen. Price was at Osceola, with the remnant of his army, which, according to report, had been greatly reduced by desertion.

Southern Items.—The Memphis Avalanche of the 17th states, that Galveston, Texas, has been evacuated by the rebels. They were strongly fortifying New Madrid, Missouri. Centreville, in front of the strong position of the great rebel army, in Virginia, has, it is stated, been fortified in the most formidable manner. The Tennessee Legislature have adopted a series of resolutions relative to the opening of the Southern ports, and recommending that no crop of cotton be planted for the ensuing year. Silver is selling in Richmond at 25, and gold at 35 per cent. premium. The U. S. troops at Port Royal have been reinforced, and now number more than 20,000. Beaufort has been occupied by a portion of them. A reconnoitering party of four hundred men had penetrated some distance into the interior, without meeting with any opposition. A body of 1500 rebels which were on the route, fled on the approach of the U. S. troops. A considerable quantity of fine sea island cotton had been gathered by the negroes, under the direction of the U. S. agent, and some of it had been shipped to New York, where it will sell at 50 cents per pound. A large number of old vessels loaded with stone, had arrived at Port Royal, and were about being used to close up some of the passages to Charleston, Savannah &c., by which the rebel privateers and other vessels have hitherto contrived to elude the blockade. Tybee island is occupied by 1000 U. S. troops. An expedition has sailed from Port Royal, for Fernandina, Fla. Considerable sickness prevailed among the troops at Port Royal, leading to the conclusion that the salubrity of the position has been over-estimated. Sudden and great changes of temperature frequently occur. Universal depression is reported throughout the South. The state of affairs at New Orleans is especially gloomy. An insurrection among the negroes is said to have broken out in Mississippi, by which much property has been destroyed.

RECEIPTS.

Received from Lewis Bedell, N. Y., $3, to 27, vol. 34; from John A. Potter, agt., N. Y., $2, vol. 35, and for Aaron Mekeel, $5, to 52, vol. 36, for Robt. W. Wright $2, vol. 34, for T. Bowerman, $2, to 27, vol. 35; from Jesse Haines, Pa., $4, vols. 33 and 34; from Robert Miller, O., $4, vols. 33 and 34.

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For "The Friend."

[We have received from a Friend in the West a small pamphlet, with a request that some portions of its contents should be republished in our columns. We take from it "a brief and serious warning to such as are concerned in commerce, &c.," by Ambrose Rigge, which, although it has been in "The Friend" before, will bear to be read again, and its important matter renewedly pondered.]

A Brief and Serious Warning to such as are concerned in Commerce, &c.

Many days and months, yea, some years, hath my life been oppressed, and my spirit grieved, to see and hear of the uneven walking of many, who have a name to live, and profess the knowledge of God in words; yea, and also of some who have tasted the good word of God, and have been made partakers of the power of the world to come, and have received the heavenly gift and grace of God, which teacheth all, who walk in it, to deny all ungodliness and worldly lusts, and to live soberly, honestly and righteously in this present world; whose faithfulness, with great reason, hath been expected to God in things of the highest concern, and to have walked as lights in the world, and in all faithfulness both to God and man, to have stood as living monuments of the mercies of the Lord, letting their lights so shine before men, that they might see their good works, both in spiritual and temporal concerns; and so might have honoured and glorified God in their day and generation, and have convinced, or confounded, gainsayers, putting to silence the ignorance of foolish men, whereby the worthy name of the Lord, by which they have been called, might have been renowned through the earth, and his precious truth and glory spread to the ends of it; that many, through beholding their good and exemplary conversation in Christ, coupled with the holy fear of God, might have desired to lay hold of the skirt of a christian indeed, whose praise is not of men, but of God.

These are the fruits which we have laboured and travailed for through many and great tribulations, that many might be turned to righteousness, and that the knowledge of the power and glory of the Lord might cover the earth, even as the waters do the sea. This was, and is, our only end and design, which, blessed be the Lord, many are witnesses of, and established in, to our abundant joy and comfort; but there are some amongst us who have not walked humbly with the Lord, as he hath required, nor kept in that low estate, neither inwardly nor outwardly, which becometh such, who are travelling up to Zion, with their faces thitherward, but have gone from that Rock, which is firm and sure, into the great sea of troubles and uncertainty, where some have been drowned, others hardly escaping, and many yet labouring for the shore, with little hope of coming at it; who have not only brought themselves in danger of suffering shipwreck, but have drawn in others, and have endangered them also; which hath opened the mouth of the enemies of Sion's welfare, to blaspheme His great and glorious name, and hath eclipsed the lustre of the glorious Sun of Righteousness, both in city and in country: this is a crying evil, and ought not to go unreproved, and that with a severe countenance, for God is angry with it, and will assuredly punish it.

Many have got credit upon the account of Truth, because at the beginning it did, and doth still lead all who were and are faithful to it, to faithfulness and truth even in the unrighteous mammon, and to let their yea be yea, and their nay be nay, even between man and man in outward things; so that many would have credited one that was called a Quaker with much, and many, I believe, did merely on that account, some whereof, I doubt, have just cause to repent of it already: but if truth and righteousness had been lived in by all who profess it, there had been no such occasion given; for they who still retain their integrity, to the truth and life of righteousness manifested, can live with a cup of water, and a morsel of bread in a cottage, before they can hazard other men's estates to advance their own; such are not forward to borrow, nor to complain for want, for their eye and trust is to the Lord their preserver and upholder; and he hath continued the little meal in the barrel, and the oil in the cruise hath not failed to such, till God hath sent further help: this is certainly known to a remnant at this day, who have coveted no man's silver, gold nor apparel, but have and do labour with their hands night and day, that the gospel may be without charge.

It is so far below the nobility of christianity, that it is short of common civility and honest society amongst men, to twist into men's estates, and borrow upon the Truth's credit, gained by the just and upright dealings of the faithful, more than they certainly know their own estates are likely to pay; and with what they borrow reach after great things in the world, appearing to men to be what in the sight of God and Truth they are not, seeking to compass great gain to themselves, whereby to make themselves or children rich or great in the world: this I testify for the Lord God, is deceit and hypocrisy, and will be blasted with the breath of his mouth, and we have seen it blasted already.

And that estate that is got either with the rending, or with the hazard of rending another man's, is neither honestly got, nor can be blessed in the possession; for he that borrows money of another, if the money lent be either the lender's proper estate, or part of it, or orphans' money that is entrusted withal, or widow's, or some such, who would not let it go but upon certain good security, and to have the valuable consideration of its improvement; and the borrower, though he hath little or no real or personal estate of his own, but hath got some credit, either as he is a professor of the Truth or otherwise; and hath, it may be, a little house, and a small trade, it may be enough to a low and contented mind; but then the enemy gets in, and works in his mind, and he begins to think of an higher trade, and a finer house, and to live more at ease and pleasure in the world, and then contrives how he may borrow of this and the other; and when accomplished according to his desire, then he begins to undertake great things, and gets into a fine house, and gathers rich furniture and goods together, launching presently into the strong torrent of a great trade, and then makes a great show beyond what really he is, which is dishonesty, and if he accomplishes his intended purpose, to raise himself in the world, it is with the hazard, at least, of other men's ruin, which is unjust: but if he falls short of his expectation, as commonly such do, then he doth not only ruin others but himself also, and brings a great reproach upon the blessed Truth he professeth, which is worse than all; and this hath already been manifested in a great measure, and by sad experience witnessed. But the honest upright heart and mind knows how to want, as well as how to abound, having learned content in all states and conditions; a small cottage and a little trade is sufficient to that mind, and it never wants what is sufficient: for He that clothes the lilies, and feeds the ravens, cares for all who trust in him, as it is at this day witnessed, praises to God on high: and that man hath no glory in, nor mind out after, superfluous or needless rich hangings, costly furniture, fine tables, great treats, curious beds, vessels of silver, or vessels of gold, the very possession of which creates envy.

The way to be rich and happy in this world, is first to learn righteousness; for such were never forsaken in any age, nor their seed begging bread: and charge all parents of children, that they keep their children low and plain in meat, drink, apparel, and everything else, and in due subjection to all just and reasonable commands, and let them not appear above the real estates of their parents, nor get up in pride and high things, though their parents have plentiful estates, for that is of dangerous consequence to their future happiness: and let all who profess the Truth, both young and old, rich and poor, see that they walk according to the rule and discipline of the gospel, in all godly conversation and honesty, that none may suffer wrong by them in any matter or thing whatever; that as the apostle exhorted, "they may owe nothing to any man, but to love one another; for love out of a pure heart, is the fulfilling of the law;" which law commands to do justly to all men. And he that hath but little, let him live according to that little, and appear to be what in truth he is; for above all God abhors the hypocrite; and he that makes haste to be rich falls into snares, temptations, and many foolish and hurtful lusts, which drown many in perdition; for the love of money

is the root of all evil, which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

For preventing this growing evil for the time to come, let such by faithful Friends be exhorted, who either live without due care, spending above what they are able to pay for, or run into great trades, beyond what they can in honesty and truth manage; and let them be tenderly admonished of such their undertakings: this will not offend the lowly upright mind; neither will the honest-minded, who, through a temptation, may be drawn into such a snare and danger, take occasion to stumble, because his deeds are brought to light. And if after mature deliberation, any are manifested to be run into any danger of falling, or pulling others down with them, let them be faithfully dealt withal in time, before hope of recovery be lost, by honest faithful Friends, who are clear of such things themselves, and be admonished to pay what they have borrowed faithfully, and in due time, and be content with their own, and to labour with their own hands in the thing that is honest, that they may have wherewith to give to him that needeth, knowing that it is more blessed to give than to receive. And if they hear, and are thereby recovered, you will not count your labour lost; but if they be high, and refuse admonition, it is a manifest sign all is not well. Let such be admonished again by more Friends, and warned of the danger before them; and if they still refuse and reject counsel and admonition, then lay it before the meeting concerned, about Truth's affairs, to which they do belong; and if they refuse to hear them, then let a testimony go forth against such their proceedings and undertakings, as not being agreeable to the Truth, nor the testimony of a good conscience, neither in the sight of God nor man. This will be a terror to evil doers of this kind, and a praise, encouragement, and refreshment to them who do well, and nothing will be lost that is worth saving by this care; for he that doth truth, whether in spiritual or temporal matters, will willingly bring his deeds to light, that they may be made manifest to all, that they are wrought in God.

These things lay weightily upon me, and I may truly say, in the sight of God, I writ them in a great cross to my own will, for I delight not, nay, my soul is bowed down at the occasion of writing such things; but there is no remedy, the name of the Lord has been, and is likely to be greatly dishonoured, if things of this nature be not stopped, or prevented for time to come: therefore I beseech you all, who have the weight and sense of these things upon you, let some speedy and effectual course be taken to prevent, what possibly we may, both in this and all other things, that may any way cloud the glory of that sun which is risen among us. And make this public, and send it abroad to be read in true fear and reverence; and let all concerned be faithfully and plainly warned, without respect of persons, by faithful Friends, who have a concern for God's glory, and his church's peace and prosperity upon them: so will the majesty and glory of God shine upon your heads; and you shall be a good savour of life, both in them that are saved, and in them that are lost.

Written by one who longs to see righteousness exalted, and all deceit confounded.

AMBROSE RIGGE.

Custom can never alter the immutable nature of right; neither can fashion ever justify any practice, which is improper in itself.

Gaiety proceeds from pride, and pride is the root of all evil.

Benzole—Its Nature, Properties and Uses.—Robert Nichol, in his beautiful poem "Do not Scorn," has taught us a moral lesson in regard to the wrong of despising the meanest of God's creatures; and a far higher teacher of morals—the Saviour—has rebuked the pride of man by placing "the glory of Solomon," in his kingly robes, beneath that of the flower which blooms in the valley. As it is with moral lessons drawn from natural objects, so is it in regard to useful lessons derived from art and science. Perhaps there is not a more fœtid and offensive substance to be found than coal tar, and yet from it we derive some of the most useful, pleasant and beautiful substances adapted to the wants, the pleasures and tastes of refined and common life.

Who would have imagined that this fœtid substance could be made to yield a product which "the fair and the gay" would use as a perfume for the toilet? but it is even so. And from that dirty, black substance, who could ever have imagined that dyes rivaling the Tyrian purple, the cochineal crimson, and orchillo lilac could be obtained? and yet it is even so. At the present day rich perfumes and brilliant colours are manufactured very extensively, as profitable branches of the arts, from coal tar. But beside these, there are other useful products obtained from the same source, and none more so than the liquid *benzole*. Many persons have heard of it, and have wondered what it was—whether solid, liquid or gas; or whether it grew upon a tree, or came up out of the caves of the earth like petroleum oil.

Benzole was first discovered by Prof. Faraday, many years ago, when experimenting with the condensed vapours of oil; but it derived its name afterward by having been obtained in distilling benzoic acid with lime. Benzoic acid is a product of the odorous gum-resin obtained from the *styrax benzoin* of Sumatra and Borneo. Benzole is a clear colourless liquid of a peculiar ethereal, agreeable odor; it boils at 168° Fah.; its specific gravity is 0.85, and it freezes at 32° Fah., and becomes a white crystalline mass.

When solely obtained from benzoin, it was very expensive; but, in experimenting with coal tar about the year 1847, C. B. Mansfield, of Manchester, England, found, among several of the oils obtained at different degrees of temperature in distillation, benzole, as the second of six—all of different specific gravities. This discovery led to its becoming comparatively cheap, and from that day to this, its application has been extending. It is now manufactured from the naphtha obtained from coal tar, in large quantities, in London, Manchester, Glasgow and nearly all the large cities in Great Britain. A few years since its manufacture was introduced from London into this section of our country, and is now conducted in North Second street, in the Eastern District of Brooklyn. Crude naphtha is distilled in an iron still, at a temperature varying from 176° to 194° Fah.; benzole passes over, and is condensed. It, however, contains some impurities which are removed by re-distillation and washing with dilute sulphuric acid, water and weak alkali, in succession. A fluid called "benzole" is obtained as one of the products of petroleum oils.

When atmospheric air slightly warmed, is passed through benzole, it takes up a portion of it, and becomes a vapour of great illuminating power. In 1836, a patent was taken out in England by M. Beel for forcing common air into a reservoir containing benzole, and burning the vapour thus obtained in the same manner as common coal gas. Since that period several apparatuses have been devised for using it. Were it not that it condenses in cold weather, and chokes up the pipes, it would be the most convenient known substance for making gas to illuminate large houses, schools, colleges, &c., in the rural districts.

Benzole dissolves resins and fatty substances, and is used for removing tar, resin and grease spots from light kid gloves and silks. It has been imported from Europe, and sold in small bottles at extravagant prices for such purposes. Since the war commenced, and turpentine has become so high in price, petroleum benzole has been used, to a large extent, as a substitute for mixing with paints, and in the making of varnishes. In England, it is used for scouring greasy wool in carpet manufactories. As it is a powerful solvent of India rubber and gutta percha, it makes with them a very adhesive cement.

By adding benzole cautiously to strong nitric acid, assisted by a gentle heat, a compound is formed in the form of a yellow oil, which, when the mixture is diluted with water, sinks to the bottom of the vessel. This oil has a sweet taste and the odor of bitter almonds, is used in perfumery, and is sold under the name of the oil of bitter almonds.

By combining nitro-benzole with hydrogen, aniline is formed, which is the basis of the beautiful purple and red colours that have lately been introduced into the arts of dyeing and printing. As heretofore manufactured, such colours have been subject to deterioration by fading when exposed to sunlight, but this defect, we have reason to believe, has been surmounted. Several samples of fabrics coloured with aniline products manufactured in France, have lately been furnished us for trial by exposure to solar light, and thus far the test has been favourable.

Benzole is a carbide of hydrogen. It consists of twelve atoms of carbon and six of hydrogen. As a solvent, it is nearly similar to ether and alcohol, and it may be used as a substitute for these fluids. Many of the most beneficial improvements that have been made in recent years, have been in reclaiming and applying to useful purposes things, which were formerly held to be positively useless. This has been the case pre-eminently with such products as benzole.—*Scientific American.*

Undue Discouragement; Unavailing Lamentation.—I know that there is much discouragement presented to the diffident mind in this time, but such things are like the "clouds," which are not to be observed; and those "winds," which are to be disregarded, with respect to our individual engagements, in true dedication to the Most High.

In low times, and when we see our own deficiencies, it behooves us to cleave to our Almighty Helper, in humble desire after ability to "leave the things that are behind, and, reaching to them that are before, to press towards the mark for the prize of our high calling of God in Christ Jesus." We are sometimes prone to waste our precious time in sitting under an unavailing lamentation as to the past: this weakens us still more, and we begin to fear that now it can be no use to hope for the future. What a pity this would be! Come then, let us now and henceforth, "give all diligence to make our calling and election sure." I speak as to our places in the church on earth, and the glory of the world above.—*Sarah [Lynes] Grubb.*

Flax Cotton.—Excellent prints are now manufactured from the newly-invented Fibrilia, or flax cotton, with an admixture of twenty-five per cent. of cotton. The cloth is stated to be decidedly superior to cotton fabric, while the raw material can be afforded for seven cents per pound. So says the *Providence Journal.*

For "The Friend."

Carbon-Oil. Lamps and Explosions.

A poor dependence is, sometimes at least, worse than none. A gate or fence-panel were better down, than propped with a rotten stake; for if down it would be watched; but if poorly propped, a little additional breeze might break the poor dependence, and expose the crop to devastation, whilst the farmer rests in his false security. It is thus even with many other props. If we take a man's endorsement, whether of a note or a sentiment, we should be sure that we have good backing before we lean upon it, and especially before we let the mind rest in a feeling of security.

As life is too valuable to be jeopardized needlessly, it may be worth while to inquire what we are resting on as a proof of the safety of our carbon-oil-lamps. Alcohol, burning-fluid, and ether, will inflame in a saucer by the touch of a lighted taper; but, few of the many oils sold as carbon-oil and Kerosene will do so. One extensive dealer in Philadelphia assured me that certain oil which he knew to be unsafe in lamps, would not inflame by a taper in a saucer, even when spread out quite thin. The best test is *the weight*, as shown by an hydrometer—the heavy oils being the safest, other circumstances alike.* Few families have hydrometers, to denote specific gravity. It may therefore assist some to inquire, first, into the Causes of Explosions; secondly, into the Quality of the Oil; thirdly, the Structure of Lamps; and lastly, Precautions.

1. *Probable Causes of Explosions.*—Bad oil; keeping the cans or lamps in very warm places; suffering the wick to remain too high or become crusted, so as to heat the burners and upper part of the lamp and also the oil; filling the lamps while they are warm, or in a very warm room, or near a light or a fire; most of which circumstances promote the formation of the gas, *which, by mixing with air and taking fire, is always the immediate cause of the explosions*, no matter what other circumstances may attend. A storekeeper may pull out the bung of his oil-barrel, and throw in a flaming taper, or coals of fire; and though the act might put his customers to flight, for a moment, it is hardly likely that the oil would fire. Yet if it should *not*, has he proved that that very oil when heated to a certain moderate degree, would not throw off a gas which when mixed with atmospheric air would be explosive? He has not; it is proper therefore, we should look to other causes than the mere inflammability of the oil. Beside those causes above enumerated, there is one which lamp-dealers particularly should be aware of, viz.: allowing the hole between the burner and the inside of the fount, (which hole is solely for the over-oozing oil to run back into the fount,) to be made, or to become too large; i. e., large enough to carry down flame to the inside of the lamp where gas may be present. When a lamp is exposed to considerable or sudden variations of temperature, by carrying it in and out doors, or by suddenly opening a door or window admitting cold air on the lamp, a circulation of air in and out this hole goes on, to an extent proportioned to the difference of temperature between the inside and the outside of the lamp. Now if the oil in the lamp is *such*, or *so heated*, as to have thrown off gas, and the air is thus mixed with it, the lamp may be said to be charged; and we need only the right sort of a *touch-hole* to be ready *to fire*. The same aperture which is intended to take in the over-oozing oil, and thus also allow circulation of air, may, by being too large for those purposes, serve the end which we do not want, viz., that of a touch-hole: more of this in another place. It may be remarked however, that if this hole, or the several holes or openings between the floor of the burner and the inside of the lamp, and the space along the wick between the wick and the wick-holder, and all other spaces or openings communicating between the inside of the lamp and the place where the flame is, if all these be small enough to agree with the principle of the *Safety lamp*, then the oils which would be exceedingly dangerous under other circumstances, might, under these, be burned with safety. If upon inquiry of the dealers and manufacturers of oil-burners, we find they do not make much account of this precaution, it may in some instances perhaps be because they either have not much acquaintance with the principle of Sir H. Davy's discovery, or because the great demand for their wares has pressed their philosophy out of memory for a time.

Another cause may be, *too small a wick;* which would, if very much smaller than the tube, leave the non-required touch-hole along side of it. A fact was communicated to me in the course of an hour's inquiry (of several proprietors,) on these points, showing the importance of being not *very negligent* of this particular.

2. *Quality of the Oil.*—It would not be proper, perhaps, if practicable, in the infancy of the coal-oil business, to denote particular preferences amongst manufacturers.

Those oils which are the clearest, with a slight olive or amber tinge—a specific gravity of from 41 to 43—which burn away slowest, giving the most light and least smoke, are most to be relied on.

To test by its inflammability, the oil should be poured into something (a pound weight with a low rim) shallow and about uniform in depth, and just enough of the oil to cover the bottom. Then touch the surface with a lighted taper. This is by no means a sure test; for it is the *gas* from the oil which explodes, and not the *oil itself*. If it inflames, doubtless it will be by reason of the decomposition of the oil as thus exposed in the vessel, first, in the form of gas: but though it should not (so exposed) be inflamed, we do not know that it would not, under a little more heat in a lamp, throw off gas of such kind and quantity as to be dangerous.

3. *Structure of Lamps.*—The points to be aimed at for safety are, 1st, to prevent too much communication between the inside of the fount and the flame; or, in other words, too large openings through the bottom of the burner. The purchaser has only to unscrew the burner, and turn it upside down, to satisfy himself about this. The hole should not be much larger than that of an ordinary knitting-needle. If it should be, he can reduce it by a wooden plug. The safest and neatest opening is one on each side the wick-tube, which will admit a slip of a visiting card cut so as to be about one-half or three-fourths as wide as the wick. Safety depends not on the length of this slip, but on the width—the narrower the better, if paper will pass through it. Neither does safety depend on the number of holes, but on the average diameter of each, which should not be much larger than the size before stated. These openings should be kept clear of fallen fragments of wick, and dust.

The second point in the structure of lamps is such an arrangement of the burner and wick, as will allow the greatest increase of light, with the least communication of heat downward. So many styles of burners abound, that, by keeping in view the principle of conduction so as to avoid heating the oil below, we may look to the shop-men for particular information.

4. *Precautions.*—Fill the lamps always by daylight, and not near a fire!! For, though 9,999 persons might do otherwise *without* accident, yet who would want to be the 10,000th *with* an accident?

Keep the oil cans and lamps cool, when set away. The wicks must fill the tubes.

If oil is spilled, clean it up at once;—"do it and it will be done" "for good"—perhaps to save life—if not, for a good habit. Grease unites with this oil, and will greatly assist in the cleansing operation.

After all, it must be conceded that the loss of life in consequence of the use of these oils, has been small, considering the number of persons every way concerned in them, and the quantity of oil handled and consumed.

Y. W.

24th of Twelfth mo. 1861.

*Pittsburgh dealers say that *some heavy* oils are *not safe*, so that although specific gravity is a general rule, it has some exceptions.

The true Gospel Faith that overcomes the World.—Truly, there is great profession of religion in the present day; and amongst the various professors, scarcely any but who recognize the name of our blessed Lord; but how few the number of those that are his followers upon the terms He prescribed,—in a life of self-denial, and the daily cross; or that can believe in that faith, which works by love, to the purifying of the heart. We often hear of declensions in the church, which are said to have occurred in the long dark night of apostacy; as if that night had passed away, and the true gospel light now shone, and that day had dawned, which hath restored all things to their primitive beauty. But, alas! I cannot help fearing, that the apostacy still continues; only the shade of darkness is a little varied from what it was, and things rendered more plausible by this variation. I verily believe, that the light of the glorious gospel would shine forth abundantly in the present day, if man would but look where it is to be seen; but instead of this how many, by not keeping their spiritual eye turned towards it, behold nothing but the shadow, and yet think they are in possession of the substance.—*Daniel Wheeler.*

Louis Napoleon has issued an edict, in which he announces that in future no attempts are to be made to supply the colonies of France with negro laborers from the coast of Africa. He admits that the practice, which had been so loudly denounced by the friends of freedom, in which French agents had been engaged on the Mozambique coast, were calculated to warrant the belief that the French government desired to patronize a modified system of slave labour. So also, he admits that there were equally strong, if not greater objections to the system pursued on the Western coast of the African continent; and it is now ruled that the policy of the Government must be changed.

Words in Use.—Professer Max Muller, in his admirable lecture on the Science of Language, (call it if you will, Glossology or Logology,) tells us that out of the 50,000 words or so in the English tongue, it has been found that a rustic labourer only uses 300. An ordinarily educated man is supposed to use 3,000 or 4,000, while a great orator reaches 10,000. The Old Testament contains 5,642 different words, and the works of Shakspeare about 15,000; those of Milton about 8,000.

Life through Death.—This know for certain, no man or woman can be quickened and raised up into the life of the second Adam, till the life of the first Adam be taken away from them.—*William Dewsberry.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOHN ROBERTS.

John Roberts, of Evesham, N. Jersey, was born about the close of the year 1712. Having yielded in younger life to the cleansing, illuminating visitations of Divine Grace, he was prepared for usefulness in the church both by example and precept. He was appointed an elder, and his life and conversation were consistent with the Truth he had been convinced of, and the profession which he made in the world. In the various social and religious engagements to which he was called in life, he was a good example, kind as a husband, helpful as a neighbour, cheerfully hospitable to all, and lovingly active in serving the widow and fatherless. His death, which was a sudden one, was much lamented. He departed this life, Ninth mo. 15th, 1770, being in the fifty-eighth year of his age.

MARGARET ANDERSON.

Margaret Anderson, the wife of William Anderson, of Haverford, was for many years an acceptable minister of the gospel of Christ, as was also her beloved husband. She deceased Eighth mo. 20th, 1770.

THAMER THOMAS.

Thamer Thomas, who, for about forty years, had been a valuable elder of Haverford Meeting, deceased some time during the year 1770, aged eighty-three years.

RICHARD JONES.

Richard Jones, an elder of Goshen Monthly Meeting, deceased Seventh month 14th, 1770, aged ninety-three years. He had been in that station for nearly fifty years. In early life he appears to have been an active and useful member of the church militant, but to have been much confined for a long period prior to his close, by infirmity of body.

ELIZABETH JANNEY, of Duck Creek; ELIZABETH MOTT, of Burlington, and MARY SIMPKINS, of Kingwood, all ministers of the gospel, deceased during the year 1770. Beside these Friends, JOSEPH WARDELL, of Shrewsbury, and JAMES BARTRAM, of Chester, both elders in good standing, were called from works to rewards.

MARY LIPPINCOTT.

Mary Burr, the daughter of Henry and Elizabeth Burr, of Burlington, New Jersey, was born in the year 1688. She was favoured to have religiously minded parents, who sought to restrain her from evil, and to bring her up in conformity with the Truth. The pious instruction and christian discipline of her parents were greatly blessed to her, and she was enabled to close in with the merciful visitations of Divine Grace, when very young in life. Being led into humble, careful walking before the Lord, she found no inclination to follow after the vanities, the follies, the fashions of the world, which are so attractive in the eyes of many of the inexperienced among the children of men.

Whilst still quite young, she was married to Jacob Lippincott, and soon afterwards removed with her husband within the limits of Salem Monthly Meeting, where she resided during the remainder of her life. She was exemplary in her domestic relationships, in her social obligations, and in her religious duties. A good wife, faithful and loving until death removed her dear husband from her; a tender mother, watchful and careful over the little flock committed to her care; a good neighbour, ready to render aid and assistance to all; one given to hospitality, and very charitable to the poor.

She was blessed with a large share of understanding, which she exercised under the cross, and seemed in no wise exalted thereby. Her conduct was solid and weighty, and whilst remarkably affable in conversation, she was also very instructive. Receiving instruction from the Fountain of life and truth, she was enabled to give good and seasonable advice and admonition to her children and others, whilst travailing earnestly in spirit for the increase and spread of the cause of pure spiritual religion through the earth.

Her spiritual gifts, religious faithfulness and natural parts, fitted her for extensive usefulness in the church, and much labour therein came upon her. She was for a long time in the station of an elder, and was diligent in the attendance of all her religious meetings, whilst ability of body was afforded her. She was subject, particularly in the decline of her life, to bodily infirmities, which oftentimes kept her at home. But when able to sit with her Friends, she was of those who were diligently concerned to wait for and wrestle after the arising of the pure Truth into dominion. She was, indeed, one well qualified to labour as it were in very deeps for the exaltation of that Truth.

She was a true mourner in Zion, and often expressed her grief to see how far the corruptions, vain fashions and customs of the world were finding entrance amongst Friends, and how tawdrily dressed some were who came to our places of worship.

She had many close exercises and sore trials to endure both through afflictions of body and mind, yet she bore all with great resignation, and was full of sympathy with others in their troubles, often visiting and comforting such. Before the close, she told her friends she thought her day's work was nearly ended, and on the 9th day of the First month, 1771, she departed without sigh or groan.

She seemed to be gathered as a shock of corn in due season, into the heavenly garner, and her friends felt that for her there was no cause to mourn, having no doubt of her having entered into the everlasting rest prepared for the people of God.

She was in the seventy-third year of her age.

Effect of Commerce.—It can be proved that wherever legitimate trade has been fostered and protected on the African coast, and native industry encouraged, the slave-trade has gradually disappeared.

A few years ago, slaves were almost the only commodity exported from the Bight of Benin. In 1857 the total declared value of exports of palm-oil, cotton, ivory and cotton cloths, amounted to £1,062,800. From Lagos alone there was in 1857, as compared with 1856, an increase of 1,050 tons of palm-oil, 8061 lbs. of ivory, and 81,353 lbs. of cotton. In 1853 the total quantity of palm-oil exported from the same place was only 160 tons. This development of native industry has materially increased the value of labour and of the labourer. In 1853, three strings of cowries, equivalent to threepence sterling, were the price of common labour per day. In 1857 it had risen to fifteen strings of cowries, equivalent to sevenpence halfpenny, or 150 per cent. In the former year the value of an able-bodied slave from the interior was from four to five bags of cowries. In 1857 it was from ten to twelve bags, or from £4 10s., the lowest price, to £13 12s. 6d., while the price of a domestic slave at Lagos has reached to fifteen bags of cowries, or £16 17s. 6d. As a consequence of this increased value of labour, the slaves are enabled, by frugality and industry, soon to purchase their freedom, and thus the system of domestic slavery is undermined entirely by the operation of legitimate trade and industry.

An enormous development of trade in native raw cotton has likewise taken place at Abbeokuta alone, stimulated by Mr. Thomas Clegg, of Manchester. In 1851-2 nine bags, weighing 1,810 lbs. were exported from that place as an experiment. In 1858 the quantity had reached 1 819 bags, weighing 220,000 lbs., and in 1859, 3447 bags, or 416,341 lbs. The great importance of the development of the culture of raw cotton in Africa may be estimated from the calculation namely, that if the production of this valuable staple increase during the next ten years in the same ratio as it has done during only the last two, Africa will be able of herself, to supply this country with as much cotton as she requires.

In the Sherbro, also, legitimate trade has increased to a most encouraging extent simultaneously with the diminution of the slave-trade. The latest official returns show exports to the amount of £61,000, including ten packages of raw cotton, and 300 tons of native packages of raw cotton. The palm-oil exported was of the declared value of £51,000, and this from a locality which, scarcely six years ago, exported only slaves.

Loando, in the Portuguese territory, south of the line, from which port nine-tenths of the slaves formerly exported used to be taken, and which annually furnished the Brazilian market with from 39,000 to 40,000 negroes, exported in 1857 goods to the value of £239,781 14s. 6d. while the imports amounted to £293,384, on which £23,590 duty was paid. The imports thus exceeded the exports by the sum of £53,603. Amongst the latter was a small quantity of raw cotton, viz., 10,267 lbs., valued at £149 14s. 6d., or 3½d. per lb.—*Paper of English Slave-Trade Conference.*

The Right Sort of Religion.—We want a religion that goes into the family, and keeps the husband from being spiteful when the dinner is late, and keeps the dinner from being late—keeps the wife from fretting when the husband tracks the newly washed floor with his muddy boots, and makes the husband mindful of the scraper and the door mat—keeps the mother patient when the baby is cross, and keeps the baby pleasant—amuses the children as well as instructs them—wins as well as governs—projects the honeymoon into the harvest moon, and makes the happy hours like the eastern fig-tree, bearing in its bosom at once the beauty of the tender blossom, and the glory of the ripened fruit. We want a religion that bears heavily, not only on the "exceeding sinfulness of sin," but on the exceeding rascality of lying and stealing—a religion that banishes small measures from the counters, small baskets from the stalls, pebbles from the cotton bags, clay from paper, sand from sugar, chicory from coffee, arnotto from butter, beet juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution box. The religion that is to save the world, will not put all the big strawberries at the top, and all the bad ones at the bottom. It will not offer more baskets of foreign wines, than the vineyards ever produced bottles, and more barrels of Genesee flour than all the wheat fields of New York grow, and all her mills grind. It will not make one half a pair of shoes of good leather, and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash. It will not put Gouvin's

stamp on Jenkin's kid gloves, nor make Paris bonnets in the back room of a Boston milliner's shop, nor let a piece of velvet that professes to measure twelve yards, come to an untimely end in the tenth, or a spool of sewing silk that vouches for twenty yards, be nipped in the bud at fourteen and a half, nor the cotton thread spool break to the yard-stick fifty of the two hundred yards of promise that was given to the eye, nor yard wide cloth measure less than thirty-six inches from selvedge to selvedge, nor all-wool delaines and all-linen handkerchiefs be amalgamized with clandestine cotton, nor coats made of woolen rags pressed together, be sold to the unsuspecting public for legal broad-cloth. It does not put bricks at five dollars per thousand into chimneys it contracted to build of seven dollar materials, nor smuggle white pine floors that have paid for hard pine, nor leave yawning cracks in closets where boards ought to join, nor daub ceilings that ought to be smoothly plastered, nor make window blinds of slats that cannot stand the wind, and paint that cannot stand the sun, and fastenings that may be looked at but are on no account to be touched. The religion that is to sanctify the world, pays its debts. It does not consider that forty cents returned for one hundred cents given, is according to gospel, though it may be according to law. It looks upon a man who, having failed in trade, continues to live in luxury, as a thief. It looks upon a man who promises to pay fifty dollars on demand with interest, and who neglects to pay it on demand, with or without interest, as a liar.—*Congregationalist.*

Facts from the Census.

As the exact and official returns of the Census are being made public, we behold more clearly the precise march and direction of the population which has been filling, during the last ten years, the unoccupied territory of the Union. Its grand and main course is Westward, with some currents to the North-west and some to the South-west. The flood of population over some of our new States in the far west, has probably never been equalled in the history of emigration, both in the character of the emigrants and in the number placed upon new soil, where before were the animals of the prairie and the forest, and the roving Indian. Minnesota, for instance, increases from 6,077 inhabitants in 1850, to 162,022, in 1860, or at a rate of increase of over *twenty-five hundred per cent.;* Oregon from 13,294 to 52,464, or at the rate of two hundred and ninety-four per cent.; Iowa from 192,214 to 674,948, or 251.22 per cent.; Texas from 212,592 to 602,432, or 183.37 per cent.; Wisconsin from 305,391 to 775,873, or 154.06 per cent.

Arkansas increases one hundred and seven per cent., and Illinois over one hundred per cent. The average rate of the growth of population in all the States the last decade, is 35.02 per cent. There are nineteen States below this average, the lowest in order being Vermont, 0.32 per cent.; then New Hampshire, 2.55 per cent.; and the next South Carolina, 5.28; Maine following with 7.73, and Tennessee with 11.68, and once powerful Virginia, with only 12.27, while North Carolina shows only 14.23. There are eleven States counting 19,523,555 inhabitants, or an average of more than one and a half millions each, namely: Illinois, Indiana, Ohio, Pennsylvania, Massachusetts, New York, Tennessee, Missouri, Virginia, Kentucky and Georgia.

The *black* current must always be the important one to the statistician of this continent. The census reveals a steady stream of negroes from the sea-board toward the South-west. The average increase of the slaves is moderately large, or 23.42 per cent. There is a loss in but two States, Delaware (of 21.48 per cent.,) and Maryland (3.52.) The increase in Virginia is 3.88 per cent., and in South Carolina 5.28—this small advance evidently, resulting from exportation. Kentucky, too, shows an increase of but 4.87 per cent., the last decade. It is believed no very important numbers have been exported during the last ten years from that State. North Carolina exhibits an advance of 14.74, and Tennessee of 15.17 per cent. Missouri presents a larger increase than was expected—namely, 31.51. The great increase is in Texas, where it reaches over *two hundred and ten per cent.*, (210.66;) in Arkansas it is 135.89, and in Florida, 57.09; in Mississippi, 40.93.

In two States only are the slaves more numerous than the whites: in South Carolina, where they number 402,541, against 291,623 of the white inhabitants, and in Mississippi, being 436,696 to 353,969 whites. Their largest number in any one State is in Virginia, (490,887,) and the next is Georgia, (462,232.)

In the Territories there are ten slaves enumerated in Nebraska, twenty-four in New Mexico, and twenty-nine in Utah. The District of Columbia shows a loss of slaves of 13.72 per cent.

Among the *free coloured* population the increase is very small through the Union—only 10.68 per cent. Their largest numbers are to be found, as usual, in Virginia, Maryland, and Pennsylvania. Little valuable, in a statistical point of view, is to be extracted from the tables of this population, as the diminution from banishment or emigration cannot be distinguished from that arising from natural and regular causes. The theory sustained recently by an able statistician in Washington—Weston—that the free negro inevitably diminishes on this continent, is not yet sufficiently confirmed by facts to be admitted as a satisfactory scientific hypothesis. The race undoubtedly dies out in climates not adapted to it—as, for instance, in the Northern States; but whether it decays in freedom, in the Middle or Southern latitudes, does not yet fully appear. In many of the Southern and Western States there are laws expelling the free negro, and their decrease, observed in those States, during the last decade, may be due to these extraneous causes. Their largest increase in a slave State, is in Georgia, (18.01 per cent.;) in Alabama, 16.11; in Maryland, 12.04. The greatest decrease in Arkansas, 77.47. The greatest increase in a free State, in Minnesota, 487.18 per cent. In New York, they *lose* 2.18 per cent.—*New York Times.*

Plainness.—Advised, that all Friends, both old and young, keep out of the world's corrupt language, manners, vain and needless things and fashions, in apparel, buildings, and furniture of houses; some of which are immodest, indecent, and unbecoming; and that they avoid immoderation in the use of lawful things, which, however innocent in themselves, may thereby become hurtful; also all such kinds of stuffs, colours and dress, as are calculated more to please a vain and wanton mind, than for real usefulness; and let tradesmen and others, members of our religious Society, be admonished, that they be not accessary to these evils; for we ought to take up our daily cross, minding the grace of God, which brings salvation, and teaches to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, that we may adorn the gospel of our Lord Jesus Christ in all things; so may we feel his blessing, and be instrumental in his hand for the good of others.—*Philadelphia Discipline.*

For "The Friend."

"To yield in trifles is the art of life,
And truly conquer by declining strife."

This was doubtless the view of him who counsels them that would be wise and live in peace, that "if the ruler rise up against thee, leave not thy place, for yielding," said he, "pacifieth great offences, and a soft answer turneth away wrath. A wholesome tongue is a tree of life, and the words of a wise men are gracious. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles, and he that followeth after righteousness and mercy findeth life, righteousness, and honor; for it is an honor for a man to cease from strife, and he that ruleth his spirit is greater than he that taketh a city. The beginning of strife is as when one letteth out water, therefore, said he, leave off contention before it be meddled with; for wisdom is a defence, and better than strength or weapons of war."

How often have the flood-gates of temptation been opened by the indulgence of a captious, contentious spirit, whereby the mind, losing its true balance, hath become involved in unhappy and fearful delusion, so as to mistake good for evil, and evil for good, being betrayed into that way which seemeth right to a man, the end whereof are the ways of death! Such we may believe, is no very rare experience; and if the many sufferers whose sorrows may be traced to something like this, could only be brought to perceive the true spring of all their perplexities and troubles, and to an honest acknowledgment of their discovery, we should doubtless find less of the disposition which seems now to prevail, whereby we are induced to cast the blame of our afflictions upon something foreign from ourselves.

It seems to be the work of our common foe to magnify the evils without and around us, in order to divert our attention from the enemies of our own households, and lead us into contention and strife, that having broken our ranks and thrown us into confusion, he may reign in undisputed dominion. How specious are the devices by which he is seeking to draw us off the watch, and array one against another in secret or open hostility, in order that we may be scattered from our Captain and Leader; and being thus disbanded, lose the ground and strength whereunto we may have attained, so that his kingdom may be more effectually established, even as that of Saul the enemy of Israel.

But blessed be the God of David and of our forefathers, who hath not left himself without a witness, nor his people without a deliverer, who shall cause the house of Saul to become weaker and weaker, and the house of David to wax stronger and stronger, until the mountain of the house of our God shall be exalted above all the mountains, and the people shall flow thereunto as doves to our windows. The arm of the enemy shall be broken and the power of Truth established, for the Lord will turn again our captivity, and restore the house of Israel to their promised inheritance. When the accuser of the brethren shall have been cast out, peace shall be restored, and unity and harmony again prevail, as in the days of our forefathers, when a standard was lifted up against him.

Old telegraphers say that the heavy snow storms that occur in the desolate western regions through which the new Pacific telegraph line runs, will render it impossible to keep the wires in working order during the winter. These storms sometimes fall six and eight feet thick, and the immense weight of snow would not only break the wires, but they could not be repaired until the snow had disappeared, which sometimes is not for several months together.—*Late Paper.*

Seasonable Hints about Personal Comforts.—A thin shawl may be made warm by folding a newspaper inside of it. The paper is impervious to the wind and cold air from outside, and prevents the rapid escape of the warm air from beneath it. Every one knows that the heat of the body is carried off much more rapidly in a high wind than in a calm. The wind blows away the heat evolved from the body; but in a perfectly still air this heat remains and constitutes an atmospheric envelope so nearly of the same temperature with the body itself, that the latter is not so quickly robbed of its natural heat.

There are some very interesting facts about the body in its power to make and contain the heat, which are familiar to all when told, but which are seldom thought of in daily experience. For example, the body will hold a great deal more heat than it gets from its own furnace. The stomach is a furnace, and our food is the fuel. It keeps up a uniform temperature in the blood equal to about 98 degrees of Fahrenheit's thermometer. If the stomach could consume food fast enough to maintain the heat, the body could not be frozen by any extreme cold. But in proportion to the severity of cold to which the body is exposed, is the rapidity with which it loses heat. Some substances taken into the stomach make a hot blaze much sooner than others, as brandy. To put brandy in the stomach is like putting pitch under a steam boiler. It soon burns out, and the greater heat injures the furnace.

We say that the body will hold more heat than it gets from its own furnace. Heat is measured by degrees. On going out from a warm room the body will immediately begin to lose its heat, and it must part with a certain number of degrees before it can get to feel cool. The direction has sometimes been given—"Don't hug the stove, if you are going to set out on a cold journey." But experience says—do hug it. Get in as many degrees of heat as you can carry, if it is 500. Then wrap yourself up well, and you can economize these 500 degrees through a long ride. But if you had taken only 100 degrees at the start, they would have been exhausted mid-way of the journey, and then you would have begun to feel cold. Nevertheless, it is an unhealthy habit to accustom one's self on ordinary occasions, to more heat than is usually needed. This is a very common fault and bears on the pocket as well as on the health. One may easily get the habit of requiring two or three more blankets on a bed than are necessary. Some families will burn twice the fuel that others do, and enjoy less comfort.

The extremities of the body get cold first, often to a painful degree, while the trunk is warm. But so long as the trunk keeps warm, in a person of common vigorous health, there is little fear of "catching cold" by aching toes or fingers. In rail-car riding, it is much safer for the health to let the toes ache, than to allow the lungs to feed on the foul air around the stove.

When you set out on a winter journey, if you are liable to suffer from cold toes, which many people do in spite of "rubbers," fold a piece of newspaper over your stocking, which you can readily do, if your boots or shoes are not irrationally tight. This is better than "rubbers," which are, in fact, very cold comforters in extreme, while they make the feet sweat in moderate weather. The main use of India-rubber over-shoes is to keep out water, and for that they are second only to a stout, water-proof, first-rate calf-skin boot. There is not a more unwholesome article of wear made, than the high-topped rubber boot. It makes the foot tender, especially of children, gives an ugly gait, and when left off in any weather, the wearer is liable to "catch cold." Crispin is the best friend of the human foot, when his leather and stitches are honest.

Although the body can take in a greater number of degrees of heat than it gets from its own furnace, the stomach, yet its capacity is limited in this respect. For example, when the hand is warm, you cannot hold it in the air of a hot oven for a second; but when it is cold, and especially when damp also, you may hold it there for some time without feeling the heat very sensibly, and for a long time without being obliged to withdraw it. And so of the whole body. It appears, then, that the body may carry less, as well as more heat, than the quantity supplied by its own furnace. Its extremities and its surface often become painfully cold.

In winter, a traveller occasionally finds in a hotel a deficiency of bed covering, or in the sensitiveness of disease, he may require more than in health. The newspaper for which he paid two cents on the ear, spread under the upper cover, will be equal to an additional blanket.

A piece of silk oil-cloth, stretched in the folds of a shawl, is more flexible than the paper, and will last a whole winter. It has the advantage of securing inward warmth without the additional weight of a thicker garment.

The constitutional vivacity and temper of a person has much to do with his endurance of cold. For this vivacity is a sort of nervous fire that lessens the sensibility to outward impressions. An indifferent, milk-and-water person, without energy and force of will, is at the mercy of every cold blast that sweeps around the corner. He, and especially *she*, has no defence but to wear a dozen shawls during the day, and sleep under a pile of blankets at night. One without any mental purpose, (unfortunately there are such,) though in vigorous health, is much more liable to catch cold than a spirited, delicate body bent on some positive pursuit.

A Ministry flowing from the Divine Spring.—Although there have sometimes been words in my heart, and, as it were, in my mouth, which I do not know but they might have been of ease to myself, and of service to others, had I delivered them; and I have been spoken to by some Friends, both in a private and public capacity, or station thereon; but I was always forbearing and backward that way, and have been afraid of too much forwardness in some, who, I have been and still am afraid, have not edified thereby. I had always a fear of, and a dislike to, the noise of the tool, the working of self and the creature, in our meetings, as it was not to be heard in the building of the Lord's house or temple of old. But that ministry which comes with a true flow from the Divine spring, having its evidence and authority with it, I still loved, and greatly do love, and the vessel it flows through, for its sake, whether it be in rebukes or consolation, as the Almighty is pleased to give, and the case may require. Whether it may be more or less, it is beautiful; and if rightly received, it is comfortable and edifying.—*Thomas Roylance.* 1774.

Virtue and Health from Eight to Sixteen.—Lord Shaftesbury recently stated in a public meeting in London, that from personal observation he has ascertained that of the adult male criminals of that city nearly all had fallen into a course of crime between the ages of eight and sixteen years, and that if a man lived an honest life up to twenty years of age, there were forty-nine chances in his favour, and only one against him, as to an honorable life thereafter.

Thus is it in the physical world. Half of all who are born, die under twenty years of age, while four-fifths of all who reach that age, and die before another score, owe their death to causes of disease which were originated in their "teens." On a careful inquiry it will be ascertained that in nearly all cases the cause of moral and premature physical death are pretty much one and the same, and are laid between the ages of "eight and sixteen years." This is a fact of startling import to fathers and mothers, and shows a fearful responsibility. Certainly a parent should secure and retain, and exercise absolute control over the child until sixteen; it cannot be a difficult matter to do this, except in very rare cases, and if that control is not wisely and efficiently exercised, it must be the parents' fault; it is owing to parental neglect or remissness. Hence the real source of ninety-eight per cent. of the crime of a country such as England or the United States, lies at the door of the parents. It is a fearful reflection, we throw it before the minds of the fathers and mothers of our land, and there leave it, to be thought of in wisdom, remarking only as to the early seeds of bodily disease, that they are nearly in every case sown between sundown and bed time, in absence from the family circle, in the supply of spending money never earned by the spender, opening the doors of the confectionaries and soda fountains, of beer and tobacco and wine, of the circus, the negro minstrel, the restaurant and the dance: then follow the Sunday excursion, the Sunday drive, with easy transition to the company of those whose ways lead down to the gates of social, physical and moral ruin. From, "eight to sixteen!" in these few years are the destinies of children fixed; in forty-nine cases out of fifty fixed by the parent! Let every father and every mother, solemnly vow;—"By God's help, I'll fix my darling's destiny for good by making home more attractive than the street!"—*Hall's Journal of Health.*

Progress of the West Indies.—We lately read a little work of about ninety pages, published by the Messrs. Longman, London, from the pen of Charles Buxton, M. P., son of Sir Thomas Fowell Buxton. This work contains an amount of evidence from official documents, and the statements of the governors of the islands, of their extraordinary progress in wealth, civilization, and general prosperity, which is delightful. At the end of his treatise, Buxton sums up the following paragraphs.

To men of business one fact will show the sound commercial state of the British West Indies, namely, that in 1857, the Colonial Bank received bills from the West Indies to the amount of more than £1,300,000, and less than £8,000 were returned. Nor was there a single failure in the West India trade during the frightful commercial crisis in the autumn of that year. And as a demonstration that the West Indies are advancing with great rapidity, we may give a few statistics, which simply show that trade and agriculture are expanding year by year. The total exports from Great Britain to the West Indies in 1857, were valued at half a million more than the average of the preceding ten years, and actually in that year exceeded her exports to Sweden, Norway, Denmark, Greece, the Azores, Madeira, and Morocco all combined. The exports and imports together of the West Indies amounted, in the four years ending with 1852, to just £32,500,000; in the four years ending with 1857 to just £37,000,000, an increase of £4,500,000 in four years. In the year 1857, the total trade to and fro of these islands was valued at £10,735,-

000, and the value of the sugar imported from them into the United Kingdom, in that year, was no less than £5,618,000.

These official statistics and reports absolutely demonstrate the fact that the West Indies are rapidly advancing in wealth and prosperity; nor must it be supposed that they are merely "putting money in their purse," without a corresponding advance in the general character of the people.

The change from the old state of things is described on all hands as being most gratifying, and especially in those thousands of cases where the negroes have built altogether new villages for themselves. The cottages are either neatly thatched, or shingled with pieces of hard wood. Some are built of stone or wood; but generally are plastered also on the outside, and whitewashed. Many are ornamented with a portico in front, to screen the sitting-apartment from sun or rain; while for the admission of light and air, as to add to their appearance, they exhibit either shutters or jalousies, painted green, or small glass windows.

The number of such settlements that have been established since emancipation is almost incredible. Within eight years of that event, nearly two hundred villages of the kind we have been describing had been built, and full 100,000 acres of land purchased by the negroes of Jamaica alone.

How we are Justified.—Then, according to the Scriptures, Christ died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 15,—that without faith it is impossible to please God, Heb. xi. 6,—that without repentance the sinner shall perish, see Luke xiii. 3, 5,—and without holiness no man shall see the Lord, Heb. xii. 14. And, (in the words of Archbishop Tillotson, in his Sermon 4th, Concerning the Incarnation of our blessed Saviour, on John i. 14,) we add, that "The salvation which the Son of God hath purchased for us, and which he offers to us by the gospel, is not to be accomplished and brought about any other way, than by forsaking our sins and reforming our lives. The grace of God, which hath appeared to all men, and brings salvation, will not make us partakers of it in any other way, or by any other means, than by teaching us to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly, in this present world. God sent his Son to bless us, by turning us away every one from his iniquities; and unless this change be effectually wrought in us, we are utterly incapable of all the blessings of the gospel of Christ. All that he hath done for us, without us, will avail us nothing, unless we be inwardly transformed, and renewed in the spirit of our minds, unless we become new creatures, unless we make it the continual and sincere endeavour of our lives to keep the commandments of God."

"The obedience and sufferings of our blessed Saviour," continues the Archbishop, "are indeed accounted to us for righteousness, and will most certainly redound to our unspeakable benefit upon the performance of the condition which the gospel doth require on our part, namely, that every man that names the name of Christ depart from iniquity. And the grace of God's Holy Spirit, is ready to enable us to perform this condition, if we earnestly ask it, and do sincerely co-operate with it; provided we do what we can on our part, God will not be wanting on his. But if we receive the grace of God in vain, and take no care to perform the condition, and neglect to implore the grace and assistance of God's Holy Spirit to that purpose, we have none to blame but ourselves; because it is then our own fault, if we fall short of that happiness which Christ hath purchased and promised to us, upon such easy and reasonable conditions as the gospel proposeth."—*Richard Claridge.*

Progress of American Inventions in Europe—Boot and Shoe Machinery.—Some few weeks ago, we noticed a new and greatly improved sewing machine, the invention of — Salisbury, an American gentleman, and we intimated at the same time that a company was about being formed in Coventry for the manufacture and sale of these machines. Within the last few days our attention has been called to another patent sewing machine, and from what we could see of its action, and the work it is capable of performing, there is little doubt but that it will effect as great a revolution in one department of the boot and shoe trade, as the ordinary sewing machine has done in the other. The machine is known as "Blake's patent sole-sewing machine," and is, we understand, the invention of a young man from the United States. It is large and imposing in appearance; standing beside the little modest-looking ordinary sewing machines like a Triton among the minnows. The machine is made upon an entirely distinct principle to that of any other sewing machine yet invented, inasmuch as it sews with one thread only, and of course the action is obtained in an entirely different manner. When seen at work, one feels no doubt as to the quality and strength of the sewing. With each revolution of the wheel a formidable looking needle, holding a good thick waxed thread, descends with a sharp thud into the substance to be sewed, and by some legerdemain that we failed to perceive, loops itself underneath and comes up again with a snatch that tightens the stitch much more effectually, and altogether puts into the shade the old scientific turning out of the elbows, leaning forward of the chest, and desperate final jerk with which the knight of the stall was in the habit of forcing home the soling stitch, and clenching an argument with any friend who might happen to be present during the process. The material being sewn at the time of our visit was two pieces of sole leather just cut from a dry hide; the two measured three-eighths of an inch in thickness, and from the ease with which the needle went backward and forward through this substance, there was not the slightest doubt but that it might be made to go through double the thickness if required. The seam is along a channel that is afterward closed up so effectually that it is difficult to see the stitches, and the old channel-sewn sole is again produced as perfect and even much more perfect than it used to be by hand.

In the making of boots and shoes by this machine the sole is arranged for the "upper" to come between the inner sole and the outer one; the boot is then placed under the machine, and without the necessity of a welt, the whole is fastened together by stitches that go through the entire thickness of soles and upper, yet so neatly as to leave no ridge to irritate a tender foot on the inside, or expose the sewing to the wear of the pavement on the outside. When it is added that a pair of soles can be sewn on and completed in three minutes, it will be seen how completely impossible it is for human labour to compete with this machine. When the machine was first invented, only the sides were sewn up, and the toes and heels were left to be pegged or nailed; now, however, by a very beautiful contrivance, the machine can be made to sew round the toe and heel of the boot with the same ease as any other part. It is calculated that a woman could superintend one of these machines, and turn out 100 pairs of boots per day on an average. We were shown a pair of ladies' boots made by a machine of this kind, and for neatness and finish they excelled any hand-made boots we have ever seen. Some shoes of a stronger description were also shown, and these were equally excellent. If arrangements can be made for securing the machine for Coventry, there seems no earthly reason why Coventry should not become as celebrated for the manufacture of machine-made boots and shoes, as it has hitherto been for ribbons and watches. The machine patented by Salisbury is acknowledged to be a superior machine for light sewing to any at present in the market; this can be employed for preparing the tops, while Blake's sole-sewing machine would complete the boot; and under these circumstances, the home trade would in all probability be the least part of the demand that would spring up.—*Coventry Herald.*

The Bushmen of South Africa.—On the flanks and in the valleys of the Snowberg, or Snowy Mountains, which form the Northern boundary of the Cape, humanity is found in the very lowest state of degradation in which it has ever been exhibited. The Bosjesmans, or Bushmen, two or three specimens of which race were brought to this country a few years ago, present an exaggeration even of the hideous form which characterizes the Hottentot. Hunger, and cold, and nakedness, and every description of privation and distress, have so dwarfed their forms, and depraved their minds, that they present a spectacle painful to look upon. The stature of these pigmy inhabitants of the desert rarely exceeds four feet, or four feet two inches. Thieves by profession, cruel and treacherous, without a fixed habitation, without society, without any sort of common interest or government, and living only from day to day, and from hand to mouth, they were objects of loathing to neighbouring tribes, even before Europeans had approached their country. The more civilized of the Hottentots and Kaffirs waged a deadly war against them; and the sight of one of these diminutive savages is said to rouse the passions of that race to an uncontrollable fury. Many years since, a Kaffir saw in the Government House at Cape Town, among other domestics, a Bushman eleven years of age. With the impulse of a beast of prey he darted upon him, and transfixed him with his aggessai.

The little intelligence which the Bushmen possess, is displayed chiefly in robbery and the chase. Rivaling the antelope in fleetness, and the monkey in agility, they accompany their wild, half-famished, savage dogs until they come within bow-shot of their game, or run down the objects of their pursuit. Arrayed generally with a bow, a quiver full of arrows, a hat and a belt, leather sandals, a sheep's fleece, a gourd, or the shell of an ostrich's egg, to carry water, these puny creatures wander over their parched and desolate plains, supported by a food which, unless when occasionally varied by the luxuries of the chase, consists entirely of roots, berries, ant-eggs, grasshoppers, mice, toads, lizards, and snakes. They smear the arrows which they use for hunting, and in war, with a poison which, extracted from a bulb, and mingled with a venom drawn from the jaws of the yellow serpent, forms a compound of the most noxious character, for no creature was ever pierced by a dart prepared with the deadly virus, and lived. They have another poison more fearful in its effects, which is extracted from a caterpillar. The agony produced by it, Dr. Livingstone says, is so intense, that the person wounded cuts himself with knives, and flies from human habitations a raving maniac. The effect upon the lion is equally terrible. He is heard moaning in distress, becomes furious, and bites trees and the ground in his rage.

They are said to be totally void of natural affection; "and there are instances," adds a missionary, (— Kicherer,) who lived for some time in their neighbourhood, "of parents throwing their tender offspring to the hungry lion, who stood roaring before their cavern, refusing to depart until some peace-offering was made to him." They shun the face of strangers, concealing themselves amongst rocks and bushes, and even throwing themselves over precipices, rather than fall into the hands of their enemies. But they have been known, when escape has been cut off, to fight with the most determined resolution. Religion they have none. They regard the thunder as the voice of an angry demon, and they reply to it with curses and imprecations. Their language is inarticulate to all but themselves; and there appears to be scarcely even a possibility of either civilizing or converting them. In the north-east of Natal, where the Bushmen appear in their lowest type, they reside in holes of the earth scraped out with their nails, or rather with their claws. "They will not receive kindness," says a close observer of their character; "or if they do, they only make a return of treachery, robbery, and murder. No presents of cattle or corn, no inducements to locate and settle, can prevail upon them to relinquish their wild life, or to make any approach towards civilization." The only satisfactory thought connected with them is the belief of their gradual extinction. They exist, in the meantime, an awful proof of the degradation, to which humanity, in its gradual deterioration, can fall, and an instance of physical and moral degeneracy probably unparalleled in the world.—*London Quarterly.*

THE FRIEND.

FIRST MONTH 4, 1862.

SUMMARY OF EVENTS.

UNITED STATES.—*The Difficulty with England Settled.*—Earl Russell, the British Minister for Foreign Affairs, in a despatch to Lord Lyons, dated Eleventh mo. 30th, recites the circumstances of the arrest of the rebel Commissioners as reported by the mail agent, Commander Williams of the steamer Trent, and expresses the hope that the government of the United States will of its own accord offer "such redress as alone could satisfy the British nation, namely, the liberation of the four gentlemen and their delivery to your lordship, in order that they may again be placed under British protection, and a suitable apology for the aggression which has been committed. William H. Seward, the U. S. Secretary of State, in his answer to this communication, admits that the proceeding objected to cannot be justified upon the construction of maritime law heretofore maintained by the United States; that the claim of the British government is just, and only in accordance with what the United States have always insisted upon in similar cases. Lord Lyons is informed that Mason, Slidell and their two secretaries, now in confinement at Fort Warren, will be cheerfully liberated, and he is asked to indicate a time and place to receive them. It is stated that the President and Cabinet were unanimous in their decision that the rebel agents ought to be given up. The U. S. Secretary of State discusses the whole subject in detail, and with great ability, and expresses his satisfaction that a great principle of international law for which the United States has always contended, but which has been denied by Great Britain, has now been finally established by the action of the latter. Henceforth the "right of search" of neutral vessels by belligerents must be considered at an end.

The Great Rebellion.—Although no military movements of great importance have occurred for several weeks past, the impression seems to be gaining ground that the chief vigor of the insurrection has been exhausted, and that its strength is gradually on the wane. The great armies in Virginia, near Washington, remain nearly in the same positions. The only serious collision which has recently occurred, took place at Drainesville, a village, seventeen miles west of Washington, between 2500 rebels and some of the Federal troops; the rebels were defeated with a loss, according to their own account, of 230 men. Another naval expedition is nearly ready to sail from the Chesapeake. The accounts from Missouri represent that Gen. Price with the rebel army greatly reduced in numbers, was on its retreat southward. Various small parties of armed rebels, in the western part of the State, had been captured or dispersed, mostly without much bloodshed. In all, upwards of 2500 of the insurgents had been taken prisoners. The North Missouri railroad has been greatly damaged by the rebels, many of the bridges having been burnt, and portions of the track destroyed. Western Virginia appears to be clear of the rebel forces, most of those who threatened that region having been transferred to the Southern army in Kentucky. The expected battle at Bowling Green, Ky., has not yet taken place. A Nashville despatch says, that about 60,000 Federal troops were moving against the Confederate forces at that place. Great preparations had been made for its defence.

Southern Items.—All the Charleston insurance companies, with one exception, have gone into liquidation, in consequence of the losses by the great fire. Sixteen old ships laden with stone, have been sunk off Charleston harbour, about two and a half miles from the shore. They are expected to close the channel effectually for all, except quite small vessels.

The U. S. fleet off Port Royal have captured a number of vessels, which were attempting to run the blockade. The south-east channel has been buoyed out, not less than thirty feet of water were found in any place. Large quantities of cotton had been gathered and stored in the government warehouses.

At Tybee island, the U. S. troops were still engaged in making intrenchments. Reinforcements continued to arrive for Gen. Sherman's army, and it was supposed it would soon be strong enough to occupy Savannah.

The rebel Congress at Richmond have resolved that no peace ought to be concluded with the United States, which does not secure to Maryland an opportunity of forming a part of the Southern Confederacy.

The Fort Smith (Ark) News of the 12th says, that the Creeks, Cherokees and Seminoles are deserting the cause of the South. About 4000 Indians, it is stated, had taken up arms for the Union.

The Mississippi Legislature has a plan under consideration to advance planters twenty-five dollars per bale on cotton. It is also purposed to charter banks based on cotton.

Bank Suspension.—On the 30th ult., the banks of Boston, New York and Philadelphia suspended specie payments. The New York banks had lost about $16,000,000 of gold in the two previous weeks, only about one million of which has gone abroad, the rest having been sent into the interior, or remaining in private hands. The specie of the New York banks had been reduced to $25,500,000 at the time of suspension.

New Mexico.—Forts Craig and Stanton on the Mesilla border, which had fallen into the hands of the rebels, have been retaken by the Federal forces. A movement was about to be made against the rebels in Arizona.

High Duties.—A bill has been passed by Congress, and approved by the President, increasing the duties on tea, coffee, sugar and molasses. The duty on tea of all kinds is twenty cents a pound; on coffee, five cents; on sugar, 2½, 2, and 5 cents according to quality, and on molasses, 6 cents per gallon.

New York.—Mortality last week, 359. On the 30th, sales of exchange on London were made at $1.12½. Gold was not in much demand at ½ premium. Stocks all higher.

Philadelphia.—Mortality last week, 286; of consumption, 46; scarlet fever, 16; small-pox, 15; diptheria, 13.

South Carolina and Georgia.—Letters from Port Royal give a melancholy account of the condition of affairs on the seaboard of these two States, especially of the first named. The entire coast, from Warsaw Sound, forty miles below Port Royal, to North Edisto Inlet, forty miles above the same place, is deserted by its white inhabitants, and the slaves are practically free. This state of affairs exists inwards for a distance of at least ten miles, and in places for as much as from twenty to thirty miles. About half the cotton houses in this district have been burned, in some instances, by the owners, but mostly by the rebel troops. In Beaufort district alone, there are about 16,000 slaves whose masters have fled, leaving the negroes to roam about and do as they please. Many of these poor creatures are in a destitute condition, being in want of both food and clothing. They generally regard the Northern troops as their friends, and are eager to serve them in any way they can.

The Grain Markets.—The following were the quotations on the 30th ult. *New York*—Chicago spring wheat, $1.27 a $1.30; red winter, $1.36 a $1.39; white, $1.47 a $1.52; oats, 40 cts. a 43 cts.; mixed corn, 63 cts. a 65 cts.; yellow, 65 cts. a 66 cts. *Philadelphia*—Red wheat, $1.32 a $1.35; Southern white, $1.38 a $1.45; rye, 70 cts. a 73 cts.; new yellow corn, 60 cts.—old, 63 cts.; oats, 38 cts. a 40 cts.; barley, 76 cts.; clover seed, $4.25 a $4.35; Timothy, $2.20; flax-seed, $2.10.

FOREIGN.—Liverpool dates to Twelfth mo. 15th.

Prince Albert died on that day, after a short illness. He was forty-two years of age, and was generally respected for his benevolence and uprightness of character.

The war feeling still raged fiercely in England, and military preparations were being hurried forward. A number of soldiers had been shipped for Canada, and the government had chartered various steamers for the transport of others.

Not much change in the Liverpool markets. The London money market was well supplied; the rate for the best bills, 2⅝ per cent.

The monthly statement of the Bank of France shows an increase of cash on hand of nearly forty millions of francs.

During a late visit of the Emperor of Austria to Venice, he ordered all political prisoners to be set at liberty.

The eruption of Mount Vesuvius continued. Earthquakes were frequent in the vicinity. The houses were falling in Torre de Greco, and the village was in imminent danger of destruction by lava. In the bay of Naples, the sea had receded a considerable distance.

Canton, China, was finally evacuated by the English on the 21st of Tenth month. Shanghai was in a state of alarm, in consequence of the proximity of the rebel army. The English and French troops assisted the Chinese to hold Che-Foo against the insurgents, who ultimately retreated.

RECEIPTS.

For Jos. Collins, N. Y., $2, vol. 34, p. 112, read $2, vol. 35.

Received from Asa Garretson, agt., O., $1, to 52, vol. 35, for Benj. Hoyle, $4, vols. 34 and 35; from Danl. Nichols, N. Y., $2, vol. 35; from Amos Battey, agt., Io., for Russel Taber, $2, vol. 34; from I. Churchill, Ill., for Edwd. Prichard, $4, vols. 34 and 35.

PHILADELPHIA ASSOCIATION OF FRIENDS FOR THE INSTRUCTION OF POOR CHILDREN.

A Stated Meeting of the Association will be held on Second-day evening, First month 6th, 1862, at half past seven o'clock. EDWD. RICHIE, Clerk.

DIED, on the 7th of Twelfth month, 1861, at the residence of her parents, in Westmoreland county, Penna., CHARLOTTE D., daughter of Frederick and Emelie Maerk, a member of Providence Monthly Meeting, in the twenty-third year of her age. Her illness was of eight days' duration, during which time she frequently spoke of the prospect of death, saying, "If I go now, I believe my end will be peace; I feel nothing in my way;" and again, "If I go, I hope it will be a profit to all of us." Some hours before her death, she said to her mother, "Give my love to all my friends and acquaintances; I love them all." Calling her sisters to her bedside, she said to them, "I want you to be good children, and obey your parents." Her close was peaceful and calm—leaving to her afflicted family the consoling belief that, through Divine mercy, her spirit has been received into the mansions of eternal happiness.

——, on the 17th of Twelfth month, 1861, at the residence of her parents, in Westmoreland county, Penna., LOUISA, daughter of Frederick and Emelie Maerk, in the seventeenth year of her age. Her illness lasted seven days, and during the greater part of that time, she manifested no desire to recover; but frequently asked her parents to pray for her, that she might be relieved from her sufferings, and be with her dear sister; saying, "There is a better home prepared for me than you can have here." Her suffering was much greater than that of her deceased sister; she bore it, however, with fortitude not very common in one of her age.

In this day of degeneracy, while so many of our young members turn their backs upon the Truth and its testimonies, it may be a satisfaction to many Friends to learn that these dear children were received into membership at the request of their parents, about nine years ago, and although surrounded by many snares and temptations, they were preserved in a good degree in that plainness and simplicity which the Truth leads into, and their conduct gave evidence that they loved our religious Society and its principles.

THE FRIEND.

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An Epistle in True Love, containing a Farewell Exhortation to Friends' Families.

Dear Friends,—Who have retained your integrity, love, and life in the precious Truth, and are making it your chiefest interest to exalt the same on the earth: To all such is my endeared love, in the blessed fellowship of life and peace, beseeching Almighty God on your behalf, that you may stand fast in that liberty wherewith Christ hath set you free; taking good heed that you be not again entangled with the surfeiting cares of this uncertain world, lest your understandings be darkened, and you thereby be incapable of answering the end for which the Lord raised you up: For although you, to whom I am at this time drawn forth in exhortation, may not be concerned in a Doctrinal Testimony, yet, my dear Friends, you have known an overcoming by the blood of the Lamb and his power, and to you it is given, not only to believe, but to be as pillars in God's House. And I must say, that there is a great work for you to do in this day of outward ease; and were I not pressed in spirit, in a sight and sense I have had of the state of the churches, I should at this time have been silent: But now for the Lord's sake, and the churches reformation, I entreat the faithful to come up to the help of the Lord against the mighty.

If any enquire, what I have seen in the light of the Lord, so mightily to obstruct the prosperity of Truth in the earth, I do with sorrow answer, It is the spirit of the world, pride, covetousness, fleshly ease, with self-interest.

Now, that there may be a regulation, whilst the Lord's love and mercy is afforded, is the real cause of this epistle.

And the way to promote, and I hope, in the Lord's time, to effect it to God's honour, and the benefit and enlargement of the churches, is,

First, For the faithful (who are as pillars) fathers and mothers in the church, carefully to observe the operation of God's Holy Spirit, and thereby you will be enabled to set up an holy discipline in your own families; being often inward, attending upon the Wonderful, Counsellor. So shall you be enlarged, in due time, to gain upon each church which you belong unto: For, dear Friends, if ever there was need for the Seers to be inward with the Lord, In deep mourning, the husbands apart, and their faithful wives apart, it looks to me to be in our day. For oh! how is the care and counsel of the Lord, which was conveyed to us through our faithful elders, with respect to gospel order, slighted; and thereby a libertine spirit got up, both in habit and conversation: And it is to be feared, that those worldly spirited ones rather serve themselves, than the true and living God.

And that such may be provoked to return to the Lord with unfeigned repentance, I am at this time concerned, to recommend the excellent method which Joshua, that brave captain under the great King of kings took, when he had led the children of Israel into the promised land, and divided unto them their lots, after he had powerfully and wisely gone in and out before them, until, by the strength of the Lord, they had fought their battles, and subdued their enemies, taking cities from them, till they were grown a rich and numerous people, and possessed of vine-yards and olive-yards ready planted to their hands: then this blessed servant of the Lord, who no doubt had a clear sight of the danger they were in, of forgetting the Lord, the true and living God, by whose powerful arm their fathers were brought out of the house of bondage, according to his promise made to his faithful servant Abraham; I say, this wise leader in Israel commemorates the mercies, victories, and wonderful deliverances of God to them, without the least ostentation, or desire of honour, name or fame in the world, or amongst them; but in a lively, powerful exhortation, expresseth himself in these words:

"Now therefore fear the Lord, and serve him in sincerity and truth, and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me, and my house, we will serve the Lord." Josh. 24: ver. 14, 16. But verses 21, 22: "If ye forsake the Lord, and serve strange gods, then will He turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay, but we will serve the Lord."

Dear Friends, observe what influence this lively zeal, and godly resolution, had upon the people; so that there appeared a willingness in them to put away those things which grieved the Lord, and hindered them from serving him fully and freely, saying, "God forbid, that we should forsake the Lord, to serve other gods."

And now my dear Friends, whom God hath blessed with a large talent of grace, by which you have been enabled to make a good confession to his name and Truth, in holiness of life in this land, where my lot is now fallen, to travel up and down in the love of God, for no other end than that an increase of love and faithfulness may be known in the gathered churches of Christ. In order thereunto, I beseech you look into the true state of the churches, and see if you, with me, cannot behold a great declension from the primitive plainness, simplicity, and sincerity which Truth led our faithful Elders into. Oh! the testimonies they have left us, of the care they had to order their conversation in words, habit, and deportment, so as to answer the witness of God in all men with whom they had to do.

And now with sorrow I lay before you, that in my late travels I saw too many taking up a fleshly ease, by letting an earthly carnal mind prevail, even to the neglecting the assembling themselves together, to wait upon the Lord, and worship him in spirit and in truth.

This I know is the cause of grief to you faithful elders; but that you may be blessed with peace here, and leave a sweet memorial to after ages, let it be your care in each church, to stir up the negligent to a lively commemoration of the mercies of God; and with due care to use your christian authority, in the management and settlement of your own families in that decent order we, through the mercy and wisdom of God, have been established in. And for your encouragement therein, the Lord will be unto you a sun and a shield; and grace and glory, and no good thing will he withhold from such, who in the love of God diligently labor, hope, and patiently wait, to see Sion's righteousness go forth as brightness, and her salvation as a lamp that burneth; that the Gentiles may see her light, and all kings her glory.

Oh! I have to say, such sound pillars keeping faithful to the end, shall be crowned with glory, honour, immortality, and eternal happiness, for ever and ever. And if I may yield you a little hand of help, it is farther in my heart to leave this farewell exhortation, to all fathers and mothers, masters and mistresses, especially of the younger sort; those who have in any measure tasted of the good Word of life, and of the powers of the world to come; that all such be very careful, to walk worthy of the vocation whereunto they have been called, in honesty, sobriety, and true humility, having your minds girded with the girdle of Truth. So shall your conversation answer the witness of God in the hearts of your children and servants; and also to such who do not profess with us, with whom you may be concerned. For, Dear Friends, your candles have not been lighted by the Lord, to be put out again, or you to hide the light thereof from your families or neighbourhood, under a bed, or under a bushel. Therefore I desire you may arise, and trim your lamps, and be watchful that your lights may be kept shining, and lamps burning: For it is not enough carelessly to retain a knowledge of what the Lord hath done in times past; but that there be a daily waiting upon, and supplicating the Lord, for the renewing of his love and life, that thereby you may be kept alive to him, and may be a sweet savour of life unto life, in your families and neighbourhood: So will the Lord be glorified; and your souls, that are thus renewed, keeping under the power of the holy cross of Christ, in the whole management of your conversation; you, I say, shall then enjoy a serene quiet, when the Lord is pleading with backsliders, and the wicked among the children of men.

And Friends, this know, that the day of the Lord's sifting the churches hastens on apace: and my fervent labour is, that all those who make

mention of the name of the Lord in this holy way, may so demean themselves in true self-denial, as that, when proved by Divine Wisdom, they may be found of that sound wheat, not one grain of which may be lost. And in order that it may be so, I entreat all, whom the Lord hath blessed with families, that they carefully observe the appearance of the grace of God, in every of its operations and drawings. And whatsoever the Lord thereby concerneth any one to do, let it be done with the utmost diligence. So will parents be good examples to their children, and masters to their servants. For the heads of families are, or ought to be, the Lord's ministers under him, ruling their families in the power of love, by which they have known a being turned from darkness, to the true Light, Christ Jesus: For surely, it is by this power of love, that we are enabled to order our families rightly, both in life and manners. Therefore I would desire, that all may see to the discharging of their duty aright, as in the sight of an all-seeing God.

(Concluded next week.)

The Three New Territories—Colorado, Nevada, Dacotah.—The organizing of the new Territories has increased the number of Territories in the United States to seven, including the previously existing ones of Washington, Nebraska, Utah and New Mexico.

The first of these Territories, Colorado, includes parts of Kansas, Nebraska, and Eastern Utah. Its boundaries run as follows:—Beginning at a point where the 102d degree of West longitude from Greenwich crosses the 37th parallel of North latitude, thence north along said 102d parallel to where it intersects the 41st degree of north latitude, thence west along said line to the 109th degree of West longitude, thence south along said line to the 37th degree of North latitude, thence east along the 37th degree of North latitude to the place of beginning. The Territory contains about 100,000 square miles, and at this time a population of some 25,000 persons. The Rocky Mountains divide the Territory into two parts, westward from them flowing a large number of rivers, tributary to the Colorado, and eastward others, equally numerous and large, tributary to the Arkansas and South Fork Platte Rivers. It includes the famous mining region, Pike's Peak, rich in gold and other metals, cut off by deserts from the more fertile Western States, but destined to be the home of advancing civilization, and to give up its treasures at the summons of enlightened toil.

Nevada is taken from Western Utah and California. Its boundaries are as follows:—Beginning at the point of intersection of the 42d degree of North latitude with the 39th degree of longitude West from Washington; thence running south on the line of this 116th degree West longitude until it intersects the northern boundary of the Territory of New Mexico; thence due west to the dividing ridge separating the waters of Carson Valley from those that flow into the Pacific; thence on this dividing ridge northwardly to the 41st degree North latitude; thence due north to the southern boundary line of the State of Oregon; thence due east to the place of beginning. That portion of the Territory within the present limits of the State of California, is not to be included within Nevada until the State of California shall assent to the same by an act irrevocable without the consent of the United States. The Territory includes the lovely Carson Valley, the memory of whose beauty lingers with the traveller in his journey through arid plains and over rugged mountains, and whose wondrous fertility, even under the rudest cultivation, shows what may be expected there when intelligent industry has free course. Great mineral wealth, especially of silver, in which it is richer than any other part of the world, and unlimited capacity for the raising of agricultural products, will combine at an early day to transform this region into a rich and populous State.

In general terms, Dakotah lies between latitude 42 deg. 30 min. and 49 min. north, and longitude 90 deg. 30 min. and 103 deg. west. It is bounded on the north by British America, east by the States of Minnesota and Iowa, south and west by Nebraska. Its length from north to south is 450 miles, its average breadth is about 200 miles, and it has an area of 70,000 square miles. It was formerly a part of the Territory of Minnesota, but was detached when that became a State. The Indians belonging to the Yankton, Sissiton and Sioux tribes are numerous, and live chiefly by the chase. The Territory includes open, grassy plains, high-rolling prairies, a great number of lakes and ponds, and very numerous valuable rivers. The climate of the south is mild; that of the north severe, though less so than might be expected from its high latitude. The land is well timbered, and the valleys are highly productive. Coal abounds in some parts, and other minerals add wealth to the region. The game is plentiful, and of great value for its furs.—*Ledger.*

We must Reap what we Sow.—"As the tree falls, so it lies." Let none deceive themselves, nor mock their immortal souls, with a pleasant, but most false, pernicious dream, that they shall be changed, by a constraining and irresistible power, just when their souls take leave of their bodies. No, no, my friends, If you sow vanity, folly, visible delights, fading pleasures; no better shall you ever reap than corruption, sorrow, and the woful anguish of eternal disappointment. Faithful is that most Holy One, who hath determined, that every man and woman shall reap what they sow. And will not trouble, anguish and disappointment, be a sad and dreadful harvest for you to reap, for all your mis-spent time and substance about superfluities and vain recreations? Retire then; quench not the Holy Spirit in yourselves; redeem your precious, abused time; frequent such conversation as may help you against your evil inclinations; so shall you follow the examples, and keep the precepts of Jesus Christ, and all his followers. For hitherto we have plainly demonstrated, that no such way of living, as is in request among you of the land, ever was, or can be truly christian.—*William Penn.*

The Cost of Fences.—The Maine State Agricultural Report presents some striking statistics in relation to the cost of fencing. The fences of the State, cost $25,000,000; the repairs require $2,500,000 annually; 6 per cent. interest is $1,500,000; and a renewal in 20 years would be $1,250,000; making the total yearly expense $5,250,000—or two-thirds the original cost of the Erie Canal. A strong argument in favour of soiling. Estimated cost of road fences, supposed to be at least one-sixth part of the whole, $3,125,000. The interest and cost of annual repairs and renewing would be $531,000—the tax paid annually by the farmers of Maine to make the highway a public pasture. To this sum is to be added $150,000, the yearly cost of breaking through snow drifts caused by such fences, and opening roads. These estimates will do to apply to other places besides Maine. The custom now is that every man shall fence out all intruders; the time may come when this will be among the things of the past, as much as that of walling towns to shut out human marauders.

Those who have the Care of Young Females.—How valuable is the power entrusted to those who superintend the employments, and direct the habits of young females, of leading them, by the force of personal example, away from the common snares into which the vanity of their hearts is so continually entangling them. I allude, more particularly, to the subject of dress; the study and love of which is so prominent a weakness in the female mind. If placed in authority over them, are you conscientiously careful to watch over yourselves, lest any exhibition of "broidered hair, or gold, or pearls, or costly array," (1 Tim. ii. 9, 10,) on your part, should be the means of exciting vain thoughts and desires on theirs; but "as becometh women professing godliness," do you rather seek to show them, that you prefer the being arrayed with good works, and with that which "is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," (1 Pet. iii. 4.)—*Mary Ann Kelty.*

What a Volcano can do.—Cotopaxi, in 1738, threw its fiery rockets 3000 feet above its crater, while in 1774 the blazing mass, struggling for an outlet, roared so that its awful voice was heard a distance of more than six hundred miles. In 1797 the crater of Tunguragua, one of the peaks of the Andes, flung out torrents of mud which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits of six hundred feet deep. The stream from Vesuvius, which in 1737 passed through Torre del Greco, contained 33,600,000 cubic feet of solid matter; and in 1794 when Torre del Greco was destroyed a second time the mass of lava amounted to 45,000,000 cubic feet. In 1679 Etna poured forth a flood which covered eighty-four square miles of surface, which measured 100,000,000 cubic feet. On this occasion the scoriæ formed the Monte Rossi, near Nicolosi, a cone two miles in circumference and 4000 feet high. The stream thrown out by Etna in 1810 was in motion at the rate of a yard per day for nin months after the eruption; and it is on record tha the lava of the same mountain after a terrible erup tion, was not thoroughly cooled and consolidate ten years after the event. In the eruption of Vesu vius, A. D. 70, the scoriæ and ashes vomited forth far exceeded the entire bulk of the mountain; whil in 1660 Etna disgorged more than twenty time its own mass. Vesuvius has thrown its ashes a far as Constantinople, Syria, and Egypt; it hurle stones eight pounds in weight to Pompeii, a dis tance of six miles, while similar masses were tosse 2000 feet above its summit. Cotopaxi has pro jected a block of 109 cubic yards in volume a distance of nine miles; and Sambawa, in 1815, durin the most terrific eruption on record, sent its ashe as far as Java, a distance of 300 miles surface and out of a population of 12,000 souls only 2 escaped.—*Recreative Science.*

The only Safe Dwelling-place.—The older grow, the more needful I find the watch: there no other safe dwelling-place; there is no cessatio of arms; the warfare is continual, and must b continually maintained. But to such as endeavou through watchfulness and prayer, to quit themselv like men, strength will be administered in due tim not only to stand fast in the faith, but to becon strong; yea, they will be "strong in the Lord, ar in the power of his might." So that I very mu desire, that the minds of all may be clothed wi the invincible armour, wherewith they will be "ab to stand in the evil day, and, having done all, stand."—*Daniel Wheeler.*

Copy of a Memorial of the Religious Society of Friends on the impending difficulties between Great Britain and the United States of America.

To Viscount Palmerston, First Lord of the Treasury, and Earl Russell, Principal Secretary of State for Foreign Affairs.

The undersigned, acting on behalf of the Society of Friends throughout Great Britain, request the considerate attention of the First Lord of the Treasury and the Foreign Secretary, to a few observations on the present critical aspect of affairs between this country and the United States of North America, offered as they are under a strong sense of religious duty.

We have, on former occasions, so fully stated our conviction that all War is unlawful for the Christian, that it is needless now to repeat it. But there are circumstances connected with the present difficulties between the two countries, of so marked and peculiar a character as, in our apprehension, to justify this special appeal to the Government.

There are, perhaps, no two independent nations on the face of the earth so closely united together as England and America by the combined ties of blood, of language, of religion, of constitutional freedom, and of commercial interest; and no two nations between whom a war would be a more open scandal to our common Christianity, or a more serious injury to the welfare and progress of the human race.

The hatred of a brother when once offended is a proverb. Nor were the feelings which existed between England and America after the War of Independence and the War respecting the Rights of Neutrals, by any means an exception to this proverbial truth. By degrees, however, animosity and mutual suspicion subsided. The reciprocal visits of enlightened travellers, the vast increase of commercial relations, and the healthy emulation in Christian philanthropy, in science and in literature were, under the Divine blessing, producing an improved tone of both personal and national feeling, when at length, in 1860, the visit of the Heir-apparent of the British throne to the United States seemed to complete the *entente cordiale* between the two countries. It is little more than twelve months since English subjects and American citizens were alike rejoicing in this healthy condition of the relations between these two great divisions of the Anglo-Saxon race.

Now, however, with sadness of heart we see all this sorrowfully changed, and a question of international law, which if it could be submitted to a competent tribunal of able jurists, whether European or American, or to the mediation or arbitrament of any independent State, might probably in a few hours be settled to the satisfaction of all parties, appears to be in imminent danger of occasioning a vast destruction of human life, a prodigious waste of treasure, a total interruption of trade and social intercourse, and an incalculable amount of moral evil; whilst it is just as impossible, in the nature of things, for the question of right or wrong to be really cleared up by such an appeal to the sword, as it was for the guilt or innocence of the accused, in mediæval times, to be settled by the wager of battle or the passage over burning ploughshares.

Under these circumstances, we look with confidence to the Government and legal advisers of our beloved Queen, fully believing that it is their honest desire that so awful and so unnecessary a calamity—we might say so great a national sin—as a war with America should be averted. In this confidence we are emboldened respectfully to ask, whether it is not possible to use the interval which must necessarily elapse between the transmission of the views of the British Cabinet to Washington and the arrival of the reply, in preparing so to meet that reply, (whatever it may be,) that the next step may not be a declaration of war, but the putting of the remaining issue, if any, between the two countries in train for a pacific decision.

We rejoice to see the principle of Arbitration strongly recommended by the Plenipotentiaries of the European Powers who were parties to the Treaty of Paris. Where a prospective provision of this kind exists in international Treaties, any difficulty which may arise would naturally take the course thus prescribed for its settlement before the question of right becomes merged in the storm of passion. And though there may be no such prospective provision applicable to the present difficulty, we would respectfully submit that it may not be too late for our Government, strong in the consciousness of right, to propose such a reference, should the reply from Washington not effect the happy and peaceful termination of the dispute.

There are many circumstances in the present position of England, which enable her to maintain a perfectly temperate and conciliatory attitude: and would it not seem ungenerous to drive matters to extremities with the United States at the time when they are engaged in a struggle for their national integrity, if not for their national existence? May we then at Christians appeal to the enlightened rulers of this highly professing Christian country; imploring them, whilst commendably vigilant for the interests and the character of England, to endeavour to follow out the Gospel rule of doing as they would be done by,—a rule not less binding on nations than on individuals.

But though we thus address those whose counsels direct the State, and with whom may rest the final decision for Peace or for War, we are well aware that much depends upon the avoidance of all exasperated feeling on the part of the public at large, often too ready to encourage a war at the first outbreak of difficulties; and we greatly desire that a thoroughly pacific temper may be maintained and increase amongst us as a nation, and especially that it may be promoted by all those who profess to preach the Gospel of Peace. There may have been words as well as deeds on the part of the Government or the people of the United States, which have tried the temper and the patience both of our statesmen and of our fellow countrymen generally, but it is surely more truly dignified, as well as more truly Christian, to meet provocation with a calm reference to law than to exhibit a retaliatory spirit.

We would further suggest that after the vast sacrifices which England has made for the abolition of the Slave Trade and Slavery in our own possessions and by other countries, which has been an object so consistently promoted through life by the Statesmen whom we are now addressing, it would be deeply humiliating if, by being involved in this War, our country should ultimately find itself in active co-operation with the South and Slavery against the North and Freedom; though in saying this we do not intend to express our approval, in all respects, of the course pursued by the North in reference to Slavery.

We may perhaps be permitted to mention, as an additional reason for our strong advocacy of the preservation of Peace with America, that as the principal Founders of two of its States, and many of the original settlers of other States, were our brethren in religious profession, between whom and ourselves a cordial correspondence has been maintained for nearly two centuries, we have a special religious as well as national interest in the question. And though the Government of those States has long passed into less pacific hands, yet our brethren there still have a considerable influence on their State Legislatures, and their voice has often been heard with effect at Washington. We shall therefore at once apprize our American Friends of the step which we have now taken, and shall urge them also to use their influence in furtherance of the cause of Peace.

May He who still ruleth in the Earth, by his providence as well as by his grace, grant that the Wisdom which is from above, and which is pure, peaceable, gentle and easy to be entreated, may so prevail in the councils of the two Governments and in the hearts of the people, that the impending scourge of War may be averted from the kindred nations on each side of the Atlantic, and from the waters of that ocean which should unite rather than divide them!

London, the 9th of 12th Month, 1861.

(Here follow the Signatures.)

Diversion of Red River—It Proposes to flow to the Gulf by the New Channel.—It has for some years been evident that, by a sure and rapid process, the connection between Red river and the Mississippi is being cut off. The effect of the complete consummation of this process, now going on with extraordinary and alarming rapidity, will be to divert Red river into the Atchafalaya, which affords a channel for its waters, and compel it to flow to the Gulf at Berwick's bay. Thus the whole of the immense and productive regions lying in the valley of the Red river will suffer the embarrassment of being shut off from communication with its natural market, while New Orleans will lose the rich trade which the river country annually pours into her lap. These contingencies are not remote. They will surely happen within a few years if something be not done to obviate them. For some years past the connection between Red river and the Mississippi has been growing more and more precarious, till, in low water, it is almost entirely lost. In the high water season the volume of water, which pours down the Atchafalaya exceeds the flow of Red river, as the Mississippi actually backs up through Old river, so that the current sets from instead of into the main stream.—*New Orleans Delta.*

Bad English Punctuation.—One capital fault which pervades and vitiates many people's compositions is ignorance of the principles of punctuation. Sometimes nothing of this sort is attempted, and sometimes dashes are made to do duty indiscriminately. From this follows, as a necessary consequence, a general looseness of construction in the sentences. They are sure to be more or less deformed and ill-conditioned; with participial clauses running loose, or relatives whose references are uncertain. Short sentences and short words are generally best, inasmuch as they are less likely to be misunderstood, and do not require to be read twice. Sometimes the meaning expressed is entirely different from the one intended, or at all events is susceptible of various interpretations. Some sentences are so clumsily put together, that, if printed as written, they would be almost unintelligible; just because the writers have, through laziness or ignorance, accustomed themselves to scribble on without inserting the proper stops as they go. They "stand not upon points." They forget how they began the sentence, and how it ought to end, and thus it comes out imperfectly articulated.—*Leisure Hour.*

Nothing else than watchfulness and prayer, can sustain the life of faith.

For "The Friend."

King William the Third and Principal Carstairs.

The following account of a courageous act, which perhaps averted from Scotland the horrors of a civil war, will be read with interest.

"The Presbyterian establishment set up by the Parliament of 1690, was not launched upon its course without difficulty. There were many points to settle; the country remained in an excited, and in many parts, in a disaffected state; the Government was anxious to consolidate itself by every security in its power, and to the oath of allegiance was added accordingly the oath of assurance, in which the swearer declared that William was King *de jure* as well as *de facto*. It was believed that the Presbyterian Clergy would have no scruple to such an oath, and their great patron, the Earl of Crawford, gave his word for them. He was found however to be mistaken. The General Assembly of 1694 firmly refused to subscribe the oath. His Majesty's Commissioner, Lord Carmichael, had instructions to dissolve the Assembly if it continued obstinate in its refusal. Reluctant to proceed to this extremity, and perplexed what to do, he had despatched a messenger to London to receive final instructions. The King had drawn up a peremptory answer to the Commissioner, to maintain his alternative in the face of what he considered little else than rebellion, and despatched a messenger with the answer, when one appeared on the field, to whom not only on this business of the Scottish Church, but in many other grave State matters, William owed perhaps as much as to any other of his friends and counsellors—Principal Carstairs. Carstairs was a man of great address, and of infinite tact, of strong intellect and kindly feelings. He had known the torture of the thumb screw in the days of Lauderdale, and yet was no fanatic. He had gone into exile, and had earned and enjoyed the confidence of William at the Hague, and yet he was no mere politician. At the Revolution he had been made Principal of Edinburgh College, and to him more than to any other man, the church of the Revolution owes the terms of its establishment and the nature of its constitution. He knew his countrymen, and he knew his Royal master; and he now ventured on a step that showed the bravery of his devotion to both, and averted a collision that might have been disastrous. He was in London when the messenger came from Scotland, and learned nothing of the matter till the messenger was despatched on his return. On reaching home, reading his letters, and learning the nature of the business and the answer the King had sent off, he saw the crisis was urgent, and hesitated not what to do. Carstairs managed to get hold of the messenger just as he was ready to start, and required him in the King's name to deliver his despatches to him. In possession of these, he went directly to the King's apartment. The Lord in waiting told him that his Majesty was gone to bed; but Carstairs told him that he had come on business of the greatest moment and must get admittance. On entering the room he found his Majesty asleep. He drew aside the curtain, went down on his knees by the bed side, and then awakened the King. Amazed to see his chaplain at such an hour and in such a posture, he asked what was the matter. 'I am come,' said Carstairs, 'to beg my life.' 'Is it possible,' said William, 'that you have done any thing deserving of death.' Carstairs told him that he had detained the Royal messenger, and produced the despatches he had taken from him. William was not a man easily to brook such interference, and sharply asked Carstairs how he had dared to countermand his orders. Carstairs begged to be heard in his defence. William listened attentively, while he urged that the Episcopalians were already his enemies, that this oath would make the Presbyterians his enemies too; that oaths were of little avail to a prince if he lost the hearts of his subjects; but that if he yielded this to them he would bind them forever to his throne. The frown gradually left William's countenance as Carstairs proceeded; and in the end he told him to throw the despatches into the fire, and write such instructions as he thought best. It was done; and the messenger was soon upon the road travelling post haste to Edinburgh.

"Meantime both the Commissioner and the Ministers were in the utmost perplexity. On the very next day the Assembly was to meet, and still the messenger had not returned. Lord Carmichael, by the instructions he had, was bound to dissolve the Assembly. The ministers were determined to assert their authority, and to meet notwithstanding. Both alike dreaded the result. Happily the messenger arrived on the morning of the eventful day, and when his packet was opened, it was found to the joy of all, that it was his Majesty's pleasure to dispense with the oaths. When the Assembly met, every minister was more hearty than another in praise of the King. From that day to this there has been no collision between the Church and the Sovereign, in regard to the calling of Assemblies. The Commissioner dissolves the Assembly as if all the power were with him, the Moderator dissolves it as if all the power were with him. Either in like manner, nominates a day for a new one. Thus the old question is still kept alive, but the perfect understanding and inviolate faith of both the parties, has prevented it from assuming a troublesome shape."

For "The Friend."

On War.

Who are they that go to war? It is declared by the Lord's Prophet, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: Nation shall not lift up sword against nation; neither shall they learn war any more." The christian dispensation was ushered in with the most gracious language, "Glory to God in the highest; on earth peace, good will to man." The whole life of our gracious Lord, and all his precepts, were contrary to war. He declared, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight!" Whose servants then are they that fight? are they not the servants of the spirit of this world which rules the nations of the earth, who, were they truly the christians they profess to be, would learn war no more? When shall we look for Him to judge among many people, and rebuke strong nations afar off, if it is not in this last, and lasting dispensation? We have all felt his rebukes in our hearts when we have wronged our neighbour, "for God hath shewed thee, O man! what is right; He hath rebuked many people, his judgments are in the land, yet who taketh it to heart?"

The most important thing for us is to become subjects of the King of kings, in order that we may wear a crown of righteousness in the world to come. Can those who go to war fulfil the divine injunction, "bless them that curse you, do good to them that persecute, and despitefully use you?" "If thine enemy hunger, feed him; if he thirst, give him water to drink: thereby thou shalt heap coals of fire on his head." Our Lord and Saviour Jesus Christ has left us one of the most striking examples of meekness, forbearance, and forgiveness, that could be. He suffered himself to be crucified, although he was Lord of heaven and earth. When the high priest came to take him with swords and staves, "Peter drew his sword, and struck a servant of the high priest, and smote off his ear, Jesus said unto him, Put up again thy sword into his place, for all they that take the sword, shall perish with the sword." Then shall any poor mortal presume to take the sword to fight about worldly matters, that are comparatively of so little consequence, when our glorious Lord patiently submitted to cruel wrong and sufferings, although He could have commanded "more than twelve legion of angels" to defend himself and his righteous cause? From that day down to the present time, it hath been those that take the sword, who persecute the servants of the Most High. The apostles and martyrs were put to death by the power of the sword; and it is the same spirit now, that prompts those who would compel, by fines and imprisonments, to learn the art of war, and to give war their support, those who are conscientiously opposed to it, because Christ has forbidden it.

The Most High declared by his prophet, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess before God." Yes, it is with him we have to do, either in mercy, or in judgment, and as we bow unto him in perfect sincerity of heart, He will teach us of his ways, and bring us into his own peaceable lamb-like spirit, which always breathes peace on earth, and good-will to man. When in this state, we are enabled to "do unto others as we would have others do unto us." Did this spirit prevail, there would be no more wars and fightings; because Christ would purge the heart from all the lust for honour, for riches and grandeur, the lust for superiority one over another, all which are contrary to his spirit. As we obey his teaching in the heart, giving heed when his witness reproves us, or makes us uneasy, when we are doing, or are going to do wrong, leading us to strive to do that which is well pleasing in his sight, and showing us what particular thing he requires us to do; then we will be brought into a willingness to lose all for his sake, rather than to gain the whole world, with all its honours, and lose our own souls. Oh, remember our Saviour said, "If any man smite thee on the one cheek, turn to him the other also; and if any man take thy coat, let him have thy cloak also; and if he compel thee to go a mile, go with him twain." Now, He does not teach his disciples to demand these things, but only to suffer in meekness and forbearance, what the avarice and covetousness of ungodly men may demand; and although He may suffer these "to stretch forth their hands against certain of his disciples," yet we may remember He said, "Even the very hairs of your heads are all numbered." Yes, He has carried all those victoriously over their enemies, who have put their trust in him; as witness the prophets, apostles and martyrs, and no one of those, according to the New Testament and history, ever had any thing to do with war after they were converted to the christian religion.

J. B.

Stark Co., Ohio, Twelfth month 26th, 1861.

Range of Sound.—Herschel gives three hundred and forty-five miles as the greatest known distance to which sound has been carried in the air. This was when the awful explosion of a volcano at St. Vincent's was heard at Demerara. The cannonading of the battle of Jena was just heard in the open fields near Dresden, a distance of ninety-two miles, and in the casemates of the fortress it was very distinct. The bombardment of Antwerp is said to have been heard in the mines of Saxony, three hundred and seventy miles distant.

Selected.

THE OLD HOUSE FAR AWAY.

The wild birds warble, the silvery rills
Sing cheerily round the spot,
And the peaceful shade of the purple hills
Falls dim on my mother's cot;
Its windows are small, and its thatch is low,
And its ancient walls are gray;
O, I see it! I love it! where'er I go—
That old house far away!

The little clock ticks on the parlour wall,
Recording the passing hours;
And the pet geranium grows rank and tall,
With its brilliant scarlet flowers;
And the old straw chair, so cozy and low,
Where mother sat knitting all day;
O, I see it! I love it! where'er I go—
That old house far away!

Dear mother! how plainly I see her now
Reclining in that old chair,
With the sunset resting upon her brow,
That was once so smooth and fair;
With her crimped border white as snow,
And her once dark hair now gray,
O! my heart is with her where'er I go—
In that old house far away!

Not all the treasure the world affords,
The riches of land and sea,
Not all the wealth of earth's proud lords,
Can blot from my memory
The roof that sheltered each dear, dear head,
And the humble floor of clay,
Where the feet I loved were wont to tread,
In the old house far away! *Dublin Jour.*

For "The Friend."

Terrible Adventure on a Volcano.

[The following account given by Carl Steinman, who visited Mount Hecla, in Iceland, just before its terrible eruption in 1845, shows the foolhardiness with which men of sense will sometimes rush into danger, and jeopard their lives for no good. It is also a fearful instance of marvellous preservation.]

Having secured a guide, I set out at an early hour, on the morning following my arrival in Salsun, (at the foot of the extinct volcano,) praying for fair weather and a safe return.

The scenery, even from the first, was so different from any I had ever seen outside of Iceland, as to be worthy of a better description than I am able to give. Suffice it to say that, as you push on, ascending summit after summit on your way to the great and awful centre of all, you find the danger, dreariness, and desolation increase to the most terrible sublimity, till at last, when you do finally stand on the highest point in this unliving world of chaos, you instinctively pray, with an icy shudder shivering through your miserable frame, to be restored to the life you seem to have left forever behind you.

O how shall I attempt to convey to any mind the awful scene of desolation that surrounded me, when at last I stood more than four thousand feet above the level of the sea, on the highest peak of barren Hecla! Six mortal hours—three on horseback, and three on foot—had I been clambering upwards from the world below; and now among the very clouds that rolled and swept round me, I stood in a world of lava mountains, ice, and snow—the lava black as midnight, the snow of blinding whiteness—and not in all that region a tree, a bush, a shrub, a blade, or even a solitary living thing, excepting myself and guide. Far as the eye could reach, when the moving clouds permitted me to see, was a succession of black, rugged hills, snow-crowned peaks, glistening glaciers, and ice-bound streams, into whose inanimate solitude no human foot had ever penetrated—a world without plant or life—the very desolation of desolation—filled with yawning chasms, dreadful abysses, and midnight caves, which have never echoed any sound but the thunders of heaven, and the groanings and convulsions of earth. So wild and terrible was the scene, that I felt a strange thrill rush through my shivering frame, and quiver about my dizzy brain, and I shouted, to break the stillness of death, and heard my voice come dismally back in a hundred echoes, till it seemed to be lost in the bowels of the unproductive earth.

Wrapping one of the blankets about me, to protect me from the freezing cold, and cautiously using my pointed stick to try every foot of ground before me, I now began to move about, over blocks and heaps, and hills of lava, and across narrow chasms, and pitfalls, and patches of snow and ice, my faithful guide keeping near, and often warning me to be careful of my steps. In this manner I at length ascended a ridge of considerable elevation, stumbling my way to the top, and now and then displacing fragments of lava, that rolled crashing down behind me. As yet I had seen no signs of the mouth of the crater, which eighty years before had vomited forth its terrific and desolating streams of melted black sand: but on reaching the summit of this ridge, I looked down into a sort of basin, open at the lower side, and having some three or four deep seams or chasms in its centre, into which the melting snow and ice on its sides were running in small streams. A peculiar and not very agreeable odour came up with a thin smoky vapour, and I fancied I could hear a distant sound, something between a gurgle and a rumble.

"I suppose this is the original crater," I said, turning to the guide.

The fellow was as pale as death, and every feature expressed surprise allied to fear.

"What is the matter?" I quickly demanded, "have you never seen this spot before?"

"I have seen this place before, master," he replied, "but never anything like this. When I was here last, there was no hollow here, but only a level plain of snow and ice."

"Indeed!" exclaimed I, feeling strangely interested; "what, then, do you infer? that there is about to be a fresh eruption!"

"I fear so, master: what else can have caused this change? You see there is heat below, which has melted the thick glacier, and only a few streaks of ice now remain upon parts of the sides, while the centre is gone."

"And the ground here has a slight feeling of warmth, too!" I rejoined, as I bent down and laid my hand upon it.

"Let us leave, master!" returned the fellow hurriedly, looking around with an expression of alarm. "I do not like to remain here; we may be destroyed at any moment. Let us hasten down, and report what we have seen."

"Nay," said I, feeling strangely interested and fascinated by the perilous novelty, "I do not think there is any immediate danger, for the snow and ice, it is plain to be seen, have melted slowly, and before I go away, never to return, I should like to venture into this basin, and look down into one of those chasms."

"O no, master!" replied the guide, with nervous anxiety; "do not do it! it might cost you your life!"

"At least I will risk it, if you will agree to wait for me," said I, fully determined on the venture, even though I were to go without his consent.

"I will wait," he answered, "but remember, master, you go down against my advice."

The crater, or hollow was about fifty feet in depth, with gently sloping sides—and using my pointed stick with the greatest care, I forthwith began the descent, often stopping to try the temper of the lava with my hand, and finding it gradually grow warm as I proceeded, though not sufficiently so to excite any alarm. In a short time I reached the bottom, and stood on the verge of one of the seams or chasms, which opened far, far down into the heart of the mountain. It was about four feet in width, zig-zag in shape, and emitted strongly the peculiar odour before mentioned. A small trickling stream from a melting layer of ice above, was running into it; but I could only see that it was lost in the deep darkness below, from which came up a kind of hissing, boiling, surging sound, with something like a rumbling shock at intervals, and gentle puffs of heated air.

The place, the scene, and withal the sense of danger connected with it, held me there with a sort of magnetic fascination, and I soon found myself strongly tempted to make a fatal plunge into the awful abyss. Knowing by experience that reason is not always able to govern and control the actions in such cases, I forced myself back a few feet, but still remained near the opening, deaf to the entreaties of my frightened guide, who now began to implore me to return before it should be too late. As the dreaded volcano had not been in action for more than thirty years before his birth, I believed that he could know no more of the danger than myself, and, therefore, preferred to act from the dictates of my own feelings, rather than his fears; and as I was to pay him well for his services, felt but little disposed to be hurried from a place which had cost me so much time, money, and trouble to visit.

Giving no heed, therefore, to his earnest solicitations, I now resolved to sound, if possible, the depth of the chasm before me, and then proceed to inspect the others; and for this purpose I pried off from a larger one a small block of lava, and advancing to the very edge of the chasm, dropped it down, and listened to the hollow reverberations, as it went bounding from side to side, long after it was lost to the eye. The depth was so immense that I heard it for more than a minute, and then the sound seemed rather to die out from distance, than to cease because the block had reached its destination. It was an awful depth, and fearfully impressed me with the terrible; and as I drew back with a shudder, a gust of hot sulphurous air rushed and roared upward, followed by a steam like vapour, and a heavy, hollow sound, as if a cannon had been discharged far down in the bowels of the earth.

This new manifestation of the powers of nature fairly startled me into a desire for flight, and I had already turned for the purpose, when suddenly there came a sort of rumbling crash, and the ground, shaking, heaving, and rolling under me, began to crumble off into the dread abyss. I was thrown down, and, on my hands and knees, praying for mercy, was scrambling over it and upward, to save myself from a most horrible fate, when two blocks, rolling together, caught my feet and legs between them, and without actually crushing, held them as if in a vice. Then came another crash and crumble; the lava slid away from behind me, and I was left upon the very verge of the awful gulf, now widened to some fifteen or twenty feet, down into which I looked with horror-strained eyes, only to see darkness and death below, and breathe the almost suffocating vapours that rushed up from that seemingly bottomless pit.

O the horrors of that awful realization! what pen or tongue can portray them? There, a helpless but conscious prisoner, suspended over the mouth of a black and heated abyss, to be hurled downward by the next great throe of trembling nature.

"Help! help! help! for the love of God, help!" I screamed, in the very agony of a wild despair.

I looked up and around to catch a glimpse of my guide; but he was gone, and I had nothing to rely on but the mercy of heaven! and I prayed as I never prayed before, for a forgiveness of my sins, that they might not follow me to judgment. It might be a second, it might be a minute, it might be an hour, that I should have thus to undergo a living death, but be the time long or short, I felt there was no escape from a doom that even now makes me grow pale and shudder when I think of it. Above me was a clear blue sky—beneath me a black and horrible abyss—around me sickening vapours, that made my brain grow dizzy. Rumbling and hissing sounds warned me that another convulsion might occur at any moment, and another would be the last of me. Home and friends I should never see again, and my tomb would be the volcanic Hecla! I strove with the madness of desperation to disengage my imprisoned limbs, but I might as well have attempted to move a mountain. There I was fixed and fastened for the terrible death I was awaiting.

Suddenly I heard a shout; and looking around, I beheld, with feelings that I cannot describe, my faithful guide, hastening down the rugged sides of the crater to my relief. He had fled in terror at the first alarming demonstration, but had nobly returned to save me, if possible, by risking his life for mine. May God reward him as he deserves?

"I warned you, master," he said, as he came up panting, his eyes half starting from his head, and his whole countenance expressing commingled terror and pity.

"You did! you did!" cried I, "but O forgive and save me!"

"You are already forgiven, master; and I will save you if I can—save you, or perish with you."

Instantly he set to work, with his iron-pointed stick, to break the lava around my limbs, but scarcely had made any progress when again the earth trembled, and the blocks parted, one of them rolling down into the yawning chasm with a dull, hollow sound. I sprang forward—I seized a hand of the guide—we both struggled hard, and the next moment we had both fallen, locked in each other's arms, upon the solid earth above. I was free, but still upon the verge of the pit, and any moment we might both be hurled to destruction.

"Quick, master!" cried the guide; "up! up! and run for your life!"

I staggered to my feet with a wild cry of hope and fear, and half supported by my faithful companion, hurried up the sloping sides of the crater. As we reached the ridge above, the ground shook with a heavy explosion; and looking back, I beheld, with horror, a dark smoking pit, where we had so lately stood.

And then, without waiting to see more, I turned and fled over the rough ground as fast as my bruised limbs would let me. We reached our horses in safety, and hurrying down the mountain, gave the alarm to the villagers, who joined us in our flight across the country, till a safe distance was gained.

Here I bade adieu to my faithful guide, rewarding him as a man grateful for the preservation of his life might be supposed to do.

A few days later, when the long extinct Hecla was again convulsing the island, and sending forth its mighty tongues of fire and streams of melted lava, I was far away from the sublime and awful scene, thanking God I was alive to tell the story of my wonderful escape from a burning tomb.

God had rather see his children humble for sin, than proud of grace.

The Plainness and Simplicity which the Gospel enjoins, with the Example of Christ Jesus, and of holy Men in all Ages.—We tenderly exhort all seriously to consider the plainness and simplicity which the gospel enjoins, and to manifest an adherence to this testimony, in their speech, apparel, furniture, business, salutations and conversation; into which our forefathers were led by the Spirit of Christ, and in conformity with whose precepts and example, they patiently suffered long imprisonments, and great persecutions; being convinced that it was their duty thus to bear a testimony against the vain, corrupt spirit of the world. 1746.

The Spirit of Truth, which led our ancients to lay aside everything unbecoming the followers of Christ, still leads in the same path, all who submit to its guidance; we, therefore, earnestly entreat all Friends to watch over themselves in this respect. The example of our blessed Saviour, his immediate followers, and of virtuous and holy men in all ages, ought to make a due impression on every considerate mind; and especially on such as have had the advantage of a guarded education.—*Philadelphia Discipline.*

Moscow a Fire Doomed City.—Of all cities of the modern epoch, and perhaps of ancient times Moscow has suffered the most fearfully from fires. In 1536, it was nearly consumed, and two thousand persons perished. But this calamity was trifling to the dismal catastrophe of 1571, when beleaguered by the Tartars. They fired the suburbs, and a furious wind carried the flames into the heart of the capital, which the inhabitants could not quit except to die by the sword. A Dutch merchant, who was present at the scene, and whose account is preserved in the Harleian MSS., speaks of the event as like a storm of fire, owing not only to the wind, but to the streets being "paved with great fir trees set close together, oily and resinous, while the houses were of the same material. Thousands of the country people had taken refuge in the city from the public enemy. The poor creatures ran into the market-place, and were "all roasted there, in such sort that the tallest man seemed but a child, so much had the fire contracted their limbs—a thing more hideous and frightful than any can imagine. "The persons," he adds, "that were burnt in this fire were above two hundred thousand—an exaggeration, doubtless, but an indication of a horrible incident.

A still more stupendous conflagration was the burning of Moscow in 1812, owing to its increased extent. If attended with fewer horrors, they were sufficiently rife, for all who could not fly—the sick, infirm, and wounded—inevitably perished. Upon the approach of the French invaders, and the loss of the great battle of Borodino, it was determined to abandon the old capital of the czars; and on Sunday, Sept. 15th, its three hundred thousand inhabitants were suddenly aroused from a sense of security by a peremptory order to quit their houses, while the Russian army of defence filed through the midst of them in full retreat. On the morrow, the officers of the government and the police withdrew; the prisons were thrown open; and none were left but the incapable, and those who remained to execute the secret orders of the authorities. Toward evening the advanced guard of the enemy arrived, and before midnight Napoleon was in the Kremlin. The city, with its churches and palaces of semi-Asiatic architecture, rising above an immense mass of private dwellings, must have presented a strange, solemn, and even awful spectacle to the new comers. Not a Moscovite was to be seen; not a chimney smoked; not a sound was heard. An unclouded moon illuminated those deserted streets, vacant hotels, and empty palaces. "How doth the city sit solitary that was full of people."

Scarcely were the French established in their new quarters, when smoke and flames were observed issuing from houses closely shut up in different districts. By Tuesday evening, the 15th, the fires had assumed a menacing aspect, distracting by their number the efforts made to quench them, while a high wind rapidly connected them with each other, and wrapped Moscow in a vast sheet of flame. Midnight was rendered as bright as day, for at that hour, at the distance of nearly a league, Dumas could read the despatches forwarded to him by the light of the burning metropolis. Thirty thousand houses, seven thousand principal edifices, and fourteen thousand inferior structures, were reduced to ashes. The private loss is supposed to have exceeded thirty millions sterling. "Palaces and temples," writes Karamsin, the Russian historian, "monuments of art and miracles of luxury; the remaining of past ages, and those which had been the creation of yesterday; the tombs of ancestors and the nursery-cradles of the present generation, were indiscriminately destroyed." Napoleon shuddered at the sight as ominous of a series of disasters, and was compelled to decamp precipitately. Much mystery has been affected with reference to this transaction. But there can be little doubt that, as it was intended to dislodge the French, it was the work of Rostophschin, the governor, carefully prepared for, with the full consent of the cabinet of St. Petersburgh. He was observed to bring along with him, on joining the army, a number of fire-engines. On being asked why he had brought such things, he replied that he had "good reasons for doing so. Nevertheless," he added, "as regards myself, I have only brought the horse I ride and the clothes I wear."

"By their own hands their much-loved homes were fired,
By their own hands their thousand fanes expired;
Fierce burn the flames, that waft to yonder skies
The incense of the patriot sacrifice.
The wide bazaar, within whose stately walls,
A kingdom's ransom filled the golden halls,
Rich as the fabled Phœnix's funeral bed,
In one full blaze of perfumed flame has fled;
Tower kindles tower, and fires on fires arise;
To aid the dreadful death the tempest flies,
Speeds with the swiftness of the mountain storm,
To where the Kremlin rears his iron form;
With wreathed flames his regal towers are crowned,
While hollow whirlwinds dance and moan around."

It is a curious fact that, the year after the fire, seedling aspen plants sprang up everywhere among the ruins of the city. That tree is very abundant in Russia, particularly in the woods around Moscow. The seeds had been wafted by the winds; and if the inhabitants had not returned to the site it would speedily have become one immense forest.—*Leisure Hour.*

Consistency in Small Things.—Custom can never alter the immutable nature of right; fashion can never justify any practice which is improper in itself; and to dress indecently is as great an offence against purity and modesty, when it is the fashion, as when it is obsolete. There should be a line of demarcation somewhere. In the article of dress and appearance, christian mothers should make a stand. They should not be so unreasonable as to expect that a young girl will of herself have courage to oppose the united temptations of fashion without, and the secret prevalence of corruption within; and authority should be called in where admonition fails.—*Hannah More.*

Paris Zoned with Flowers.—A curious project has just been submitted to the municipality of Paris. The plan is to gird Paris with a zone of flowers. The gentleman who proposes this plan of a "Jardin de Ceinture" is said to be a celebrated botanist and agriculturist. He proposes to the State to transform the fortifications and the earthworks facing the city, both of which are now so much unproductive waste ground, into a great *pépinière d'acclimation*, or nursery for exotics of every possible kind, whether from hot or cold countries, according to the aspect of the ditch, wall, and earthworks. The administrators of this garden, which he guarantees to form with a given capital for a commencement of operations, would pay to the State a certain rent per hectare; undertake to cultivate no species of parasitical fruit or flower that would be injurious to the wall or difficult to remove in case an enemy was expected; to sell at a low market price the produce of the fortifications; and, in the space of two years and a half, to clear all the expenses that the society may incur in carrying out the project. Nothing can be more brilliant than the results which are promised.

The True Adorning, not in Dress.—I warn and exhort all Friends to return to that which first convinced you; to that keep close, in that abide, that therein ye may know, as at the first, not only a bridle to the tongue, but a curb to the roving mind, a restraint to the wandering desire. For assuredly, Friends, if Truth be kept to, none will need to learn of the world what to wear, what to put on, or how to shape and fashion their garments. But Truth will teach all how best to answer the end of clothing, both for useful service and modest decency. And the cross of Christ will be a yoke to the unruly will, and a restraint upon the wanton mind; and will crucify that nature that delights in finery and bravery of apparel, in which the true adorning doth not stand, but which true adorning stands in the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit.—*Job Scott.*

The Foot of a Horse.—The human hand has often been taken to illustrate Divine wisdom—and very well. But have you ever examined your horse's hoof?—It is hardly less curious in its way. Its parts are somewhat complicated, yet their design is simple and obvious. The hoof is not, as it appears to the careless eye, a mere lump of insensible bone fastened to the leg by a joint. It is made up of a series of thin layers, or leaves, of horn, about five hundred in number, nicely fitted to each other, and forming a lining to the foot itself. Then there are as many more layers, belonging to what is called the "coffin bone," and fitted into this. These are elastic. Take a quire of paper and insert the leaves one by one into those of another quire, and you will get some idea of the arrangement of the several layers. Now the weight of the horse rests on as many elastic springs as there are layers in his four feet—about 4000; and all this is contrived not only for the easy conveyance of the horse's own body, but for whatever burdens may be laid on him.—*Stock Journal.*

Learning at the Feet of Jesus.—Lilias Skene had been held in very unusual estimation among the worthiest, as well as the highest in profession, of the citizens of Aberdeen. She, however, found the peace of her enlightened and enlarged mind, to consist in joining the Society of Friends; by this act, more completely taking up the cross to self, than she had hitherto seen the need of, especially with regard to its more refined appearances and workings. Thus, she was reduced to sit down as at the feet of Jesus, and learn of him in all things, who is "meek and lowly in heart;" herein "proving what is acceptable unto the Lord," through a deep searching of soul, and a continued subjection of her own spirit to his.—*From a memorial of Lilias Skene.* 1678.

A Professor of the Berlin University has been making curious researches respecting the population of the globe. The following is the result:—"Population of Europe, 272,000,000; of Asia, 720-000,000; of America, 200,000,000; of Africa, 89,-000,000; of Australia, 2,000,000. Total population of the globe, 1,283,000,000.

There is in truth scarcely a more efficacious means of honouring the Deity, than by observing a constant christian manner of conducting our intercourse with men.—*Jonathan Dymond.*

THE FRIEND.

FIRST MONTH 11, 1862.

Our present issue contains the Memorial presented to Lords Palmerston and Russell, by the Meeting for Sufferings in London, urging a pacific solution of the difficulty arising from the seizure of the emissaries of the "Southern Confederacy" on board the British mail Packet "Trent." We are rejoiced that a voice has been thus raised on behalf of equity and peace, amid the blinding excitement of wounded national pride and the unchristian clamor for war and revenge. It is deplorable to witness the exhibit made by the English newspapers of a cherished hostility to the government and people of these United States, and the avidity with which they seize upon whatever can serve as a pretext, for embroiling the two countries in deadly strife; under the hope of opening the way to the coveted cotton of the South, and securing the permanent weakening of this vast republic. But we know there are thousands of christian men and women there, who harbour no such degrading feelings, and we think there is reason to believe, that a large part of the people are at heart opposed to giving aid and support to slavery in this country, and would protest against their government adopting such an unjust and inconsistent policy. But be that as it may, it becomes every Friend carefully to guard against imbibing the feelings of distrust and animosity towards that nation, which are, we fear, so generally awakened in the minds of our fellow countrymen in the free States, and to do what we can, consistently, to counteract the sorrowful effects they must sooner or later produce, if they are permitted to rankle in the bosom and stimulate to a course of speech or action consonant with the law of retaliation, which the world still persists in affixing to the code of christianity.

The present generation in this country has never before had the evils of war brought so closely home to them, and the nearer it is seen, and the more immediately it is felt, the more stupendous are the calamities, the more complicated the miseries found to be inseparable from it. It seems almost incredible that within one year, such a flood of wickedness, such a scene of rapine and murder could have spread over so large a portion of our late prosperous and happy country. We need seek no stronger proof than is now daily forced upon our attention, that under whatever circumstances it may arise, war always has its origin from the source of evil, and cannot be carried on without, not merely inflicting death and physical suffering, but corrupting and debasing more or less the great body of those actively engaged in its prosecution, while the community at large, is inured to feelings of vindictiveness and eager longing for the destruction or suffering of their fellow beings.

How dreadful to the truly christian beholder are the enormous military forces now prepared on both sides, to carry out, by the largest amount of bloodshed which each can perpetrate, the arbitrament of questions, which, at last, when the carnage is stayed, must be settled by negotiation and the forms of civil government. Six hundred thousand mena rrayed against each other, training to acquire the art of using their murderous enginery with the most fatal effect upon their fellow countrymen, but whom they have recently learned to consider as their enemies. Families torn asunder by the violence of party feeling, and brother meeting brother on the battle field and sometimes staining their hands with each other's blood. Neighbours and friends rushing into deadly strife, and seeking by every means in their power to reduce each other's families to penury and want; vice and immorality holding carnival within the camp, while pestilence fills the hospitals, and consigns thousands to untimely graves. And all this in our *enlightened* country, in the latter half of the nineteenth century, and among a people who have long made a high profession of the christian religion; of being the disciples of Him who said he came to save men's lives, who commanded his followers not only that they should *do* no evil, but that they should *not resist* evil: that they should love their very enemies, do good to those who hated them, and pray for those who despitefully used them and persecuted them; and who enforced this ever-peaceful, non-resistant doctrine, by permitting himself,—the Son of the Most High,—to be betrayed into the hands of sinful men, restraining the ardor of his loving disciples, who were ready to smite with the sword in what they thought so good a cause, saying, my kingdom is not of this world, else would my servants fight. It is into this heavenly kingdom that all must labour and pray to enter, if they would become loyal subjects of the Prince of Peace, the redeemed and sanctified companions of the Lamb slain from the foundation of the world. This kingdom is to be set up in the heart, and nothing can hurt or destroy within its holy limits; its banner is undefiled love, and its weapons are always spiritual, and rendered mighty through the power of love unfeigned.

While the nations of the earth are subject to the spirit that rules in the hearts of the children of disobedience, wars and fightings will spring out of the evil passions which actuate the unregenerate man, and they who take the sword will continue to perish by the sword; but the great aim of christianity and the noble cause in which every true christian is to be enlisted, is to win over the human family from the dominion of this murderous spirit, and draw them into the kingdom of Christ, where all is harmony and peace. We cannot be engaged in this blessed work while indulging in hatred or revenge, and wherever any give countenance or aid to support or promote the spirit that delights in or wages war, they so far oppose the extension of the reign of the Messiah, and put off the full consummation of that glorious day when nations shall not learn war any more and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. We are bound to submit to the powers that be, and to render a cheerful obedience to every ordinance of the government under which we live, where it does not contravene our duty to God.

Where we believe the two are in opposition, if we are truly his servants, we can no more rail or resent than we can fight, but must patiently suffer, and joyfully take the spoiling of our goods, or imprisonment, rather than betray the high and holy cause which we have espoused, and violate the express commands of the Captain of our soul's salvation.

Every Friend must deeply feel the deplorable condition into which he sees our beloved country plunged by the base passions of wicked men; and while he cannot but acknowledge that the awful scourge of civil war is a just judgment of the Almighty for our individual and national sins, his prayer must be that evil may be restrained, the inhabitants learn righteousness from the punishment they are suffering, and the cause of justice and truth triumph in the end. But he cannot consistently participate in the spirit from which the war originated and is carried on, nor voluntarily and knowingly contribute to its prosecution. His profession calls him to stand aloof from the deadly strifes and combats by which men of the world seek to establish, or pull down authority and rule; and if he is alive to the responsibilities restiug upon him, he will feel the call with peculiar force, to seek to be effectually endued with that spirit "which delights to do no evil, nor to revenge any wrong, but delights to endure all things in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself." "Its crown is meekness, its life is everlasting love unfeigned, it takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind."

SUMMARY OF EVENTS.

UNITED STATES.—*Congress.*—This body has not been much in session of late, and many of the members have been absent. The most serious business devolving upon Congress, is the supply of the means to support the enormous expenditure, on account of the army and navy. The subject is under the charge of the Committee on Ways and Means, and it is supposed they will recommend a free use of the taxing power, including heavy excise duties on many articles, in addition to a further issue of treasury notes as a circulating medium.

The Rebel Commissioners, whose capture gave so much offence to England, were conveyed in a small steamer by a government agent, from Fort Warren to Provincetown, N. B., and there placed on board the British gunboat Rinaldo to be conveyed to London.

The Halifax Express of Twelfth month 13th says, that J. C. Breckenridge arrived in that place about a week before, and that he sailed on the 13th in the steamer Canada for England. Breckenridge and Hunter, of Virginia, have, it is believed, been appointed by the rebel government ministers to France and Great Britain.

Progress of Hostilities.—The lapse of a week has apparently made but little change in the aspect of affairs. Various skirmishes, in Missouri and Kentucky, are reported. At Cairo, preparations were going forward for a movement down the Mississippi, with a powerful fleet of strongly built gun-boats. The rebels were understood to be much alarmed, and had made great efforts to place the river in a state of defence. They had placed sub-marine batteries between Columbus, Ky., and Memphis, Tenn. The Federal forces hold Ship island near the mouth of the Mississippi, and have recently taken possession of Biloxi, about ninety miles from New Orleans. A part of Gen. Sherman's forces at Port Royal have been landed on the North Edisto, and seized the railroad station, No. 4, on the Charleston and Savannah railroad, twenty-three miles south of Charleston. A large rebel force was stationed between Savannah and Charleston for the defence of those cities.

South Carolina.—Gen. Lee, the rebel commander in the Port Royal district, has informed Jeff. Davis that he is confident in his ability to prevent the U. S. troops from advancing on Charleston and Savannah. He is understood to have about 20,000 men in his command. A late arrival from Port Royal states, that the negroes were busily engaged in securing the cotton in the vicinity; about $2,000,000 worth had already been collected and delivered to the U. S. agent. Several incendiary fires had broken out at Charleston, but they were extinguished before much property was destroyed.

The Exports and Imports.—The exports from New York during the year 1861, amounted to $137,963,268; in 1860, to $103,200,567, and in 1859, to $68,303,794. The imports of the past year have amounted to $125,000,000. This is the first instance in which the exports have exceeded the imports, and this notwithstanding very little cotton has been shipped. The cause of the increase of exports is found in the short harvests abroad and the surplus of breadstuffs in the United States.

The Commerce of New York.—The whole number of arrivals at this port, in the year 1861, was 5122, which is 671 vessels more than in the previous year. Three thousand and ninety-two of these were American, 1449 British, and nearly all the balance were from other European ports. The number of passengers landed from foreign ports, was 89,790, and from California, 9117.

Loss of Life at Sea.—The whole number of lives lost last year by casualties on board of American vessels, is returned at 968; but as all have probably not been reported, the total doubtless exceeds 1000.

Failures of the Year.—According to a statement prepared by the New York mercantile agency, 5935 failures occurred in the Northern States during the past year, with an aggregate indebtedness of $178,682,170. A large portion of these failures has resulted from the heavy indebtedness of the Southern States, most of which is now considered as lost. The amount due by Southern debtors to the principal Northern cities, is estimated as follows—New York, about $159,000,000; Philadelphia, $24,000,000; Baltimore, $19,000,000; Boston, $7,600,000—total, $210,000,000. The total liabilities of citizens of the seceded States to those of the North, is estimated at nearly $300,000,000.

Philadelphia.—Mortality last week, 285. The total number of deaths in this city during 1861, was 14,240, of which number 3738 were infants under one year of age. The deaths from consumption of the lungs numbered 1805. The amount of rain last year, according to the record kept at the Pennsylvania Hospital, was 46.44 inches, which is about two inches above the average for the last twenty-four years. The mean temperature of the year was 54.7 degrees, which is one degree and a half higher than the average of the preceding thirty-five years.

California.—The exports of merchandise during the past year, amounted to $8,706,298, and of gold, to $36,105,639—total, $44,811,937, which is about one million more than in 1860. The arrivals of vessels from Atlantic and foreign ports, was nearly the same as in 1860—total, 331.

Utah.—Measures are about being taken in this territory to draft and adopt a State Constitution. Congress will be memorialized for the admission of Utah into the Union, during the present session.

New York.—Mortality last week, 382. Specie in the banks, on the 4th instant, $23,983,878. Gold, 2½ a 3 per cent. premium; foreign exchange, 1.14 a 1.15. The money market comparatively easy. The demand for gold and foreign exchange proceeds from the agents of foreign capital, who are anxious to return it to Europe. Cotton, 35 a 36.

Southern Items.—Leesburg, Va., has been strongly fortified by the rebels. A disastrous fire has occurred at Richmond, by which the theatre and many other buildings were destroyed. A fire at Nashville, Tenn., on the 22d ult., destroyed a great quantity of supplies for the army. The loss was estimated at nearly a million of dollars. The U. S. fleet near New Orleans have captured several rebel steamers. The premium for gold in New Orleans has advanced to 35 per cent. The inhabitants are reported to be in a state of great perplexity and gloom. The firing between Fort Pickens and the batteries near Pensacola has been renewed without much injury on either side. At Norfolk and Richmond, salt commands such high prices as to be beyond the reach of the middle and lower classes of the people. The rebel Congress having passed an act authorizing the seizure of salt in the hands of speculators, the parties holding it mostly disposed of their stocks to private purchasers before they were visited by the government agents. This scarcity is felt all over the seceded States. The rebel army is stated by a late Richmond paper to be utterly demoralized; regimental drills have ceased entirely, and the men spend their time in gambling. The editor urges the government to do something to remedy the evil, as in the present condition of the army, enlistments cannot go on. Many men were offering large sums for substitutes—in one instance $1500 had been offered.

British Troops for Canada.—As the navigation of the St. Lawrence is closed, and the transport of troops, inland from Halifax to Canada in midwinter, is difficult and expensive, the U. S. government has given permission to pass the British troops through Maine into Canada.

Cotton in the West.—An agent appointed by the Illinois Central Railroad Company to investigate the fitness of that State for the growth of cotton, reports, after extensive travel and careful investigation, that there are in Illinois from eight to ten millions of acres of land, which are well adapted to its culture, and that might be profitably employed for that purpose.

Peruvian Cotton.—A quantity of cotton has been shipped from Peru for England, by way of Panama, and a larger amount has been sent around Cape Horn. Efforts will be made to raise a much larger crop next year. It is of superior quality.

FOREIGN.—*Mexico.*—Intelligence has been received of the occupation of Vera Cruz by the Spaniards. The Mexican troops retired without offering any resistance.

India.—At the latest dates, cholera was making great ravages in India, the natives being the principal sufferers. At Kandahar, eight thousand people died in eighteen days.

Great Britain.—Dates to Twelfth month 22d. There was no abatement in the warlike preparations.

The Adriatic, with nearly 1400 troops of the Grenadier Guards, and the Parana, with about 1000 of the Scots' Fusileer Guards, left Southampton, on the 20th, for North America.

The steamer Cleopatra would leave Liverpool on the 21st, for Queenstown, there to embark over 500 men of the Seventeenth regiment. The Magdalena would embark about 1000 men, at Southampton, on the 21st.

The mail steamers of the Peninsula and Oriental Company, numbering about fifty, were to be armed and made capable of resisting privateers, in case of war.

The gun-boats in the second class reserve at Portsmouth have been ordered to fit out immediately.

The Observer (ministerial organ) says that England wishes for peace, but that she will gain by a war, as it will enable her to rectify her American frontiers, open the ports of the South, and give a lesson to the United States.

The death of Prince Albert has caused a most profound sensation in England. There is great sympathy for the Queen, who bore the bereavement with much fortitude. It is hinted that she may probably nominate the Prince of Wales as Regent, and retire to private life.

The London Critic says, "We have reason to believe that, up to the time of his death, the Prince Consort raised his voice energetically against the haste with which England is rushing into a war with the United States—an event which he denounced as subversive of her interests, dangerous to the real sources of her power, and certain to be advantageous only to the despotic powers of Europe."

The Liverpool markets for cotton and breadstuffs were without material change. The bullion in the Bank of England continued increasing. Consols, 90½.

The French government has addressed a circular to the European Powers, declaring that the arrest of Mason and Slidell was contrary to the principles which are regarded as essential to the security of neutral flags. The circular also states that "the French government had deemed it necessary to submit this opinion to the Cabinet at Washington, in order to determine it to make concessions which the French government considered indispensable."

Four Days Later.—The Liverpool cotton market buoyant, with an advance of ¾*d.* a 1*d.* New Orleans fair, 12¾*d.*; Uplands, 12½*d.* Stock in port, 558,000 bales, including 216,000 of American. The English papers were discussing the Trent affair in a more hopeful aspect, and express the belief that the demands of England will be yielded to by the U. S. government, and war be thus averted.

RECEIPTS.

Received from Jesse Cope, Pa., $2, vol. 36; from Sarah Ann Cope, $2, vol. 35; from Barton Dean, O., $1, to 27, vol. 26, and for Amelia Garretson, $4, vols. 33 and 34; from Elisha Hollingsworth, O., $2, vol. 36, in full.

DIED, on the 20th of Fifth month, 1861, at Westfield, N. Jersey, HENRY LEEDS, in the fifty-fifth year of his age.

——, on the 31st of Seventh month, 1861, near Moorestown, SARAH D., wife of Isaac Leeds, aged forty-four years; a beloved member of Chester Monthly Meeting, N. Jersey.

——, in London-Grove township, Chester Co., Pa., on the 23d ult., SARAH ANN, daughter of Joshua B. and Maria Pusey, in the twenty-fourth year of her age.

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An Epistle in True Love, containing a Farewell Exhortation to Friends' Families.

(Concluded from page 146.)

And for the encouragement of the Lord's people in this practice, in the power and wisdom of God, I see clearly, and am constrained to leave it behind me, that the Lord requires a godly care in families to be observed amongst his people; and I have seen it to be the only expedient for a right reformation, and regulation in the churches: for let me tell the backslider, with the covetous earthly minded, and those who are lovers of pleasure more than God, it is high time for such to repent, and do their first works, taking blame to themselves for their unfaithfulness, and the evil example they have been unto their families; either in trampling upon the testimonies of our faithful suffering elders, by paying of tythe connivingly or willingly: or any other evil that the testimony of truth is against; and for the future, redeem the time, by doubling their diligence, lest they should have cause to repent when it is too late, and then horror will be their portion in a dying hour.

And this farther I have to leave to the unfaithful, for the clearing of my conscience in the sight of God; that if his love will not prevail, neither immediately, nor instrumentally, the Lord will be clear when he judgeth, as he was in the destruction of the old world, together with the cities of Sodom and Gomorrah; it having been the way of the Lord, to let those who are afar off hear what he hath done, in order that they may be warned, that hearing and fearing, they may be saved whilst mercy is offered.

And that this may be the choice of all, is the sincere desire of one, who is made willing to spend and be spent for the peace and prosperity of the church; and that all, who profess to be members thereof, may be so taught of the Lord, that they may come to be established in rightcousness; and, by holding out to the end, may receive an immortal crown of glory, which will never fade away.

Oh! children of believing parents, in whom is innocency, and upon whom the spots of this world have not yet prevailed: my love in Christ is great to you; believing assuredly, that the call of the Lord is unto you, that you may be of his heritage and sanctuary, in order to place his name in the midst of you: for you hath he chosen, above all the families of the earth, to show forth his praise, and declare his wonderful works to the children of men: therefore my desire is, that none may frustrate the Lord in his gracious intention; but that his glorious work may be carried on, both in particular, and in the general, to his praise and the churches comfort. That it may be so, I desire you to take the following exhortation.

First, As you grow up to years of understanding, so as to know good from evil, be sure you choose the good, and refuse the evil: and if at any time you should transgress your parents, masters or mistresses' commands, be sure you cover it not with a quibble, or a lie; for although you ought not by any means to disobey your parents, yet if any, for want of due care, at any time, should; it may be the fault committed may be no great sin in the sight of God; but if covered with a wilful lie, a grievous sin is committed, for which you must know sorrow, if favour with God you come to witness.

Therefore, dear hearts, fear God in doing and speaking truth in all things; for if once way be given to lying, and an habit of it got into, such lose the favour of God, and forfeit their credit with men.

The next evil I have to warn the youth of is, to beware of an high proud mind, from whence desires after the glory of this world do proceed, which bring in a train of unnecessary cares and troubles; so that it may easily be seen, the proud man and woman never want misery, because they seldom have a settled quiet content; and the chief reason is, they go far from God, the alone author of true content: for, as saith the scripture, "the Lord beholdeth the proud afar off:" and that man or woman, who grows big with conceit of themselves, can scarcely satisfy their eyes with seeing, nor their appetites with craving. Hence it follows, What shall I eat? what shall I drink? wherewithal shall I deck and adorn myself? Nay, saith the incessant seeker after the fashions of this world, Which is the newest fashion, cut or dress? All this is but vanity and vexation of spirit. I take these to be like those the prophet spoke of, when he speaks complaining of Israel, saying, "Israel is an empty vine; he bringeth forth fruit unto himself." Oh you children of believers! that you may not be of this number, neither seek to come up in imitation of those who follow the foolish fashions of this world, lest you grieve God and your parents, whose love and zeal for the Truth cannot admit of any such sinful liberty: therefore I beseech you, let your conversation be without coveting those things; and do not seek to prove the patience of your tender parents, by your murmuring and reasoning, by bringing examples on this wise, such Friends' children have their clothes made after this fashion or the other; urging your parents by your reasoning, for that which hath no reason in it, to wit, *pride*, giving them no rest until you have obtained your ends. Oh! let such fear in time, for such things border near upon wilful disobedience; and it is to be feared, the next step those take, will be into the wide world of wickedness. Therefore I entreat young people, who have been guilty of the above-mentioned evils, be humbled before the Lord, strip yourselves of all your vain attire; repent that ever you gave way to the reins of your vain minds, to be drawn out after the glory of this world.

There is also another dangerous snare, which the enemy seeks to catch young people in, that is, the fellowship and friendship of those, who do not profess with us; by which some of our youth, in giving way to frequent walking and conversation with them, have been captivated into unequal marriages.

Now dear Friends, be warned, take the apostle's advice, be not unequally yoked, a believer with an unbeliever. 2 Cor. vi. 14. Such doings, though they may be sweet in the taste, yet we have seen it bitter in the going down, viz.: That those who for want of watchfulness, have been prevailed upon to an unequal yoking, afterwards coming to a sight of their youthful folly, and having children, how bitter hath it been to such parents, when they could not have them brought up in that faith where they believe salvation is most surely to be obtained: the strife that hath thereupon followed, hath many times caused great distraction between husband and wife, betwixt whom nothing should be but love.

And that all young people may be preserved, out of this and all other evils, shun bad company as infectious both to soul and body, and let your spare hours be spent in religious company, or retirement, reading or meditating on heavenly subjects; of which you are blessed with variety. So shall you come up in favour with God, and all religious people, which that you may, is the sincere desire of my soul.

And now a few words to those young men and women, who like brave, noble Joseph, from your childhood have feared God, and obeyed your parents, resisting temptations, both inwardly and outwardly: to you is God's love large; upon your heads is the blessing of Joseph. Oh! you blossoming boughs, whose ripe fruits will be holiness unto the Lord; you who have been afflicted to see your brethren and sisters miss their way in the aforementioned evils, praying for their return; and when any of them do return, meet them with joy. It is you whose branches shall spread over the wall of all opposition, and, in the power of the Lord, shall be enabled to tread upon scorpions, and overcome evil spirits; for the Lord is calling to the sons and daughters of Sion, to arise and work; yea, thresh the world of wickedness, and he will make their horns iron, and their hoofs as brass; they will go forth in his name, as silver trumpets to the nations, which yet lie in idolatrous darkness; and their wisdom shall confound the wisdom of the earnally wise men of this world, and bring to nought the understanding of the prudent; for it is the Lord's will, the earth should be filled with his living knowledge: Therefore you faithful sons and daughters, keep in humility, out of all self-conceit, and the Lord will be with you, as he was with your faithful Elders; and you shall be a royal diadem in the hand of our God; to whose powerful protection I leave you, sincerely supplicating the Lord, that the prodigal may be brought home, and the faithful may be preserved to the

end of time, that in the end we may all rest in those glorious mansions, where the wicked cannot trouble; but our weary souls shall be at rest, praising the Lord God and the Lamb, world without end. Amen.

So, in an earnest of this future bliss, I rest at this time, in my small measure, your faithful friend and well-wishing sister,

ELIZABETH JACOB.

Worcester, the 5th of the 9th month, 1712.

Selected.

Education.

The first thing to be considered with respect to education, is the object of it. This appears to me to have been generally misunderstood. Education, in its largest sense, is a thing of great scope and extent. It includes the whole process by which a human being is formed to be what he is, in habits, principles, and cultivation of every kind. But of this, a very small part is in the power even of the parent himself; a smaller still can be directed by purchased tuition of any kind. You engage for your child masters and tutors at large salaries; and you do well, for they are competent to instruct him; they will give him the means, at least, of acquiring science and accomplishments; but in the business of education, properly so called, they can do little for you. Do you ask then what will educate your son? Your example will educate him, your conversation with your friends, the business he sees you transact, the likings and dislikings you express; these will educate him; the society you live in will educate him, your domestics will educate him; above all, your rank and situation in life, your house, your table, your pleasure-grounds, your hounds, and your stables will educate him. It is not in your power to withdraw him from the continual influence of these things, except you were to withdraw yourself from them also. You speak of beginning the education of your son. The moment he was able to form an idea, his education was already begun; the education of circumstances—insensible education—which, like insensible perspiration, is of more constant and powerful effect, and of infinitely more consequence to the habit than that which is more direct and apparent. This education goes on at every instant of time; it goes on like time; you can neither stop it, nor change its course. What these have a tendency to make your child that he will be. Maxims and documents are good precisely till they are tried, and no longer; they will teach him to talk, and nothing more. The circumstances in which your son is placed will be even more prevalent than your example, and you have no right to expect him to become what you yourself are but by the same means. You, that have toiled during youth, to set your son upon higher ground, and to enable him to begin where you left off, do not expect that son to be what you were—diligent, modest, active, simple in his tastes, fertile in resources. You have put him under quite a different master. Poverty educated you; wealth will educate him. You cannot suppose the result will be the same. You must not even expect that he will be what you now are; for, though relaxed perhaps from the severity of your frugal habits, you still derive advantage from having formed them; and in your heart, you like plain dinners, and early hours, and old friends, whenever your fortune will permit you to enjoy them. But it will not be so with your son; his tastes will be formed by your present situation, and in no degree by your former one. But I take great care, you will say, to counteract these tendencies, and to bring him up in hardy and simple manners; I know their value, and am resolved that he shall acquire no other. Yes, you make him hardy; that is to say, you take a country-house in a good air, and make him run well clothed and carefully attended, for, it may be, an hour in a clear, frosty winter's day upon your gravelled terrace; or perhaps you take the puny, shivering infant from his warm bed, and dip him in an icy-cold bath, and you think you have done great matters. And so you have, you have done all you can. But you were suffered to run abroad half the day on a bleak heath in weather fit and unfit, wading barefoot through dirty ponds, sometimes losing your way benighted, scrambling over hedges, climbing trees, in perils every hour both of life and limb. Your life was of very little consequence to any one; even your parents, encumbered with a numerous family, had little time to indulge the softnesses of affection, or the solicitude of anxiety, and to every one else it was of no consequence at all. It is not possible for you, it would not even be right for you in your present situation to pay no more attention to your child than was paid to you. In these mimic experiments of education, there is always something which distinguishes them from reality; some weak part left unfortified, for the arrows of misfortune to find their way into.

You are sensible of the advantages of simplicity of diet, and you make a point of restricting that of your child to the plainest food, for you are resolved that he shall not be nice. But this plain food is of the choicest quality, prepared by your own cook; his fruit is ripened from your walls; his cloth, his glasses, all the accompaniments of the table, are such as are only met with in families of opulence; the very servants who attend him, are neat, well-dressed, and have a certain air of fashion. You may call this simplicity; but I say he will be nice—for it is a kind of simplicity which only wealth can attain to, and which will subject him to be disgusted at all common tables. Besides, he will from time to time partake of those delicacies which your table abounds with; you yourself will give him of them occasionally; you would be unkind if you did not; your servants, if good-natured, will do the same. Do you think you can keep the full stream of luxury running by his lips, and he not taste of it? Vain imagination!

I would not be understood to inveigh against wealth, or against the enjoyments of it; they are real enjoyments, and allied to many elegancies in manners and in taste; I only wish to prevent unprofitable pains and inconsistent expectations.

You are sensible of the benefit of early rising; and you may, if you please, make it a point that your daughter shall retire with her governess, and your son with his tutor, at the hour when you are preparing to see company. But their sleep, in the first place, will not be so sweet and undisturbed amidst the rattle of carriages, and the glare of tapers glancing through the rooms, as that of the village child in his quiet cottage, protected by silence and darkness; and moreover, you may depend upon it, that as the coercive power of education is laid aside, they will, in a few months, slide into the habitudes of the rest of the family, whose hours are determined by their company and situation in life. You have, however, done good, as far as it goes; it is something gained to defer pernicious habits, if we cannot prevent them.

There is nothing which has so little share in education as direct precept. To be convinced of this, we need only reflect that there is no one point we labour more to establish with children, than that of their speaking truth; and there is not any in which we succeed worse. And why? Because children readily see we have an interest in it. Their speaking truth is used by us as an engine of government. "Tell me, my dear child, when you have broken anything, and I will not be angry with you." "Thank you for nothing," says the child; "if I prevent you from finding it out, I am sure you will not be angry," and nine times out of ten he can prevent it. He knows that, in the common intercourses of life, you tell a thousand falsehoods. But these are necessary lies on important occasions.

Your child is the best judge how much occasion he has to tell a lie; he may have as great occasion for it, as you have to conceal a bad piece of news from a sick friend, or to hide your vexation from an unwelcome visitor. That authority which extends its claims over every action, and even every thought, which insists upon an answer to every interrogation, however indiscreet or oppressive to the feelings, will in young or old produce falsehood; or, if in some few instances the deeply imbibed fear of future and unknown punishment should restrain from direct falsehood, it will produce a habit of dissimulation, which is still worse. The child, the slave, or the subject, who, on proper occasions, may not say, "I do not choose to tell," will certainly, by the circumstances in which you place him, be driven to have recourse to deceit, even should he not be countenanced by your example.

I do not mean to assert that sentiments inculcated in education have no influence; they have much, though not the most; but it is the sentiments we let drop occasionally, the conversation they overhear when playing unnoticed in a corner of the room, which has an effect upon children; and not what is addressed directly to them in the tone of exhortation. If you would know precisely the effect these set discourses have upon your child, be pleased to reflect upon that which a discourse from the pulpit, which you have reason to think merely professional, has upon you. Children have almost an intuitive discernment between the maxims you bring forward for their use, and those by which you direct your own conduct. Be as cunning as you will, they are always more cunning than you. Every child knows whom his father and mother love and see with pleasure, and whom they dislike; for whom they think themselves obliged to set out their best plate and china; whom they think it an honour to visit, and upon whom they confer honour by admitting them to their company. "Respect nothing so much as virtue," says Eugene to his son; "virtue and talents are the only grounds of distinction." The child presently has occasion to inquire why his father pulls off his hat to some people and not to others; he is told that outward respect must be proportioned to different stations in life. This is a little difficult of comprehension; however, by dint of explanation, he gets over it tolerably well. But he sees his father's house in the bustle and hurry of preparation; common business laid aside, every body in movement, an unusual anxiety to please and to shine. Nobody is at leisure to receive his caresses, or attend to his questions; his lessons are interrupted; his hours deranged. At length a guest arrives; it is my Lord ——, whom he has heard you speak of twenty times as one of the most worthless characters upon earth. Your child, Eugene, has received a lesson of education. Resume, if you will, your systems of morality on the morrow; you will in vain attempt to eradicate it. "You expect company, mamma; must I be dressed to-day?" "No, it is only good, Mrs. Such a one." Your child has received a lesson of education, one which he well understands, and will long remember. You have sent your child to a public school; but to secure his morals against the vice which you too

justly apprehend abounds there, you have given him a private tutor, a man of strict morals and religion. He may help him to prepare his tasks; but do you imagine it will be in his power to form his mind? His school-fellows, the allowance you give him, the manners of the age, and of the place, will do that; and not the lectures he is obliged to hear. If these are different from what you yourself experienced, you must not be surprised to see him gradually recede from the principles, civil and religious, which you hold, and break off from your connections, and adopt manners different from your own. This is remarkably exemplified amongst those of the dissenters, who have risen to wealth and consequence. I believe it would be difficult to find an instance of families, who, for three generations, have kept their carriage and continued dissenters

(To be concluded.)

For "The Friend."

A Word to Zion.

The Lord's hand is not shortened that he cannot save, neither is his ear grown heavy that he cannot hear, but his power is the same that it ever has been, and his mercy also is as great towards his humble dependent children and servants, as in any day or age of the world. Why then should any of the tribulated ones say, or why should Zion say, "The Lord hath forsaken me, my God hath forgotten me." His all-penetrating eye sees the condition of the workmanship of his holy hand at one view, and He can at his pleasure speak the all-effective word, however storm-beaten our poor barks may be, "Peace, be still." How instructive is the circumstance recorded in Holy Writ, when there arose a great tempest on the sea, insomuch that the ship was covered with the waves, and Christ was asleep; and his disciples came to him, and awoke him, saying, "Master, carest thou not that we perish?" Ah yes! the mental language of many a poor storm-beaten disciple of the present day, in the great tempest which has for some time been beating upon the vessel, is, Lord, save us, we perish. It may be that the confidence of these is at times so much shaken, that they merit the pathetic rebuke, "Why are ye fearful, O ye of little faith?" but let them remember that though their Lord and Master may linger, as if He were asleep in the hinder part of the ship, as if unmindful of their perilous condition, yet in his glorified estate, he sleepeth not by day nor slumbereth by night, and he will in his own time, say to the contending elements, "Peace, be still."

Let all Zion's children take a little comfort in believing that they are always under the immediate notice of their Lord and Master, who is touched with a feeling of their infirmities, who was tempted in all points as we are, yet without sin, that he might be a faithful high Priest, in bringing many sons unto glory. As we are individually striving to be kept humble, watchful, and faithful to his light and grace in our hearts, whatever overturnings may be permitted to come upon us, we shall be favoured with a safe abiding place, where no evil can befall us, nor plague come nigh our dwellings. Our confidence being in Him, who is both wonderful in counsel, and excellent in working to bring about his own divine purposes, we shall not be over-much troubled, either at the shattered and peeled condition of Church or State; even though the great Ruler of Heaven and earth may speak terrible things in righteousness, because of the sins and transgressions of the people; but our great aim and labour will be, to be living protests against all evil; "The sons of God without rebuke, in the midst of a crooked and perverse nation."

For this my spirit travails, that Zion's children on every part of the Lord's footstool, might come to witness more thoroughly the resurrection power of the Lord Jesus Christ, which alone can raise them into newness of life, that in this day of great trial and treading down, of war and bloodshed, and the increase of sin and wickedness attendant thereon, a band of living witnesses may still be preserved, "The sons of God without rebuke, in the midst of a crooked and perverse nation;" such as are settled and grounded in the living eternal Truth, as held and maintained by our worthy forefathers. Then should we be as lights in the world, and others seeing our good works, our self-denying life and conversation, would glorify our heavenly Father in the day of visitation.

There is an imperious necessity for these to keep their ranks in righteousness, both on account of their own preservation and safety, the prosperity of the church, and the advancement of the kingdom of our dear Redeemer; not giving heed to the reasonings of those who are unwilling to submit to the cross of Christ, endeavouring to invalidate the doctrines and testimonies of the gospel, which have ever been dear to every faithful Friend, and which it is our duty to uphold in their primitive purity. These principles and practices have long stood the test of investigation, and they must, in the ordering of divine Providence, finally prevail; as the benign influence of the gospel of Christ comes to be witnessed, more and more, throughout the nations of the earth. We may almost conclude at times, that the efforts made by some, to depreciate and get rid of our distinguishing testimonies are so great, that, in a short time, there will be in many places, but little left but the name of Friends; but let the true mourners in Zion take comfort in believing, that our holy Head, who gathered us to be a people, and laid upon us the obligation to bear these testimonies before the world, showing thereby the efficacy of pure religion upon our hearts, has been in an eminent manner round about his faithful servants, blessed the provision of Zion, and satisfied her poor with bread; and He will continue to keep all those, who in honesty and godly sincerity, walk by the same rule and mind the same thing.

The truly devoted children of Zion, have, amidst all their trials and discouragements, much to stimulate them to stand with their loins girded and their lights burning; for there is a goodly number without our pale, whose souls are seeking the living substance; having wearied themselves seeking for it in the way of lifeless performances, and who have their attention more turned within, where alone the treasure is to be found. Were we thus preserved, practically protesting against all that is wrong, showing in life and conversation that we are the self-denying followers of a crucified and risen Lord, a powerful invitation, in our example, would be held forth, "Look upon Zion the city of our solemnities, thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken, but there the glorious Lord will be unto us as a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King, he will save us." Thus we would be in our measure fulfilling the divine will, in gathering others to Christ, according to his declaration, "other sheep have I, which are not of this fold, them also I must bring, that there may be one fold and one Shepherd." May all the faithful testimony bearers be afresh animated to observe the Scripture exhortation, "Walk about Zion and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following: For this God is our God for ever and ever; he will be our guide even unto death."

J. E.

Barnesville, Ohio, First mo., 1862.

For "The Friend."

The Alpaca in Australia.

The use of Alpaca wool in European manufactures, is of quite recent date. A quantity was imported into Liverpool about the year 1834, which found no purchaser till it attracted the notice of Titus Salt, a poor but ingenious spinner. He took some home for trial, and being satisfied with the result, purchased the lot and worked it up into a new fabric, which was much liked by the trade. The demand produced a supply; a trade in Alpaca wool grew up, and Titus Salt became one of the richest manufacturers in England. In 1834 the import into Liverpool was 5700 pounds, and it now reaches nearly to three million pounds. The Peruvian Government, jealous of so wealth-producing an animal being possessed by other countries, in 1848 issued a decree prohibiting their exportation, and imposing a penalty of forfeiture of the flock and of ten years' labour in chains in the Chincha islands, on the owner and driver of any flock of these animals found within a certain distance of the coast. After overcoming innumerable difficulties, and encountering great hardships during a period of nearly seven years, Charles Ledger succeeded in the Eleventh month, 1858, in landing at Sydney 276 Llamas and Alpacas, out of nearly 1500 he had at various times taken into his flock. It is impossible too highly to estimate the importance of this to the future of Australia. All, or nearly all the introduced animals have flourished there. In 1788 Australia had no sheep, and but one bull, three cows, one horse, three mares and three colts. In 1859 New South Wales alone had upwards of 200,000 horses—of two million of cattle, and seven and a half million sheep, while the wool imported into England from all the Australian colonies in 1860, amounted to nearly sixty million pounds. The owner of the Alpacas introduced in 1858, thinks that in 50 years the Alpaca flock of Australia will reach five and a half million animals, which at a low average of seven pounds, will yield nearly forty million pounds of Alpaca wool, worth at 2s. per lb., about four million pounds sterling. The number of animals at last accounts was 358, and the lambing time was close at hand, after which the shearing, the second in the colony, was to take place, and was anticipated to be encouraging in the highest degree. The animals possess fleeces such as Peru has never seen, and the fat obtained from each animal exceeds any ever seen in South America, showing in the most convincing manner, both the perfect acclimatisation of the Alpaca in South America and the complete success of the cross breeding which has been conducted.

The Chinese have from time immemorial practised the boring of artesian wells, and according to missionaries, there are several of them in the province of Ou-Toug-Kiao of the depth of 1093 yards. Some of these wells, however, instead of water, give inflammable gas.

It is a sign of sincerity when a man's profession is joined with meekness, and he dares not boast of himself, or censure others; when the glory of God is preferred above all. Such a man is not a hypocrite.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOHN SMITH.

John Smith was born in or near Burlington, New Jersey, about the year 1722. He was a religious character from his youth up, and was brought into services in the church in early life. He was long an elder, and was very useful in that station. He was married to Hannah Lloyd, in ———, to whose memory, when she died, he gave forth a loving testimony. They resided for some time in Philadelphia; but before his death, he returned to Burlington. His friends of that last Monthly Meeting gave forth the following brief testimony to his memory:

"He was, when in health, a diligent attender of our meetings both for worship and discipline, careful in keeping to the hour appointed to meet, and weightily attended to the importance of the services. He was long a useful member of our meetings for business, and an elder who ruled well among us, being favoured with a sound judgment, and eminent abilities as a man, with a meek and quiet spirit as a christian. His endeavours to promote good order and peace in religious society, and in neighbourhoods, we believe, were attended with happy consequences. Our esteem for him is not easily measured by words, but we give this short testimony in love to his memory, desiring it may be attended with improvement to us who survive. He died of a lingering disorder, but was preserved in resignation of spirit. Not long before his conclusion, perceiving it approach, he said, with a seeming satisfaction, "I believe I am going now! The Divine mercy is great!"

His death took place, Third mo. 26th, 1771, he being in the forty-ninth year of his age.

JOHN THOMAS.

John Thomas was born in the year 1716, in Chester county, Pennsylvania. Under the restraining care of his religious parents, and through submission to the enlightening, directing influences of the Holy Spirit, he was led in early life into a godly self-denying life. As he grew in years, he witnessed the necessary baptisms, qualifying him for usefulness in the church, and after a time it pleased the Lord Jesus to confer upon him a gift of gospel ministry. He was not large in expression; but being faithful, his labours were seasonable and serviceable. In the year 1766, he removed to York county, and settled there, by which he became a member of Warrington Monthly Meeting. His time of residence there was short, yet his ministry sweetened by gospel love, and enforced by his exemplary conduct, was very acceptable, yea, comforting and instructive to Friends.

The illness which released him after a long period of suffering from the probations of time, was a pulmonary one. At its commencement, to some of his intimate friends he spoke of the great poverty of spirit, which was his portion. Under this feeling of spiritual weakness, he was engaged earnestly to seek for patience to bear the proving dispensation allotted him. As he abode uncomplainingly in this condition of sorrow and leanness, the Lord, the alone Comforter of his depending children, saw meet to change the dispensation, and to grant him light, liberty, and peace. A while before his close, in a religious opportunity with some Friends in his chamber, he was greatly favoured with the overshadowing sense of the Lord's merciful regard. In this state he was drawn forth to speak of the tender dealings and sustaining grace of the Lord manifested to him, from his childhood to that very hour. He earnestly exhorted those present to the faithful occupancy of the various gifts committed to them, especially such as were called to the ministry. He said he had loved the Lord from his youth; that he had been concerned to be faithful in the exercise of the small gift committed to him, and he now experienced comfort from this faithfulness, feeling the sensible owningS of the Master's loving presence. This enabled him to bear with patience his sufferings of body, feeling the assurance of immortal rest. He said that, in the beginning of his illness, his great poverty of spirit, made him ready to conclude that the Lord had forsaken him, but that now God had answered him to the joy of his heart, and caused him to magnify his goodness. He could now see the wisdom of that proving dispensation, which tended to wean him more thoroughly from all temporal enjoyments, and to animate to look for his joys and consolation above. He exhorted all to humility, telling them the time was drawing near wherein his body must go down into the grave,—a place where there was no exaltation. He added, "I have this testimony to bear for the Lord, that as I have been engaged to love him, and walk humbly before him, seeking to him for strength, with no dependence upon my own wisdom, I have found him to strengthen me; and now in this pinching time, he is near me, to comfort me with the joys of his presence." Although he was so weak in body as to be scarcely able to speak so as to be distinctly heard, yet he was strong and lively in the inner man, and in great sweetness of spirit, he departed this life, Fifth mo. 9th, 1771.

MARY SIMCOCK.

Mary Wallin, a daughter of that worthy minister of the gospel of Christ, Nicholas Wallin, and Jane his wife, was born in Middletown, Bucks county, in the year 1686 or 1687. Her parents, soon after her birth, removed into the limits of Philadelphia Meeting, and there she was brought up. Being tenderly visited in early life by the Spirit of the Lord Jesus, and giving up thereto, the pious precepts and example of her parents were blessed to her, and she was enabled to manifest by conduct and conversation that her soul was enamoured with the beauty of holiness, and the blessed consistency of the Truth. Early in the year 1706, when about nineteen years of age, she was married to John Simcock, the son of that eminent minister of that name, who resided near Chester. The newly married couple resided near Abington for many years, where Mary received a gift in the ministry which she exercised to the comfort of Friends. After passing many years of usefulness in that neighbourhood, both in the church and in the world, they, about the year 1740, removed to Kingwood, New Jersey.

Her husband, after her death, gave forth this brief memorial concerning her. "She was a daughter of Nicholas and Jane Wallin, of the Northern Liberties of the city of Philadelphia, honest Friends, to whom she was obedient in her youth. As she grew in years, she was concerned to be a sensible witness of the operation of Truth in her own heart, and keeping carefully under this concern, she was many times sweetly comforted in spirit, which favour she prized above the enjoyment of any earthly treasure. She was likewise engaged in concern for the good of her fellow-creatures, and after some reasonings in her own mind, she gave up to declare in a public manner what the Lord had done for her soul. After which she frequently appeared in public, while she was of ability to attend meetings. Her testimony was well received, and when her natural strength and faculties were much impaired, it was evident she still retained that good part, which had been her early choice. Several Friends of Kingwood Meeting coming to visit us a few months before her departure, after a time of silent waiting she appeared both in testimony and supplication, in a solid, sensible manner, which plainly demonstrated that the Lord still favoured her with his living presence, giving ability to her, who had no strength of her own. She was a loving, faithful wife, an exemplary mother, and a true helpmate, in things pertaining to our everlasting well-being, patient in affliction of body and mind, and departed quietly without any apparent illness, the 19th of the Fifth month, 1771, in the eighty-fifth year of her age; a minister upwards of fifty years."

The Monthly Meeting at Kingwood, expressing unity with her husband's testimony, say that her ministry, although not large in word, "was edifying to those whose hearts were prepared of the Lord." "Though, through age and infirmity of body, she was incapable of attending meetings, for some years before she died, yet as she retained her love to Truth and Friends to the last, we doubt not she has made a happy change, and is now enjoying the reward of the righteous in the mansions of everlasting rest."

Female Employment.—About six years ago, — Ricardo, M. P., the then chairman of the Electric and International Telegraph Company, heard of a young girl, the daughter of one of the railway station-masters, who had for three years carried on, day by day, the whole of the electric telegraph business for her father, and that, too, with great intelligence and correctness. The idea of training and employing women as clerks for the Telegraph Company then suggested itself; it was proposed to the committee, and the proposition was warmly seconded by General Wylde, who has proved a most untiring friend to the cause. Opposition was at first shown; but the experiment was permitted to proceed, and — Craig, the present intelligent matron, was appointed to instruct, in her own room, eight pupils on two instruments. With what tact, perseverance, and success — Craig and her pupils worked, may be gathered from the fact that at Founder's Court alone upwards of ninety young women are now in active employment, the whole of the actual working of the instruments having fallen into their hands. The committee are now perfectly satisfied that the girls are not only more teachable, more attentive, and quicker-eyed than the men clerks formerly employed, but have also pronounced them to be more trustworthy, more easily managed, and, we may add, satisfied with lower wages.

The result of the experiment has been so satisfactory, that about thirty more women are now employed at the branch offices, namely, eight at Charing Cross, two at Fleet Street, two at Knightsbridge, etc.; and doubtless they will soon fill posts in all the branch offices of England.

The instrumental clerks earn from eight to eighteen shillings per week, and the superintending clerks from twenty to thirty shillings. Now, if we place one pound per week against *nothing*, these wages are good. Six weeks is considered the average time for learning the fluctuations of the needle, after which period payment for service commences, nor is any fee required for instructions. If at the end of two months the pupil cannot conquer the movement of the hands, she is dismissed as incompetent to master the art. The young girls now working at Lothbury are chiefly the daughters of small tradesmen; but several are the children of Government clerks—Somerset House or Treasury

men—while three or four are the daughters of Clergymen.

Other companies, the Magnetic, and the London District Telegraph companies (the offices of which are in Threadneedle Street), are following the steps of the International, and have already engaged a number of hands, who are now being instructed; but the honour and the credit of the movement is due to the Electric and International Company. The success which has followed this practical and liberal attempt to afford employment for women, may induce others who have it in their power, materially to assist this praiseworthy object.

The employment of women as clerks in telegraph offices being an accomplished fact, there seems no just cause why they should not become clerks elsewhere. As, in too many instances, we take offence at names rather than things, should ladies have a distaste for the appellation of clerks, let those thus officiating be called assistants, if they like that term better. In positions where intelligence is wanted rather than strength, numberless avenues might be opened up, so that women could again become workers as they once were, before the absurd and pernicious ideas about "gentility" took possession of their minds, to the exclusion of common sense. In the progress of civilization, every day opens up new departments of employment for educated men, and the world of labour is surely wide enough to admit women likewise to some of these occupations.—*Leisure Hour.*

For "The Friend."

The Baptism of Water and that of the Spirit Discussed.

Although the following poetical correspondence has already appeared in "The Friend," in one of the early volumes, yet it is not doubted that it would be interesting to many of its present readers, especially of the younger class—if admitted again to its columns. It is stated in elucidation of the matter, that the parties are said to have felt a mutual attachment to each other, and that the only obstacle to a union was a conscientious objection, on each side, on account of religious sentiments. One of the parties was a clergyman of the church of Eogland, and the other was a member of our Society, well known afterwards, not only among her fellow members, but in the literary circles of the day, as Mary Knowles. D.

CLERGYMAN.

Hark! how the sacred thunder rends the skies!
"Repent and be baptised," Christ's herald cries;
"Repent and be baptised," consenting Heaven replies.
And can *Lavinia* unaffected hear
This awful message echoing in her ear?
Will my *Lavinia* unaffected prove
Rebel to God, and faithless unto love?
Say, shall a parent's absolute command
The mighty voice of God himself withstand?
Shall heavenly calls to earthly ties give place,
And filial fondness frustrate christian grace?
Shall human wit Omniscience engage,
Shall *Barclay* endless war with Jesus wage?
Must each *apostle* waive his claim to merit,
That *Fox* may shine first martyr of the spirit?
Must common sense be banished from the soul,
Ere gospel salve can make the sinner whole?
Must each adept in Calvary's great school
Be not in meekness but in fact a fool?
Must *Paul* at *Corinth* be a babbler too,
And Peter when a *Baptist* be a *Jew?*
Must Philip's process be superfluous thought,
Because he washed the eunuch he had taught?
Must feudal rites be metaphored away,
And actual homage construed disobey?
Such juggling arts may change each part of speech,
Make *water* spirit, and *baptise*, to teach;
But if such jargon Jesus represents,
The light, indeed, is only lent to saints,
Then in the letter, double death we find;
And Christ in figure only saved mankind.

THE ANSWER.

Hark! how the sacred thunder rends the skies,
"Repent and be baptised," Christ's herald cries!
"Repent and be baptised," consenting Heaven replies.
The christian's heart reveres the solemn sound;—
And deeply humbled treads the sacred ground;
Owns the injunction's undisputed claim,
Its awful import and its glorious aim!
But here a difference mutual zeal excites,
You plead for outward, we for inward rites.
We think the gospel's hallowed page inspires
Superior efforts, nor one type requires;
Since no lavation can effectual prove,
The innate stain of nature to remove.
No mode of words can heavenly grace impart
To an infantile and unconscious heart;
Hence we, as vain and useless, disallow
The faithless *surety*, and unbinding *vow*,
As empty shadows, which men may observe,
Yet from the substance in their conduct swerve;
While superstitious rites their time divide,
They cease to follow their internal guide;
Enslaved by *canons*, and the various rules
Of *councils*, *synods*, *colleges* and *schools*,
Thus might mankind, (for priests an ample field,)
To circumcision's ancient custom yield;
And thus by like authority 'tis meet,
These holy fathers kneel to wash our feet,
'Tis thus that holiness to form gives place,
And solemn triflings "frustrate christian grace."
In Jordan's pool well pleased the Almighty saw,
His Son beloved submitting to the law.*
But his apostles through the world he sent,
With a baptising power beyond the element,
This power does all true ministry attend;
'Twas promised, and will never have an end;
This mighty power his herald did proclaim,
"He shall baptise you with an holy flame,"†
Yet water was in use an ancient rite,
Of old the common way to proselyte;
But no dependence placed thereon you 'll see,
And Paul and Peter in this point agree.‡
The real christians with illumined thought,
View truth unbiassed as its author taught,
No typic observations are revered,
Since their immortal antitype appeared,
Fox preached this doctrine to a seeking age,
It shines in *Barclay's* unrefuted page,
Simple their schemes, no mean self-love they knew,
But freely preached without a sordid view;
With hearts devoted, gospel truths displayed,
And scorned to make divinity a trade;
No juggling arts e'er used, no low disguise
O'er obvious texts, and sense to tyrannise,
Discerning truth by its own native light,
And by its guidance practised what was right,
This state attained, external rites no more
Demand observance as in days of yore—
'Tis grace alone, we by experience find,
Imparts instruction to the attentive mind;
Convicts of error, and restrains from sin;
For what these are it manifests within
Each wayward passion by its aid subdued,
The soul's enthroned in native rectitude;
Cleansed of its stains, and sprinkled from above,
With pure descendings of atoning love,
A baptism this, essential you will find,
Or, "Christ in figure only saves mankind."
'Tis this alone my suppliant spirit craves,
Since but *one Lord, one Faith, one Baptism* saves.

Value of Hay, as Compared with other Milk-Producing Substances.—Several French and German chemists estimate the relative value of several kinds of food for milch cows, according to the following table:—That 100 pounds of good hay are worth 200 pounds of potatoes; 460 pounds of beet-root with the leaves; 350 pounds of Siberiau cabbage; 250 pounds of beet-root without the leaves; 250 pounds of carrots; 80 pounds of clover, Spanish trefoil, or vetches; 50 pounds of oil-cake, or colza; 250 pounds of pea-straw and vetches; 300 pounds of barley or oat-straw; 400 pounds of rye or wheat-straw; 25 pounds of peas, beans, or vetch-seed; 50 pounds of oats; and 500 pounds of green trefoil, Spanish trefoil, or vetches.

* Matt. iii. 14. † Matt. iii. 2.
‡ 1 Cor. i. 17. 1 Pet. iii. 21.

Some Unexpected House Plants.—I do not mean that stand of green and flourishing geraniums and roses, which has just been stationed in your south window, the pet of your anxious thoughts, which you *hope* to be able to keep though the winter, though, if you do, it will be the first time. I ask you to look at some humble, unnoticed plants, which are found in and about every house, the world over. Do you know that plants grow and spread by thousands, all over the sides of your house and stone steps, and from garret to cellar, continually multiply, and die out again. Well, there is a sly insinuating family, that goes creeping in all by-places, and lives where you never dreamed flowers would live. One of these plants is found in old warm garrets, and dark, damp closets and corners. It takes root in old books and papers, and in clothes that have been long laid away. Here it spreads in green, brown, and dirty patches, which your mother calls *mildew*. And that is the right name, though I doubt if she told you it was a blossoming vegetable, as truly as your hyacinths. Another of this family, so wide-spread, is always at home in the pantries and buttery, is in the cellar, or even in your desk at school. Instead of growing in the ground as a plant should, it takes root in bread and cake—is particulary fond of cheese. In a single night, the thousand little plants will grow, and spread like a soft blue cloud throughout a loaf, and in the morning the cook declares the "bread's mouldy." The little plant is mould. But how did it get into my desk, and grow upon that piece of apple? The air is full of its invisible seeds, floating everywhere; but they will come into life, and decay in a few minutes. Yet that tiny mould is a vegetable, with roots, stem, and blossom. On the south side of the street, in the city, on the north side of every building, bricks and stones turn green. Most likely, you thought it was *only turning green*, and never asked the reason. The microscope shows it to be a minute plant, whose name is lichen, and it has a near relative in the woods, growing upon the old bark, on stones and fence rails. This last is larger, and prettier to the naked eye. In the field, these small vegetables are the dread of farmers. For if it is wet, rot, mildew, smut, rust, and blight, all species of fungus, (that is the family name,) run riot over the fields, planting themselves upon the grain, destroying its life. Have you never picked an ear of corn that was all swollen, and spotted blue and black. That was blight. Farmers call it a disease, but it is a vegetable. It is certain, however, if the sun shines, and the grain is strong and healthy, that these plants will not grow upon it. One name is given to all these—the *Fungi*. Some of them grow in ink, in milk, and vinegar, and, more curious still, some on living animals. In Italy, the silk worm is destroyed by thousands, by a fungus growing all over its body. Every child has picked off the window in some old, close garret, flies that lay dead, glued to the glass, and covered with a thin blue film. The fly became sick in the confined air, and then the seeds of the fungus sprouted upon it, and killed it. Even men are sometimes attacked by these plants. I grant you this is not a very pleasant family, creeping into life in the damp and dark, fixing on the sickly or decaying substance, and mantling it with death, and often flourishing in poisoned soil. Nor do I expect you will give a place to mildew among your plants in the window, but let us allow them a right in the great vegetable kingdom, and acknowledge their kindred to our roses.—*Arthur's Home Monthly.*

Good men have the fewest fears. He has but one who fears to do wrong. He has a thousand who has overcome that one.

For "The Friend."

The Rule of the Church.

The great Agent by which the soul is to experience the washing of regeneration, and be renewed into the divine image which was lost by transgression, is the grace of God which has appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ. None can look with faith and comfort for this blessed hope and appearance, unless they are in measure restored to the divine image, and made members of his living church, which is built upon Christ the foundation, against which the gates of hell cannot prevail. As it is only by this grace that we can be delivered from all evil, and be grafted into Christ, we must abide under his government and refining power, to be qualified to take part in the duties of his church, and to act as judges in its decisions. The natural understanding and will of man, with all his literary knowledge even of the doctrines of Truth, or any party combination whatever, cannot constitute him a living member of the body of Christ, and consequently cannot make him a judge and counsellor in it. He only who gives gifts unto men, can appoint for the work and service which he assigns to each member, and give ability to occupy the gift for his honour, the true welfare of the church, and the growth of the member who is called and anointed for the work of the Lord. All decisions affecting our testimonies, which have not the divine authority of the adorable Head, will avail nothing for the welfare of the body, but must tend to scatter and alienate from Him. Had our religious Society kept under the guidance of the Holy Spirit, our doctrines and testimonies would not have been departed from, and changes made in the discipline as has been done in some places. What desolation and distress have followed! Many have thrown off all appearance and the language of Friends, and the faithful standard-bearers are mourning over the desolations which the wisdom of the world, and the unsanctified will of man have introduced among us.

We have the following conversation, which took place between John Gratton and his fellow-prisoners, on the rule which governs the church of Christ, and has been owned from the rise of our Society, by the spiritual, faithful members to this day.

"While I remained in prison, I had some discourse with the papists who were in prison with me about several things. The first time the popish priest began with me thus; the jailer being ill, I went down to see him, and when the priest heard I was with the jailer, he came also with about eight debtors, who were civil men, being well brought up, and they came to see the jailer; and being pretty cheerful with the old man, the popish priest broke out and said, 'Well may I be cheerful, who suffer for the Truth, when I see how cheerfully some men suffer for error.'

"There were none but he and another papist, and I, who suffered for our profession of religion, so that I saw he struck at me, and told him there were none at that time who suffered for their religion, but him and another of his own mind and me, therefore said I, it must needs be me thou meanest, that suffers for error; either prove thy charge or own thy fault, for I am not willing to sit down with it; telling him, that if he could make it appear that I suffered for an error, I would take him for my friend, for I was not willing either to live or die in error if I knew it.

"Then he would have heard no more of it, but I was not willing to pass it by and let him go so; for the charge was great. Prove it, said I, or confess thy error.

"So he asked what we must be tried by; it was answered, By the rule of the church. He acquiesced with that, and so did I. Then I asked him what that rule was; but he seemed to evade, and would not answer; but one that sat by said it was the Scriptures. He said, no; then I asked him again, what he said the rule was; to which he made no answer. Is it the pope? said I; 'No,' said he. Is it the church? said I; he answered, no; and so did I too; for the church was to be ruled by the rule, therefore could not be the rule. But said I, What dost thou say is the true church's rule? But he seemed loath to answer; but being urged, he said tradition was the rule. 'Tradition,' said I, but what was the rule before there was tradition? for there must needs be the elders, before there was the tradition of the elders. And said I, the rule is a firm, stable, standing rule, from the beginning of the world to the end, that alters not or changes, which cannot be added to, nor taken from. All this he seemed to have but little or nothing to say against.

"The company desired me to tell them what I believed this rule was. And in answer to their request, I told them; It was the Holy Ghost, the Spirit of Truth, which was in the beginning, and was God, and is God, and changes not; and since our Lord Jesus Christ suffered death for us, and rose again, this Spirit is poured forth upon all flesh: see Acts 2. This is that which guided Enoch, so that he obtained testimony that he pleased God. This hath been the guide, rule and leader of all the patriarchs, prophets, and holy men of God, who spoke as they were moved by the Holy Ghost, or Spirit of Truth, which leads and guides the true church into all truth, and all true worship is in it. And as many as are led and guided by the Spirit of God, they are the sons and daughters of God. This was and is the true church's rule; and if any man have not the Spirit of Christ, he is none of his; so this that is the guide of the church, must be the rule; he that works by a rule is guided by it and ruled by it. This is that which baptized men into the church or body of Christ; of which the children of God are born, and are nourished by, so that it gives them life, and inspires them, and gives them understanding, manifesting to every man that which is for his profit and welfare, and is freely given. The apostles were ministers or servants of it; this brings men into the adoption, and enables them to call God Father, and to say truly, that Jesus is the Lord. It directs men to obey, and enables them to do the will of God; this is grace and a free gift to all, and if they will, they may come and drink abundantly of it, for it is a fountain of living water. Since men have turned from it, and run after blind guides, they oppose it and one another, and are confounded. Having lost the rule, the true guide, they cry, Lo! here, and lo! there, and are out of love and charity one with another, and one is for one head and ruler, and another for another head; so every head would rule, and there being many heads and horns, even to admiration, they are pushing at one another, and in Babylon is found all the blood of the saints and martyrs of Jesus; but the true church is full of love and good will to all mankind: with much more to that purpose. Upon this discourse the company believed that the Spirit of Truth was the rule and guide; whereupon the popish priest desired that he and I might be at peace, and would have no more discourse."

Is not our religious Society becoming divided under different heads which are at enmity, and are pushing at one another to promote their own will and way, which is not the Divine will, instead of cherishing the love of God in their own hearts and seeking the salvation of all men. A great change has been made within a few years. We did not think fifty years ago of calling in question the christian faith of the Society as laid down by Fox, Barclay and Penn, but since different attempts have been made to modify it, unsettlement has spread therefrom, which has broken up the love and harmony that bound us together and made us one people; and to restore which, is out of the power of man by any contrivance of his own. The Spirit and power of Christ, which gathered us from the lo! heres and lo! theres, only is able to bring us together again; and this must be yielded to in denying self, taking up the cross and following Him in humility, so as to be made new creatures and prepared to receive the inscription of "Holiness unto the Lord," as sanctified vessels fit for the Master's use. This is an individual work. Let every one look to his own standing, that he may be favoured to see his condition, as he values the peace of the Church and his own peace and acceptance in the day of account.

From the Leisure Hour.

Jelly.

Many of us can perhaps remember the time when extreme notions prevailed relative to the life-supporting power of jelly. No sooner was an invalid discharged from the doctor's hands, than the nurse began to ply the patient with her jellies. Calves' feet had a sort of historical reputation as being the stock jelly-maker. Next in esteem came isinglass, perhaps, in one of its many varieties. Hartshorn shavings, were used upon certain occasions, under the false impression that jelly from this source was endowed with special properties. In the history of medical delusions, the doctrine of *signatures*, as it is called, holds a conspicuous place. A tenet of this doctrine was, that articles of medicine presented an external aspect, or character, of their medicinal virtues. Inasmuch as hartshorn shavings yielded, on distillation, the volatile fluid even now popularly termed hartshorn, but chemically *ammonia*, therefore it was imagined that the jelly from hartshorn shavings would be stronger and more restorative than other jelly.

All true jelly has for its foundation the chemical principal of gelatine; and, the doctrine of signatures notwithstanding, it little matters from what source the gelatine is obtained. The modern confectioner obtains jelly from a great variety of sources; all innocent enough, though some of them would, if known or remembered, do a little violence to one's prejudices. Parchment shavings, boiled down, make very excellent jelly; but a person eating such would do well to forget the origin and manufacture of parchment. White kid glove leather can be transmuted into jelly; and I am told that jelly is actually obtained by London confectioners from this source. Well, kid-skin is not repulsive to think about; but one may as well forget that many of the smaller sized ladies' *kid* gloves (so called) are manufactured from rat-skins! Ivory turnings and ivory dust are a source of jelly, both convenient and delicate, notwithstanding a certain violence done to one's sentiments on learning that a delicate jelly, trembling under the spoon, was made from the dust and cuttings of a small tooth-comb! A very large proportion of all bones is gelatine. It is hardened in bone by mixture with a white powder, technically called "bone earth," the latter being a mixture chemically speaking, of carbonate and phosphate of lime. If a bone be soaked for a considerable time in ordinary vinegar, or still better, in weak spirit of

alt, all the bone earth is dissolved, and all the gelatine remains behind, ready to be transformed into jelly by solution in water. Much of the gelatine sold as a substitute for isinglass is actually obtained in this way, though, in some respects, it is inferior to gelatine otherwise obtained; the fact being, that long contact with acids is injurious to it. In many kitchens a peculiar sort of boiler, termed a digester, may be found. It is a vessel firmly closed, and which remains firmly closed until the steam, generated by boiling, acquires sufficient force to press up a valve. Water boils in an open vessel at 212° of Fahrenheit's thermometer; but, if the steam be restrained by pressure, the boiling point of water is elevated, and also its solvent power. For this reason a bone placed in a digester with water, and the water sufficiently heated, the gelatine of the bone dissolves out. Prolonged boiling, however, damages the quality of gelatine—indeed alters its chemical composition to some extent; wherefore it happens that jelly thus extracted by the aid of a digester, is none of the best.

I have adverted to the medical superstition of *signatures*, as an explanation of the partiality once shown for jelly of hartshorn shavings. There are other superstitions relative to gelatine, the origin of which is less manifest. Almost from time immemorial there has been a notion afloat, that some particular virtue resides in the jelly of snails. Frequently, even at the present time, in remote country places, the gelatinous matter of snails is prepared in various fashions, as a supposed restorative; but, up to the end of the last century at least, snail jelly was accepted as a regular article of medical dietetics. In most old cookery books, directions are given for making snail food; and wonderful examples are cited of the benefits derived from it. The curious thing is that, setting out with a belief in some particular efficacy in the gelatine, or flesh, in a manner to speak, of snails, vague notions of their essential spirit crept in; and imaginary essences of snails were prepared by distillation. I say "imaginary," because every modern chemist is aware that a liquid scarcely differing from water results when a watery solution of gelatine is distilled, whether that gelatine be from snails or other sources.

Jelly, though still prized as a valuable article of food, has had to abate many pretensions since Majendie proved that dogs could not live on gelatine alone. There was a time when nurses and even doctors, thought that jelly alone was the most strengthening of foods. Other opinions prevail now. Indeed, Liebig has advanced the opinion that gelatine is endowed with no nutritive properties whatever, and that unlike sugar and starch, it cannot even minister to the development of animal heat. In advancing this opinion, it may be that Liebig has gone to an unsafe extreme; at the same time there can be no doubt that gelatine is not the generous life-supporter it was once imagined.

Writing of starch, I am here led to notice that it sometimes usurps the place of gelatine, being used for the preparation of jelly-like forms of food, to look at, but differing from true jellies, nevertheless. If starch in any of its varieties be boiled for a time in water, a viscid tremulous mass results, very nearly allied to true jelly in appearance, and often substituted for it. Every housewife knows that two varieties of lichen, sold respectively under the names of Iceland moss, and Carrageen or Irish moss, are frequently used as substitutes for gelatine—isinglass, for example. Not to be called over the coals by some too critical chemist, I beg to express myself perfectly aware of the fact, that a minute difference of composition is attempted to be drawn by some, between isinglass and gelatine. Whether that question be founded on fact is even doubtful; at any rate, if not the same, they are so closely similar that I may well be pardoned for treating of them as identical. Well, returning to Iceland moss and Irish moss, though used as substitutes for gelatine, as starting points for the preparation of jelly-like articles of food, they contain not a particle of gelatine. They are both rich in holding certain varieties of starch; hence their seeming power of gelatinization.

What now, about the so-called jelly of fruits—currant jelly, for example? Is there any gelatine there? By no means. Gelatine is exclusively found in the animal kingdom. The soft, tremulous, jelly-like mass obtained from fruits which also *can* be obtained from many vegetables—carrots and parsnips, for example—results from the half solution of organic principles known as pectine and pectic acid. The close resemblance borne by them to gelatine is expressed by their name; pectis being the Greek word for jelly.

Perhaps the most confirmed jelly-eaters of present times are the Chinese. Most persons have heard of, or read about the celebrated bird's-nest soup. The latter is merely a flavoured solution of gelatine; and, according to the experience of those who have tasted it, is none the better for its curious origin: isinglass, or any other form of gelatine would have answered just as well. Nor are the Chinese content with the outlandish source of gelatine provided by bird's-nests; hundreds of junks traverse the Indian Ocean for the purpose of collecting disgusting marine creatures, known as the "sea slug," sometimes also called the *beche de mer*, and the sea-cucumber. Their epicurian tastes also prompt them at great cost to obtain deers' tendons, all the way from Central Tartary. Tendons are little else than pure gelatine; but gelatine might be obtained by our almond-eyed brethren from many more accessible sources.

On the whole, it may be said of gelatine that it has lost much of its ancient repute. It cannot support life, or even satisfy the cravings of hunger, when eaten alone for periods together. To gorge a hungry person recovering from serious illness with jellies, is a mistake. Flesh formers are what his hungry stomach craves for; but gelatine cannot produce flesh. Nevertheless, without gelatine, few, if any, sorts of animal food would be tolerable. To make good soup without gelatine is in a manner impossible. The almost universal distribution of gelatine throughout the animal kingdom shows that, however, incompetent to support life alone, the Creator must have invested it with important uses. Not less agreeable to the taste than important to the stomach is a well made jelly; and if the partaker of it can overcome his prejudices little will it matter whether the jelly be got from isinglass, calves feet, or rat-skin kid gloves.

THE FRIEND.

FIRST MONTH 18, 1862.

In our last number we referred to the sad spectacle of angry and hostile feeling towards this country indulged in by a large part of the British people, as depicted by the newspapers published there; but later advices indicate an under current, which is beginning to manifest itself in opposition to the warlike and menacing tone and measures, urged upon the government by those who appear mainly desirous to secure the acknowledgment of the "Southern Confederacy," and the cotton it can supply. Many remonstrances are said to have been sent in, some from towns, and others from various religious denominations, urging the ministry to pause before plunging the country into war, and pleading for the observance of the duty obligatory on christians, to abstain from violence and do all in their power to promote peace. At a meeting recently held in "Surrey Chapel," London, the well-known Newman Hall addressed an audience of nearly three thousand working men, and we take from the published report of his discourse, the following extracts expressive of sound sense, and inculcating the right kind of feeling.

"Some people seem to imagine that Britannia has a right to rule the waves—that the ocean is her freehold—that she may do what she pleases there—and that other nations must not be allowed to act in a manner which is quite justifiable in ourselves. Need I say that such a sentiment is most unjust and monstrous. (Hear.) If this were carried out we should always be at war with every commercial nation of the world. No, there are certainly laws and customs to regulate affairs on the sea. By these we must abide as much as others; and therefore the first thing to be done is to discover what is the law—whether it has been broken, and what can be done to secure its observance in future. Let us then regard this question as one needing calmness of judgment, not violence and passion. Let the case be deliberately argued. If America meant not defiance, but law, let us first ascertain what the law is—not demanding our interpretation as the true one, not admitting theirs, but referring the dispute to an impartial referee. (Cheers, and a voice—"That's good.") But it may be urged in apology for violent measures—"Must we not at once vindicate the honour of our flag." What! is our flag of so recent invention, with so poor a history, enriched with so few memories of glory, that it will be dishonoured by a short and dignified delay? Dishonoured by not at once fluttering defiance against the freemen of the north; but would it not be more dishonoured by floating side by side with the flag of slave drivers—(repeated cheers)—slave breeders, slave traders? If there must be one or other dishonour, oh spare us this latter! Never, never let the meteor flag of England be hoisted on the side of tyranny and oppression. (Great cheering.) But, supposing arbitration fails, and we cannot agree on this question, must we then fight?

"I have been astonished at the opinion widely circulated, that we must have either redress or retaliation. Is there not a third alternative—forgiveness? (Hear, hear.) If for the future the law can be made plain, and obedience to it secured, may we not pass over the affront to ourselves? Is every dispute between nations if not amicably arranged, to lead to war? Is nothing to be overlooked? What is the law of Christ? 'Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as God forgave you, so also do ye.' We feel it our duty to act on this law in our individual capacity; is it less our duty as citizens, and as nations? Alas, Christian nations seem to think that they may do as communities what would be wicked as individuals. (Hear, hear.) But there are not two rules of conduct. If I am to forbear and forgive as regards you, my family must do so towards your family, my town towards your town, my nation towards your nation. What has our religion done for us as a country, if we are to appeal as hastily and as angrily to the sword to settle a quarrel as if we never heard a Sabbath bell, and never had seen a bible, and never listened to the gospel

of peace? (Cheers.) Oh, that God, in whose hand are the hearts of all, would dispose the people and the rulers of both countries to peaceable counsels. (Cheers.)

"I beseech you, make earnest prayer to Him. I observe with pleasure that a great meeting is convened in Exeter Hall for prayer next Tuesday, the day before our government dispatch will reach Washington. Let us pray that it may be received in a conciliatory spirit. But not only so. Let us pray that we may be conciliatory, that we may be patient, and forbearing, and gentle, even if their reply be otherwise, remembering the command, forbearing one another, and forgiving one another, if any man have a quarrel against any. I fear I have detained you too long, but the importance of the subject, I trust, will be a sufficient apology. (Cheers, and 'go on.') Once more, workingmen, I beseech you to do what you can to allay the unreasonable, unchristian war spirit that now prevails. I consider in this case that war would be most wicked. I am not one of those who advocate peace at any price, but I do earnestly plead for peace now, and I ask you all to help. Let each do what he can to roll back the tide of angry passion. Oh, by all the untold horrors of angry war—by the tenfold terribleness of a war between brothers—by the sufferings of a negro race, who look on with alarm lest you should join their oppressors to rivet their chains—by the aspirations of the long down trodden people of Hungary and Italy, whose enemies will exult if the great champions of freedom contend with each other instead of making common cause against tyranny—by the interests of the world, which will look on aghast to see its civilizers and evangelists engaged in mortal combat instead of prosecuting, in holy rivalry, enterprises of benevolence—by the principles of Christianity—by the example of Jesus—by the law of God—I beseech you cast in your influence on the side of peace, and loudly exclaim, 'we will have no war with America.' (Loud and repeated applause.")

We trust that these views will, excepting that of not advocating "peace at any price," more generally prevail, and the peaceful relations between the two countries not be permanently disturbed.

POTATO ROT.

We have had left with us a card, stating that H. Whitall, No. 241 N. Fourth street, Philadelphia, is prepared to instruct farmers how to grow good crops of potatoes, and to remove the cause of blight or rot, on condition that he shall receive half the increase over the ordinary yield: no increase no pay. As many of our subscribers are farmers, who would be glad to have their potato crops as remunerative as formerly, we give them this information, though we know nothing of the character and value of the alleged discovery. Letters addressed to him enclosing a three cent stamp, will be answered.

SUMMARY OF EVENTS.

United States.—*Congress.*—The Senate, by a unanimous vote, has expelled Senators Polk and Johnson, of Missouri, who have identified themselves with the cause of the rebels. Senator Sumner, of Mass., delivered an eloquent speech on the *Trent* affair, defending the policy of the administration. The rebellion and the war for its suppression is, of course, the most prominent subject before both Houses. Many of the members appear to be dissatisfied with the comparative inaction of the army, and urge a more vigorous prosecution of hostilities, with an advance upon the entire line of operations.

The Army.—The Sanitary Commission has made its report after visiting every camp, from St. Louis to the Potomac. According to this report, about two-thirds of the volunteers were native Americans. Of the camps inspected, one half were in good order and well conducted, twenty-six per cent. negligent and slovenly, and twenty-four per cent. in a positively dangerous state. The food is reported to be of good quality and in abundance. The chief complaint is the want of fresh vegetables. In twenty-three regiments, the men did not often or readily get intoxicating drink, while in one hundred and seventy-seven it appeared that the soldiers were supplied with liquor to a greater or less extent by sutlers or otherwise. Intoxication, however, was found to be common in only six regiments. The average constant number of sick per one thousand men is sixty-three in the army of the Potomac, one hundred and sixty-two in the Western Virginia army, and in the valley of the Mississippi one hundred and sixteen. According to the message of Gov. Curtin, Pennsylvania has 93,577 soldiers in actual service, and 16,038 preparing to enter the field—a total of 109,615.

Hostilities.—A rebel camp, in Boone county, Missouri, was attacked and broken up on the 28th ult., by a detachment of Federal troops. The rebels lost about one hundred and fifty men; the Federal troops, nine killed, and thirty-four wounded. Another rebel camp, near Romney, Va., was dispersed by a detachment of Federal troops, who captured a number of prisoners and two pieces of cannon, with the wagons and tents of the rebels. The rebel army, in Eastern Kentucky, under the command of General Marshall, being threatened by the near approach of a division of the Federal forces, disbanded and fled in all directions, after having hastily collected and burned their wagons, tents, camp equipage, and supplies. Several partial engagements in which the Federal forces were the assailants, have recently occurred, including an attack upon a rebel fort in South Carolina, near Port Royal Ferry. The fortification was destroyed, and the rebels driven off.

The Blockade of the Potomac.—The rebel batteries along the river shores do not prevent the passage of vessels in many instances. On the 12th inst., the United States steamship Pensacola heavily laden with cannon and warlike munitions, passed down the river with entire safety. Twenty-two shots were fired at her, none of which struck.

The National Finances.—The Commissioners of the Banks of Boston, New York, and Philadelphia, in convention at Washington, for the purpose of aiding and advising the Treasury Department, have invited the Secretary of the Treasury, the Committee of Finance of the Senate, and the Committee of Ways and Means of the House of Representatives, to meet with them in consultation. At one of their meetings the Bank Commissioners submitted the following propositions: 1. That in lieu of the proposed issue of one hundred and fifty millions of demand notes, and making them a legal tender, the government shall issue fifty millions of demand notes, convertible into seven per cent. stock, redeemable in ten years, and one hundred and fifty millions of small notes, bearing six per cent. interest, and payable in two years. 2. That the Sub-treasury law shall be repealed, and the banks shall be used as depositaries of all the public money, except that received from customs. 2. That Congress shall pass a joint resolution, declaring that it will pass a revenue bill providing for the raising of one hundred and twenty-five millions per annum by taxation, &c., in addition to the receipts from customs. 4. That the Secretary of the Treasury shall be authorized to negotiate further loans, without restriction as to the terms or rate of interest, and also to obtain temporary loans by hypothecating stock in anticipation of sales.

Cabinet Changes.—It was stated, and generally believed, in Washington, on the 12th inst., that Simon Cameron, Secretary of War, had resigned his seat in the Cabinet, and will go to Russia as minister, in Cassius M. Clay's place. It was further stated that Edward M. Stanton, of Pennsylvania, has been appointed Secretary of War. Stanton filled the post of Attorney-General, near the close of Buchanan's administration.

Philadelphia.—Mortality last week, 262.

Brooklyn.—The number of deaths in Brooklyn, during last year, was 5933, viz: 2120 adults and 3813 children.

New York.—Mortality last week, 370. The export of specie for the week amounted to $1,035,028; during the same time the banks increased their specie about one and a half millions. Exchange on London, 112¼. Gold, 2⅛ a 2¼ premium.

The Southern Indians.—The Cherokees and other half civilized tribes residing in the Indian territory, are divided into two parties, one of which adheres to the Union, and the other takes sides with the rebels. It is stated that two battles have recently taken place between the loyal and rebel Indians, in both of which the latter were defeated.

Southern Items.—At a recent auction sale in Savannah, 1038 sacks of coffee were sold at 66 cts. a 66¾ cts. per pound; 20 pieces of army and navy cloth, at $10 a $12.50 per yard; 20 carboys of sulphuric acid at $1.00 per pound, and other imported articles at similar high rates.

The Charleston (S. C.) Courier makes light of the obstruction to the channel, caused by the sunken stone fleet. It says that on the occurrence of the first heavy north-east storm, the force of the wind, the heaving of the sea, and the action of the quicksands, will, judging from previous experience, quickly break up and remove all the vessels.

The Richmond papers urge a more bold and vigorous policy in conducting the war; they seem to be as much annoyed by the inaction of the Southern army, as some of the Northern papers are with that of the Union army.

The steamer Ella Warley recently succeeded in running into Charleston harbour, notwithstanding the blockade and the sunken vessels. She had on board an old and experienced pilot, who was familiar with every creek, inlet and sound on the coast. Her cargo consisted of rifled cannon, gunpowder, drugs and other articles such as were greatly needed.

The Grain Markets.—The following were the quotations on the 13th inst. *New York*—Red Western wheat, $1.41 a $1.43; white Michigan, $1.43 a $1.47; oats, 41 cts. a 43 cts.; mixed corn, 64 cts. a 66 cts.; yellow, 65 cts. a 67 cts. *Philadelphia*—Red wheat, $1.36 a $1.37; white, $1.44 a $1.50; oats, 38 cts. a 39 cts.; yellow corn, 58½ cts.; clover seed, $4.25.

American Locomotives.—The London Engineer says that while wages and iron are much higher in America than in England, locomotives of the same weight and dimensions in the United States, range at from 20 to 25 per cent. lower prices.

Foreign.—European dates to Twelfth mo. 29th. Deputations from several religious denominations in England have had interviews with Earl Russell on the subject of the threatened war with the United States. The British Board of Trade returns show a decline in the exports for the previous eleven months, of about 7½ per cent. The falling off is almost entirely in cotton goods. The Liverpool market for breadstuffs dull, at a small decline in prices.

RECEIPTS.

Received from Asa Raley, O., $2, vol. 34; from Abraham Cowgill, agt., Io., $1, to 27, vol. 35, and for Nathan Satterthwaite, $5, to 27, vol. 34, for Jos. Hall, $2, vol. 35.

FRIENDS' ASYLUM.

Committee on Admissions.—Samuel Bettle, Jr., No. 149 N. Tenth street; Charles Ellis, No. 724 Market street; William Bettle, No. 426 N. Sixth street, and No. 26 S. Third street; John C. Allen, No. 335 S. Fifth street, and No. 321 N. Front street; Horatio C. Wood, No. 612 Race street, and No. 117 Chestnut street; John M. Whitall, No. 1317 Filbert street, and No. 410 Race street; Wistar Morris, No. 209 S. Third street; Nathan Hilles, Frankford; Elliston P. Morris, Germantown, and No. 805 Market street.

Visiting Managers for the month.—Benjamin J. Crew, James Thorp, and Elliston P. Morris.

Physician and Superintendent.—Joshua H. Worthington, M. D.

Died, Tenth month 11th, 1861, Mary Ann Cadbury, daughter of Joel and Caroline W. Cadbury; a member of the Northern District Monthly Meeting. This dear young Friend was peculiarly led in her mission of kindness to visit the sick and solitary, brightening many lonely hours by her cheerful spirit and thoughtful attentions. During the last few months of her life, she was denied the privilege of much social intercourse with her friends; a harassing cough and increasing debility making rest and quiet essential to her comfort; but throughout this interval of retirement, there was a fervent exercise maintained to seek after a preparation for the final change which she felt was approaching. It was instructive to witness the patience and resignation with which she accepted the privations of sickness and the serenity with which she awaited the gradations of her disease, expressing a desire to be permitted to find acceptance with her Saviour, who, she could feelingly acknowledge, "was very merciful." Most touching was it to receive her little messengers of affection, and kind farewells to her friends, whilst the peacefulness of her spirit seemed an evidence that the strength she so earnestly sought was mercifully granted her. May we not humbly trust that, through unmerited mercy, she has entered one of those mansions which our holy Redeemer declared he went before to prepare for his disciples.

——, at the residence of his son, Henry Laurence, in Millville, New Jersey, on the 30th of Twelfth mo., 1861, Henry H. Laurence, in the seventy-first year of his age.

THE FRIEND.

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For "The Friend."

The Agriculture of France.

The following notes are compiled from an article in the last Edinburgh Review on "the Rural Economy of France since 1789," by Leonce de Lavergne.

Progress of France since 1815.—Since 1815, the foreign trade of France has quintupled; her manufactures have quadrupled; her agriculture has doubled its produce, under the influence of those three great principles of peace, justice and freedom, which are the eternal counterpoise to the hateful effects of war, violence and despotism. Eighty thousand miles of roads have been opened in the country; ten thousand miles of railway have been completed, or are now in progress; canals have been made; rivers rendered navigable; ports and docks constructed. The progress of rural economy, especially from 1815 to 1847, kept pace with this great movement, and has not sensibly been thrown back by the unfavourable and extraordinary courses of the last few years, in spite of bad seasons, the potato disease, the vine disease, the mortality of the silk worm, and the disturbed state of the political world. The tenure of land has of course been modified to a considerable extent, by the laws of succession established in France; but this change is less rapid and complete than is commonly imagined in England. Taking the area of France at 45,000,000 hectares, (a hectare is about two and a half acres,) M. de Lavergne computes that one-third of the soil is still held by 50,000 large proprietors, possessing an average of 750 acres; another third by 500,000 middling proprietors, possessing an average of 75 acres, and the last third by 5,000,000 small proprietors, possessing an average of about 7 acres. This is but an approximation; but it is certain that there are in France 16,000 land owners paying £40 a year and upwards on land tax to the State, and about 37,000 land owners paying from £20 to £40. In the allotment of the soil, it seems that since 1789 about 5,000,000 acres have been added to the productive area of the country; vineyards and orchards and meadows have considerably increased; woods have diminished. In tillage cultivation, the fallows have decreased one half; the growth of wheat, barley and oats has increased one-third; that of rye and the inferior kinds of grain has diminished. Water meadows have tripled in extent, and the cultivation of roots, which was hardly known in 1789, now covers 5,000,000 acres. But the quality of the crops has risen even more than their extent. The quantity of wheat actually grown has nearly doubled; live stock has also doubled in number and value; the silk crop and the rape oil crop have quintupled. The production of home grown sugar has come into existence, and the growth of wine has also doubled. From these facts, M. de Lavergne concludes that the total value of the agricultural produce of the empire must now exceed £200,000,000 sterling, or at the rate of £6 per head of the population. He also infers that rents have risen since 1789, in the proportion of 12 to 30; farmers' profit in the proportion of 5 to 10; outlay in that of 1 to 5; taxes on land and dues have diminished in the proportion of 7 to 5, and labourers' wages have doubled.

Beet Root Sugar.—In the first class of these productions must be ranked one created in the present century, and which takes rank as the finest agricultural conquest of our age—beet root sugar. The invention was made in Prussia, and in 1799, a chemist at Berlin had produced some native grown loaves of sugar. In 1809, during the war, it was introduced into France; the peace of 1815, by re-opening the colonial trade, gave it a check, but it has ever since gone on to increase. Of 350 manufactories of home grown sugar in France, 150 are in the department of the north. It might be apprehended at first that the production of beet root sugar would be injurious to the production of meat and corn, by employing and exhausting the best lands. It is now demonstrated that the manufacture of sugar not only creates a new source of profit, but also augments the other products of the soil. The extraction of saccharine matter from the root, only takes away a portion of its substance; the pulp and the leaves are excellent fodder for cattle, and the profits of the sugar houses cover the expense of abundant artificial manures. In 1853, the city of Valenciennes, which is the chief seat of this trade, inscribed on a triumphal arch these words:—

Growth of corn in the district before the introduction of sugar works, 353,000 hectolitres, (a hectolitre is about 2¾ bushels;) head of cattle, 700. Since the introduction of sugar works, corn, 421,000 hectolitres; cattle, 11,500 head.*

The best test of the success of the cultivation and manufacture of beet root sugar in France, is the contest which the home grown root has carried on against the cane grown sugar of the French colonies. In 1830, the whole production of the beet root sugar was 10,000,000 kilogrammes; in 1840, it had risen to 40 million, (770,000 cwt.:) but during this period, colonial sugar was heavily taxed, and home grown sugar free of duty. The colonies loudly demanded equal freedom or equal protection. A progressive duty was put on beet root sugar, and in 1847, the two sugars were equally taxed. The revolution of 1848 was followed by the abolition of slavery in the French sugar colonies, and the farmers of Flanders derived no small advantage from the check thus given to their competitors; for the equality of the tax operated unjustly upon the unequal conditions of the rivals. By the law of 1860, the duty on colonial sugar was fixed for some years, somewhat below the rate of duty on home growth sugar, but the beet root sugar grower holds his ground; and there is reason to believe he will continue to prosper, even though the French colonies are fast recovering more than their former productive power, and the French market must be opened ere long like our own to the sugar of the world. In spite of the inferiority of the climate and raw material, the industry, the capital and the science of France produced sugar on terms more advantageous to the consumer, than the West India planter with his rude agriculture and scanty means.

The Valley of the Loire.—This valley is one of the finest parts of Europe. From Orleans to the sea for a distance of about 100 leagues, a long plain of alluvial soil extends, conquered from the stream by the hand of man, and not unfrequently invaded by the stream from which it was conquered. These lands of exuberant fertility have been seized upon, as is always the case in similar instances by the small proprietors; more and more subdivided into narrow allotments, they fetch as much as £160, (800 dollars,) per acre, and present a complete spectacle of garden cultivation. A whole people of small farmers, who dispose of their produce in the towns adjacent to the river, inhabit a string of villages and cottages on the slopes of the valley, and even on the banks of the stream, protected by dams which are as old as Charlemagne. In ordinary times, the Loire drags its idle waters along its sands, or at least, when swollen by rains, respects the dykes which enclose it. Occasionally, however, the river bursts or surmounts the artificial barriers, sweeping away harvests and habitations; but the soil is so productive, and the climate so mild, the small farmers are so persevering, and the markets so good, that no sooner have the waters retired than the luckless victims set to work again, and the damage is soon effaced. If the plain of the Loire offers this fine range of cultivation, her chalky cliffs are not less covered with vines. The vineyards of the Loire cover an extent of 250,000 acres, nearly equally divided between the two banks. The annual product amounts to 2,000,000 hectolitres, (44 million gallons,) chiefly drunk in the country, though some of it makes excellent vinegar for exportation. Vineyards as well as plains are infinitely subdivided. The vine dressers hollow out their dwellings and their cellars in the soft chalky rock which grows their vines, and when the year is favourable, and the liquor good, they live happily in these humble earths. A very small

* A friend of the writer who has lately visited a large beet root sugar farm, in the north of France, states that the manufacturers no longer fear competition. The *marc*, or beet root cake, is subjected to so great a force in expressing the juice, that it comes almost perfectly dry from the press, and will keep for years without spoiling, and is stored in under-ground vaults for future sale, when not wanted for immediate use. It is in great request for the feeding of cattle, horses, &c., and brings so high a price, that the manufacturer is content if the sugar will pay the cost of making, with the profits derived from the sale of the beet root cake.

plot of ground, planted with vines, supplies occupation and competency to a whole family.

The old provinces of Maine and Anjou, which may be said to belong to the region of the Loire, though not immediately contiguous to the river, are now superior to Touraine in point of farming, and rank among the most improving departments of France—especially that of La Sarthe, renowned alike for its hemp and its poultry. But the agricultural progress of this district is closely connected with its political history. It borders on the Bocage, and it was the scene of the Vendean wars. In no part of France before the revolution of 1789, were the relations of the nobles and peasantry so friendly. In no part of France, was the revolution so ill received. At the first levy of the conscription, the people rose, together with their lords, in defence of the throne and the altar, and it was only by a war of extermination that their resistance was overcome. Indeed, their spirit remained unbroken by the military triumphs of the empire, and in 1815, the Vendean country gentleman had little change to complain of beyond the sufferings and losses inflicted on himself, and on his dependants by that terrific contest. The weapons which have really changed La Vendée, are not those of war but of peace. During the reign of Louis Philippe, roads were cut through inaccessible districts; the market was opened; agricultural produce has risen incalculably in price; the application of lime dressing to the soil, has enabled the farmer to grow wheat instead of rye; four-course husbandry has made its appearance; water meadows have been introduced with the greatest success in that moist and mild climate, and the Durham breed of cattle has effectually become established in the country. The proprietors of the soil of Maine and Anjou are principally small resident country gentlemen, farming their own land, in conjunction with the peasantry; and M. de Lavergne assured us that if such a thing as a true French country gentleman can be said to exist, it is here we must look for him.

(To be concluded.)

For "The Friend."

Dymond on War.

[The following extracts from Jonathan Dymond's "Inquiry into the Accordancy of War with the Principles of Christianity," have been made in the belief that their insertion in "The Friend" might be seasonable at this time of commotion, when so many seem in danger of swerving from a faithful support of our testimony to the peaceful kingdom of the Messiah.]

When I endeavour to divest myself of the influence of habit, and to contemplate a battle with those emotions which it would excite in the mind of a being who had never before heard of human slaughter, I find that I am impressed only with horror and astonishment: and perhaps of the two emotions astonishment is the greater.

That several thousand persons should meet together, and then deliberately begin to kill one another, appears to the understanding a proceeding so preposterous, so monstrous, that I think a being such as I have supposed, would inevitably conclude that they were mad. Nor, if it were attempted to explain to him some motives to such conduct, do I believe that he would be able to comprehend how any possible circumstances could make it reasonable. The ferocity and prodigious folly of the act would out-balance the weight of every conceivable motive, and he would turn, unsatisfied, away,

"Astonished at the madness of mankind."

There is an advantage in making suppositions such as these; because when the mind has been familiarized to a practice, however monstrous or inhuman, it loses some of its sagacity of moral perception—profligacy becomes honour, and inhumanity becomes spirit. But if the subject is by some circumstance presented to the mind unconnected with any of its previous associations, we see it with a new judgment and new feelings; and wonder, perhaps, that we have not felt so or thought so before. And such occasions it is the part of a wise man to seek! since if they never happen to us, it will often be difficult for us accurately to estimate the qualities of human actions, or to determine whether we approve them from a decision of our judgment, or whether we yield to them only the acquiescence of habit.

It is worthy at least of notice and remembrance, that the only being in the creation of Providence which engages in the wholesale destruction of his own species, is man? that being who alone possesses reason to direct his conduct, who alone is required to love his fellows, and who alone hopes in futurity for repose and peace. All this seems wonderful, and may reasonably humiliate us. The powers which elevate us above the rest of the creation, we have employed in attaining to pre-eminence of outrage and malignity.

It may properly be a subject of wonder, that the arguments which are brought to justify a custom such as war receive so little investigation. It must be a studious ingenuity of mischief, which could devise a practice more calamitous or horrible? and yet it is a practice of which it rarely occurs to us to inquire into the necessity, or to ask whether it cannot be or ought not to be avoided. In one truth, however, all will acquiesce,—that the arguments in favour of such a practice should be unanswerably strong.

Let it not be said that the experience and the practice of other ages have superseded the necessity of inquiry in our own; that there can be no reason to question the lawfulness of that which has been sanctioned by forty centuries; or that he who presumes to question it is amusing himself with schemes of visionary philanthropy. "There is not, it may be," says Lord Clarendon, "a greater obstruction to the investigation of truth, or the improvement of knowledge, than the too frequent appeal, and the too supine resignation of our understanding to antiquity." Whosoever proposes an alteration of existing institutions will meet, from some men, with a sort of instinctive opposition, which appears to be influenced by no process of reasoning, by no considerations of propriety or principles of rectitude, which defends the existing system because it exists, and which would have equally defended its opposite if that had been the oldest. "Nor is it out of modesty that we have this resignation, or that we do, in truth, think those who have gone before us to be wiser than ourselves; we are as proud and as peevish as any of our progenitors; but it is out of laziness; we will rather take their words than take the pains to examine the reason they governed themselves by." To those who urge objections from the authority of ages, it is, indeed, a sufficient answer to say that they apply to every long continued custom. Slave-dealers urged them against the friends of the abolition; Papists urged them against Wickliffe and Luther; and the Athenians probably thought it a good objection to an apostle, that "he seemed to be a setter forth of *strange* gods."

It is agreed by all sober moralists, that the foundation of our duty is the will of God, and that his will is to be ascertained by the Revelation which he has made. To Christianity, therefore, we refer in determination of this great question: we admit no other test of truth: and with him who thinks that the decisions of christianity may be superseded by other considerations, we have no concern; we address not our argument to him, but leave him to find some other and better standard, by which to adjust his principles and regulate his conduct. These observations apply to those objectors who loosely say that "wars are necessary;" for supposing the christian religion to prohibit war, it is preposterous, and irreverent also, to justify ourselves in supporting it, because "it is necessary." To talk of a divine law which *must be disobeyed*, implies, indeed, such a confusion of moral principles as well as laxity of them, that neither the philosopher nor the christian are required to notice it. But, perhaps, some of those who say that wars are necessary, do not very accurately inquire what they mean. There are two sorts of necessity—moral and physical; and these, it is propable, some men are accustomed to confound. That there is any physical necessity for war—that people cannot, if they choose, refuse to engage in it, no one will maintain. And a *moral* necessity to perform an action, consists only in the prospect of a certain *degree* of evil by refraining from it. If, then, those who say that "wars are necessary," mean that they are physically necessary, we deny it. If they mean that wars avert greater evils than they occasion, we ask for proof. Proof has never yet been given: and even if we thought that we possessed such proof, we should still be referred to the primary question—"What is the will of God?"

It is some satisfaction to be able to give, on a question of this nature, the testimony of some great minds against the lawfulness of war, opposed as those testimonies are to the general prejudice and the general practice of the world. It has been observed by Beccaria, that "it is the fate of great truths, to glow only like a flash of lightning amidst the dark clouds in which error has enveloped the universe; and if our testimonies are few or transient, it matters not, so that their light be the light of truth." There are, indeed, many, who in describing the horrible particulars of a siege or a battle, indulge in some declamations on the horrors of war, such as has been often repeated and often applauded, and as often forgotten. But such declamations are of little value and of little effect: he who reads the next paragraph finds, probably, that he is invited to follow the path *to glory and to victory—to share the hero's danger and partake the hero's praise;* and he soon discovers that the moralizing parts of his author are the impulse of feelings rather than of principles, and thinks that though it may be very well to write, yet it is better to forget them.

There are, however, testimonies delivered in the calm of reflection, by acute and enlightened men which may reasonably be allowed at least so much weight as to free the present inquiry from the charge of being wild or visionary. Christianity indeed needs no such auxiliaries; but if they induce an examination of her duties, a wise man will not wish them to be disregarded.

"They who defend war," says Erasmus, "must defend the dispositions which lead to war; and *these dispositions are absolutely forbidden by the gospel.*—Since the time that Jesus Christ said, put up thy sword into its scabbard, *christians ought not to go to war.*—Christ suffered Peter to fall into an error in this matter, on purpose that, when he had put up Peter's sword, it might remain *no longer a doubt that war was prohibited*, which before that order, had been considered as allowable."—"I am persuaded," says the Bishop of Llandaff, "*that*

when the spirit of christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, over the minds of men constituting the councils of princes, from whence are the issues of peace and war—when this happy period shall arrive, *war will cease throughout the whole Christian world.*" "War," says the same acute prelate, 'has practices and principles peculiar to it-self, *which but ill quadrate with the rule of moral rectitude, and are quite abhorrent from the benignity of Christianity.*" The emphatical declaration which I have already quoted for another purpose, is yet more distinct. *The prohibition of war by our Divine Master is plain, literal and undeniable.* Dr. Vicesimus Knox speaks in language equally specific:—"*Morality and religion forbid war in its motives, conduct and consequences.*"

(To be continued.)

Pepper-Growing on the Island of Penang.—The pepper-vine is cultivated or propagated from slips or cuttings, which are planted with uniform precision in long rows, six or eight feet intervening between each plant. At the same period of these being set, supporters are planted, which are usually cuttings from several species of trees, common alike to the Straits and to India. The Moncooda, which is a hardy plant, is reared from seed. When the pepper-plant is first set, it has to be covered over with the broad leaves of a tree called the Peah, to protect the young plant from too much exposure to the sun, before it has properly taken root. When about four months old, the leaders are cut off, leaving only three or four shoots, which are trained perpendicularly by being first attached by twine to small staves driven into the earth close by them, and then gently coaxed on to the proper supporters, to which they speedily attach themselves.

So rapid is the growth of this remarkably pungent plant, whose leaves resemble much in size and color the Convolvulus Major, that in the course of twelve months the vines have attained a height of twelve feet, and are covered with blossoms. This is now the proper time for removing the staves entirely, and for turning the growth of the vines in a downward direction; all the leaves are stripped off the stems, with the exception of a small tuft just at the very top. A pit, twenty inches in diameter, and about the same depth, is then dug close to the roots of the vine, and the stem is then coiled horizontally into this pit, leaving the tuft of leaves to be attached to fresh staves planted for the purpose. The pit is then filled up, and the plant in that position is left to thrive. All these are requisite precautions, which give ample occupation to many score of hands, which might otherwise, at the season when the pepper-vines require most attention, be forced to remain in compulsory idleness.

Soon after the process above stated, the vines begin to increase in size, owing to the number of roots shooting from the recently interred stem, and it is at this period of the vine's growth that all the pepper-planter's skill and energy is required in training the vine so as to prevent it ascending too rapidly. For this purpose, the top of the vine and some feet below are detached from the supporter, and not permitted to adhere to it, and being pendent to the ground, the plant throws out side-shoots, which increase in bulk proportionately to the height of the mother stem. Though the blossoms now come to maturity even when the plant has attained its third year, the produce is very insignificant; it afterwards, however, rapidly increases, and a vine is considered to have arrived at maturity when it yields two and a half catties of pepper. The plants are said to continue in full vigor for fifteen years, after which period they begin to decline; though, if properly attended to, they have been known to yield up to the thirtieth year.

The quality of the pepper depends much upon the care bestowed in gathering, and also during the drying process. If plucked before fully ripe, it loses in size and weight; and if, on the other hand, permitted to remain until the deep greenish hue of the fruit assures the planter that the proper period for plucking is at hand, then our Chinese informant tells us that a pecul of pepper, properly dried on mats, will yield thirty-six catties. But there are many little *contretemps* which render pepper-planting by no means a speculation void of risk and loss, the fruit being subject to blight, even after being well set, should the season prove unusually hot or dry. On such occasions, nearly one half the produce of a plantation has been known to drop off and be entirely lost, and it is then that the planter may be seen running up to the little hillock in the centre of his plantation, and gazing out anxiously towards the horizon, hoping to espy some cloud not bigger than his hand, which may indicate succor in the hour of need; for a few hours of sharp rain, indicated by the rising clouds, will remedy the evil. —*English Work.*

For "The Friend."

To the Editor.

Esteemed Friend,—Having lately met with the subjoined extract in a religious periodical, headed "The Cultivation of Personal Religion," it appeared to me so applicable to the most of christian professors in this day, not excepting the different sections, who claim the appellation of *Friends*, that I felt there might be a service in transcribing it for your useful journal, if considered suitable. It will be observed at a glance, that the title and some of the phraseology are not in accordance with our general practice, and the terms which are used, in reference to the "first day of the week," and the "Scriptures of Truth," as well as recommending *set times* for prayer, are inconsistent with our views of gospel truths, as well as unscriptural; nevertheless the necessity of what we are wont to term "individual faithfulness," is so clearly held up to view, and the possibility of our being actively engaged in public, religious services (so called), while the vineyards of our own hearts lie barren and uncultivated, the "daily sacrifice" neglected, and the fire on the altar of our hearts suffered to expire, while the "*sparks of our own kindling,*" combined with the prevalence of worldly cares, "are choking the word of life," and rendering it unfruitful, that I thought its insertion might be productive of good. A. B.

Canada West, First mo. 4th, 1862.

"The Cultivation of Personal Religion."

"This is a subject of vital importance to every person professing to be a follower of the Redeemer. We deem it essential to the very existence of piety in the human heart, that its professor should strive mightily every day for the mastery over each besetting sin, and for the maintenance of a life of godliness. No real personal religion can be maintained without this daily struggle. We have been led to pen a few remarks on this subject, from the fear that some who profess and call themselves christians, and who are members of churches, have lost sight of this truth. They seem to think that religion consists only in outward observances, instead of the cultivation of that inner life, which is the motive power of all true action. Personal religion does not consist simply in zeal, knowledge, or an attendance on all the public means of grace. We can imagine that all these may exist while the inner life is languishing, or indeed there is an entire absence of genuine piety. The apostle Paul, in a few comprehensive words, describes personal religion, thus: 'I am crucified with Christ; nevertheless I live; yet not I, but Christ who liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' Again he says, 'I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' Personal religion is the great mystery of godliness; the life of God in the soul; which life is sustained and carried on by communion with God, and while God is the source of this life, yet it is obvious that it must be guarded, and defended continually against all the assaults and interruptions incident to the present state of being. The failure of all who turn aside from vital godliness, is traced to the non-cultivation of personal religion. It should not be forgotten that christians are in an enemy's country—in a world of danger, that they are environed with foes, who have to be manfully resisted, and in the strength of God, overcome. The common business of every day life is a hindrance to the life of God in the soul. The appetites and propensities of corrupt nature are hindrances; and Satan, the grand adversary, stands perpetually in the way. How, then, is it possible to maintain this life without an agonizing struggle? How can the delicate plant of grace flourish without perpetual culture? How can spiritual strength be renewed, but by partaking daily of that meat which the world knoweth not of? We fear some christians are too much engaged in public and active duties, to carry on private and personal ones. For instance some, in addition to the absorbing secular duties of the six days, are engaged the entire sabbath in public exercises without a single hour for reading God's Word, and reflection on their own spiritual state. They live too fast; their whole religious life is one of dissipation. They are engaged in keeping the vineyards of others, but their own they keep not. Far be it from us, to discourage the activity of any christian; but we think it possible to be so absorbed in the outer life as to neglect the inner.

"To speak physically—if a man is much engaged in arduous and active bodily labour, he must have stated periods for food, he must take time for repose, and the recruiting of exhausted nature, or disease and death will inevitably follow. So intellectually; if the mind is continually giving out, without having its periods for taking in fresh supplies of knowledge, it will soon become like an exhausted mine. It will contain no more precious metal.

"Pre-eminently it is the case with regard to the soul, and the deep things of God. That christian can only become strong, and permanently continue in well doing, who has his 'parentheses for prayer,' his set time for devotion, his secret hours for meditation, and severe self-examination. If he neglects these, he will do it at the expense of spiritual health.

"In other words, if he omit the cultivation of personal religion, his burning zeal, his words of faith, and labours of love, and all his active duties will prove of little avail, nor can we expect their continuance will be of very protracted duration."

A Horse Sixty-nine Years Old.—*Wilkes' Spirit of the Times* gives an account of a small black Galloway, eleven hands high, which attained to the greatest age of any horse of which we have any record. He was a resident of a small village near Haddington, in Scotland. He was foaled in 1720, and at the time of his death he was sixty-nine years

old. A few weeks before his death, he trotted for several hours at the rate of seven or eight miles an hour, and fed well on his oats and hay to the last. This is more than four times the average age of horses, throwing out of the account all that die by accident, or from very hard usage. A horse properly kept and cared for, will last twenty years very frequently, but as they are generally kept, but few ever reach that age.

The Shoemaker in Spain.—A minister of the Gospel, who resided for a time at Gibraltar, made several excursions into the Spanish territory for the purpose of distributing a few Bibles and Testaments in that unhappy country, where the power of the apostate Church of Rome is so great, that the poor priest-ridden people dare not read the Bible. At one time he visited the house of a shoemaker, with whom he held very pleasing conversation. He found this poor man of an inquiring mind, greatly dissatisfied with the existing state of things, and yet unable to see any door of hope, or any prospect of remedy for the wrongs and woes of his country. He stated that he and a number of his friends, were in the habit of meeting together every week, and discussing public affairs, when politics were talked over; but they generally left off as they began such discussions seldom proving very profitable.

"Why do you not get the Bible and read that?" said the minister.

"Ah?" replied the shoemaker, "I wish I could get it; but the priests take care we poor Spaniards shall not have the Bible."

"Well now," said the minister, "I know the risk I am running, and that if the priests learn that I am here distributing copies of the Bible, I shall be stiletted before I get back to Gibraltar; but I think I can trust you. Would you really like a Bible to read?"

"There is nothing I should like so much," was the reply.

A copy was then given to him, which he received with evident delight, and with many expressions of gratitude. On being asked if his friends who met with him during the week would also like copies, he declared that they would be highly prized and diligently read, and he received several more books for their use. The minister gave him a few parting words of exhortation, told him where he might be found, and after distributing the remainder of his little volumes, reached Gibraltar in safety.

Some weeks after this, the minister sat alone in his room, having told the servant that no one was to be admitted to see him, as he was engaged in study. During the day, however, a Spanish peasant, dressed in his gay holiday attire called at the house and asked to see the minister. He was told that he could not be seen, as he had given orders that he was not to be disturbed.

"Oh, but," said the Spaniard, "I think if you tell him that a man to whom he gave a Bible has come a long distance to see him, he will not deny me."

Struck with the earnestness of the man the servant at length consented to go with a message to his master, and said that a person was at the door who would not be denied. The peasant was therefore shown up into the minister's room.

"Don't you remember me, sir?" was the exclamation of the Spaniard, on perceiving he was not recognized; "don't you remember, sir, calling at the house of a shoemaker a few weeks ago, and leaving him some Bibles?"

"Yes," replied the minister; "but I really did not recognize you again in your smart holiday dress."

The man then began to tell what joy the Bibles had caused to himself and his friends, and that now, instead of meeting to talk politics, they met to read the Scriptures together, and in that volume of truth they saw the true remedy for the ills that afflicted their country. After the heartfelt expression of many thanks, the shoemaker concluded by saying, "As a mark of my gratitude for your coming at the risk of your own life, to bring me the precious Bible, I have brought you, sir, a pair of shoes, which I hope you will accept."

"Well," said the good minister, "it is very kind of you, but I fear your good intentions may not be of much service, for the shoes will probably not fit me."

"Oh, yes, sir, I think they will, if you will try them."

The trial was made, and the shoes were found an excellent fit; and on the man's being asked how he had guessed the size so accurately, he replied, "I knew, sir, after you left my house you had to pass over some soft clay, so I followed you, and from your footprints I took the size of your foot, which enabled me to make you the shoes, which I hope you will wear as a mark of my gratitude for the Book you gave me."

Surely there is hope for poor Spain, when it is thus that her sons appreciate the Bible, though for centuries deprived of its light and truth.—*From "The Book and its Mission."*

Australian Statistics.—The *Melbourne Herald* publishes a comprehensive analysis of the statistics of Victoria. In less than a quarter of a century the population has risen from 170 to 530,000 souls, of whom 335,000 are males, and 195,000 females. The government has sold 3,000,000 acres of land, at an average price of £2, 10*s.* per acre, and has realized by that sale between £7,000,000 and £8,000,000 sterling, the whole of which large sum has been laid out in endeavours to improve the colony. On the 200,000 acres of town and suburban land, we have fixed property to the value of between £60,000,000 and £70,000,000 sterling, and of the 2,800,000 acres of country lands we have about 1,500,000 acres enclosed, and 300,000 acres under tillage. Our yield of grain last year was in round numbers 4,000,000 bushels, which at 5*s.* per bushel, would be equal to £1,000,000 sterling, and our other agricultural and horticultural produce would raise up that to £2,500,000 sterling. Over our unsold lands roam 6,000,000 sheep, 700,000 head of horned cattle, 70,000 horses, and sundry other stock, from which the pastoral tenants of the crown, besides enriching themselves, furnish us with exportable and consumable produce—with wool, tallow, hides and skin, for export, and with sheep, cattle and pigs, for slaughter—to the value of between £3,500,000 and £4,000,000 sterling.

These are facts patent to all, and not to be controverted or gainsaid by any. They look like fiction, we must confess, but they are nevertheless truth, and truth unadorned. We leave the foregoing, then, to speak for itself, and proceed to another series of facts, deducible from the same official source. In less than ten years, with a *bona fide* gold mining population never exceeding 60,000 to 80,000 souls, and now believed to be much less, owing to the withdrawal of the people to other pursuits, without a corresponding increase by immigration—we have raised between 22,000,000 and 23,000,000 ounces of gold, valued at between £90,000,000 and £95,000,000 sterling, which has stimulated every branch of trade and industry in the colony, and otherwise tended to enrich it. We began with a gold export of less than £600,000 in 1851, and raised it to more than £10,000,000 in 1852. We dropped it to between £9,000,000 and £10,000,000 in 1854, and raised it to £11,000,000 and upwards in 1855, and continued at that rate until 1858. We then came down to £9,000,000, or thereabouts, in 1859, and this year it will in all probability not be much less.

Selected.

I KNOW NOT WHEN.

I know not when; but this I know,
That it will surely come to me—
The day which comes to all below,
Which every child of earth must see;
For o'er his spirit none hath power
To keep it, in that last dread hour.

I know that I shall watch the sun,
As I have watched him many a day,
In gold behind the hills go down,
Gilding with splendor all the way;
I shall not see him set again—
Yet this I shall not know e'en then.

Some night, I know, the shades will gather,
The dusky shadows deeper grow,
The silent stars come out together,
The last that I shall see below;
No voice from out that distant sky
Will warn me that my end is nigh.

Some spring-time I shall mark the trees
Grow daily greener o'er my head,
And in the autumn I shall feel
The dead leaves rustle 'neath my tread,
Nor know next autumn's winds shall come
To strew the dry leaves on my tomb.

And there will be a darkened room,
And they will catch my faintest breath,
And silence and a gathering gloom
Will fall from off the wings of Death;
I shall not hear the muffled tone,
The silent whisper, "He is gone."

But when this last great change shall come,
Is hidden from us—and 'tis best;
If I be ready for my home,
It matters not how soon I rest;
Death will be but the end of sorrow—
Dawn of an endless, heavenly morrow.

THE SPARK.

As when, amidst the embers cold,
Some little spark is seen,
Which, slowly fading, serves to show
Where light and heat have been;

When all but hopeless seemed the task
To raise the sinking frame,
Some gentle breath has stirred the spark,
And fanned it into flame;

So, when within the human heart
The spark of sacred fire,
With lustre dimmed, though ling'ring yet,
Seems ready to expire;

When Hope is fled, when quenched by Sin,
No more does warmth enfold
The heart, where dusky-winged Despair
Broods o'er the ashes cold;

God in his loving mercy sheds
His Spirit's quick'ning breath,
And upward spring the seeds of flame—
Life reigns where once was death.

Chambers's Jour.

The Knowledge which is Life Eternal.—A little of the knowledge of the mystery of the hidden life and power, is of more value, and would do the souls of men more good, than heaps of literal knowledge wherewith the world is so filled. The knowledge of God and Christ in the mystery is no less than life eternal, in them and to them, who are taught in the new covenant, or ministration of the power of the endless life, so to know them.—*Isaac Penington.*

There may be pride in rags, in a solemn look and lowly carriage.

Selected.

Education.

(Concluded from page 155.)

Education it is often observed, is an expensive thing. It is so: but the paying for lessons is the smallest part of the cost. If you would go to the price of having your son a worthy man, you must be so yourself: your friends, your servants, your company, must be all of that stamp. Suppose this to be the case, much is done: but there will remain circumstances which perhaps you cannot alter, that will still have their effect.

Do you wish him to love simplicity? Would you be content to lay down your coach, to drop your title? Where is the parent who would do this to educate his son? You carry him to the workshops of artisans, and show him different machines and fabrics to awaken his ingenuity. The necessity of getting his bread would awaken it much more effectually. The single circumstance of having a fortune to get, or a fortune to spend, will operate more strongly upon his mind, not only than your precepts, but even than your example. You wish your child to be modest and unassuming: you are so, perhaps, yourself—and you pay liberally a preceptor for giving him lessons of humility. You do not perceive, that the very circumstance of having a man of letters and accomplishments retained about his person, for his sole advantage, tends more forcibly to inspire him with an idea of self-consequence, than all the lessons he can give him to repress it. "Why do you not look sad, you rascal?" says the undertaker to his man in the play of "The Funeral;" "I give you I know not how much money for looking sad, and the more I give you, the gladder I think you are." So will it be with the wealthy heir. The lectures that are given him on condescension and affability, only prove to him upon how much higher ground he stands than those about him; and the very pains that are taken with his moral character will make him proud, by showing him how much he is the object of attention. You cannot help these things. Your servants, out of respect to you, will bear with his petulance; your company, out of respect to you will forbear to check his impatience. And you yourself, if he is clever, will repeat his observations.

In the exploded doctrine of sympathies, you are directed, if you have cut your finger, to let that alone, and put your plaster upon the knife. This is very bad doctrine, I must confess, in philosophy: but very good in morals. Is a man luxurious, self-indulgent? do not apply your *physic of the soul* to him, but cure his fortune. Is he haughty? cure his rank, his title. Is he vulgar? cure his company. Is he diffident or mean-spirited? cure his poverty, give him consequence—but these prescriptions go far beyond the family recipes of education.

What then is the result? In the first place, that we should contract our ideas of education, and expect no more from it than it is able to perform. It can give instruction. There will always be an essential difference between a human being cultivated and uncultivated. Education can provide proper instructors in the various arts and sciences, and portion out to the best advantage those precious hours of youth which will never return. It can likewise give, in a great degree, personal habits; and even if these should afterward give way under the influence of contrary circumstances, your child will feel the good effects of them, for the later and the less will he go into what is wrong. Let us also be assured that the business of education, properly so called, is not transferable. You may engage masters to instruct your child in this or the other accomplishment, but you must educate him yourself. You not only ought to do it, but you must do it, whether you intend it or not. As education is a thing necessary for all; for the poor and for the rich, for the illiterate as well as for the learned, Providence has not made it dependent upon systems uncertain, operose, and difficult of investigation.

It is not necessary, with Rosseau or Madame Genlis, to devote to the education of one child the talents and the time of a number of grown up men; to surround him with an artificial world; and to counteract, by maxims, the natural tendencies of the situation he is placed in in society. Every one has time to educate his child: the poor man educates him while working in his cottage—the man of business, while employed in his counting-house.

Do we see a father who is diligent in his profession, domestic in his habits, whose house is the resort of well-informed, intelligent people—a mother whose time is usefully filled, whose attention to her duties secures esteem, and whose amiable manners attract affection? Do not be solicitous respectable couple, about the moral education of your offspring: do not be uneasy because you cannot surround them with the apparatus of books and systems; or fancy that you must retire from the world to devote yourself to their improvement. In your world they are brought up much better than they could be under any plan of factitious education which you could provide for them; they will imbibe affection from your caresses; taste from your conversation; urbanity from the commerce of your society; and mutual love from your example. Do not regret that you are not rich enough to provide tutors and governors to watch his steps with sedulous and servile anxiety, and furnish him with maxims it is morally impossible he should act upon when grown up.

Do not you see how seldom this over-culture produces its effects, and how many shining and excellent characters start up every day from the bosom of obscurity with scarcely any care at all?

Are children then to be neglected? surely not; but having given them the instruction and accomplishments which their situation in life requires, let us reject superfluous solicitude, and trust that their characters will form themselves from the spontaneous influence of good examples, and circumstances which impel them to useful action.

But the education of your house, important as it is, is only a part of a more comprehensive system. Providence takes your child where you leave him. Providence continues his education upon a larger scale, and by a process which includes means far more efficacious. Has your son entered the world at eighteen, opinionated, haughty, rash, inclined to dissipation? Do not despair, he may yet be cured of these faults, if it please Heaven. There are remedies which you could not persuade yourself to use, if they were in your power, and which are specific in cases of this kind. How often do we see the presumptuous, giddy youth changed into the wise counsellor, the considerate, steady friend! how often the thoughtless, gay girl into the sober wife, the affectionate mother! Faded beauty, humbled self-consequence, disappointed ambition, loss of fortune—this is the rough physic provided by Providence to meliorate the temper, to correct the offensive petulances of youth, and bring out all the energies of the finished character. Afflictions soften the proud; difficulties push forward the ingenious, successful industry gives consequence and credit, and develops a thousand latent good qualities. There is no malady of the mind so inveterate, which this education of events is not calculated to cure if life were long enough.

States are educated as individuals—by circumstances: the prophet may cry aloud, and spare not; the philosopher may descant on morals; eloquence may exhaust itself in invective against the vices of the age; these vices will certainly follow certain states of poverty or riches, ignorance or high cultivation.

But what these gentle alternatives fail of doing may be accomplished by war, a loss of trade, or any of those great calamities by which it pleases Providence to speak to a nation in such language as *will* be heard. If, as a nation we could be cured of pride, it must be by mortification; if of luxury, by a national bankruptcy, perhaps; if of injustice, or the spirit of domination, by a loss of national consequence.

In comparison of these strong remedies, a fast, or a sermon, are prescriptions of very little efficacy.

ANNA LETITIA BARBAULD.

Selected.

Daniel Wheeler.

When our dear deceased Friend, Daniel Wheeler, was about leaving the harbour of "the Mother Bank," England, upon his perilous voyage to the islands of the Southern Ocean, he addressed a farewell letter to the Meeting for Sufferings in London, from which the following is extracted:—

"And now, whilst my heart is bearing towards the isles afar off, the same constraining love which wrought the willingness to leave all for my gracious Lord's sake and his gospel's, extends its binding influence to all my dear brethren and sisters, of every age and of every class, wherever situated, and however circumstanced; desiring in tender and affectionate solicitude, that they may be found steadfastly following the footsteps of those honourable and worthy predecessors in the same religious profession with ourselves, who have long since rested from their labours, and whose memorial is on high; who bore the burden and heat of a day of deep suffering, in the faithful discharge of their duty, for the support of those principles in their original purity and brightness, which have been transmitted to us. If any should feel sensible of having fallen short in this important work, let me in tenderest love encourage such to be willing to humble themselves under the mighty hand of God, even to the state of little children; and to turn inward to the pure, unflattering witness, which cannot deceive nor be deceived; to be willing to enter into a diligent and heartfelt search, and patiently and impartially examine how far those indispensable conditions are submitted to on their part, without which none can be followers of the meek and lowly Jesus. Where is that self-denial and the daily cross He first enjoined? Are we denying ourselves those gratifications of time and sense, which cherish and keep alive in us the evil propensities of fallen nature, that separate man from his Maker, and like the little foxes which spoil the tender vines, designed in richest mercy to bud, blossom, and bring forth fruit, lastingly to remain to the praise and glory of the great Husbandman? Without faithfulness there will be no fruitfulness. It is not giving up or forsaking this or that little thing, to part with which is little or no sacrifice or privation, that will suffice; a full surrender of the whole will in all things, must be made to Him, whose sovereign right it is to rule and reign in our hearts. Let none plead for disobedience in these little things, on the ground of their being such; for if such they really are, they are the more easily dispensed with, and not worth retaining; and a tenacity in wishing to preserve them, assuredly indicates, that they have more place in our affections than perhaps we are aware of: 'he that loveth father or mother more than

me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me.' "

Workshops on the Farm.—Much as has been written on this subject, there is room for more. Indeed, it seems that much more will have to be written before farmers will appreciate this important appendage to the farm. A shop fitted up, ten by twelve, (larger would be better,) well lighted, and containing a bench furnished with a vice together with a collection of carpenter's tools' something as follows—five augers, four chisels, three saws, three planes, a square, tri-square, hammers, drawing-knife, bit-stock, and bits, a scratch-awl, file, mallet, compass, &c., with places for every thing, is about the kind of shop and tools for the farm. A shop of the above description, where the farmer and his sons can spend their rainy days, is almost indispensable on every well regulated farm. There are rainy days enough every year for the farmer to keep his premises in good repair without employing a carpenter, except for the large and important jobs, provided he has a shop with proper and sufficient tools, by applying them at the right time. It is too often the case that the carpenter's tools are by far too scarce on the farm; a hammer, an auger or two, and a saw, constituting all the carpenter's tools on the farm. And it is nearly always the case that the general appearance about the house and barn indicate this, as, for example, gates off their hinges, or broken down, boards off the barn or fences, and a general slipshod appearance all over the farm. There is another fact concerning farmers of this class, and that is that the number and kind of farming implements generally correspond with their carpenter's tools; consequently, they are generally classed among those called poor farmers. On the other hand, a farmer who has sons growing up around him, if he has a shop he need never be at a loss to find employment for them on rainy days. A hundred little jobs are constantly waiting to be done, and besides furnishing employment, (which is a great deal,) and giving the place a neat and tidy aspect by keeping things in repair, his sons are receiving invaluable lessons, which will be of lasting importance to them. A boy brought up to use the bench and tools becomes, at the age of sixteen, a carpenter, or at least has acquired sufficient skill to perform all the rough carpenter's work on a farm. This has been a branch of rural economy much neglected by our farmers; but I am glad to see that farmers are taking a new interest in this important feature of the farm, and the heathenish practice of converting the kitchen into a workshop is now nearly abolished.—*Country Gentleman.*

The Conduct of the first Followers of our blessed Lord.—If they did not run away from suffering, much less did they oppose it, and make tumults and parties to defend themselves; no, they were led as lambs to the slaughter, and as sheep before the shearers are dumb, so opened not they their mouths, but committed their cause to Him who judges righteously, and said, vengeance is mine, and I will repay it.—*Cave's Primitive Christianity.*

What "Rip-Raps" Means.—Many persons have, since the war begun, made inquiry as to the origin of the term "Rip-Raps." For the benefit of the uninitiated, we give the following information. In engineering, a "Rip-Rap" is a foundation obtained by throwing stones together in a heap, without order, in deep water, or on soft bottom. The battery on the channel between Fortress Monroe and Sewell's Point is constructed on such artificial foundation, and therefore styled the "Rip-Raps." The fortification was begun about twenty years ago. Loose blocks of granite were piled up to a height of twenty or thirty feet, and permitted to remain for years, for the purpose of settling the foundation. The blocks were taken down to the water line a year ago, and nothing more has been done to the fortification since.

Beware of the Knowledge that Puffeth up.—What shall I then say to you, who are lovers of learning and admirers of knowledge? Was not I also a lover and admirer of it, who also sought after it according to my age and capacity? But it pleased God in his unutterable love, early to withstand my vain endeavours, while I was yet but eighteen years of age; and made me seriously to consider, (which I wish also may befall others,) that without holiness no man can see God, and that the fear of the Lord is the beginning of wisdom, and to depart from iniquity a good understanding; and how much knowledge puffeth up, and leadeth away from that inward quietness, stillness, and humility of mind, where the Lord appears and his heavenly wisdom is revealed. If ye consider these things, then will ye say with me, that all this learning, wisdom and knowledge, gathered in this fallen nature, is but as dross and dung in comparison of the cross of Christ; especially being destitute of that power, life, and virtue, which I perceived these excellent (though despised, because illiterate) witnesses of God to be filled with. And therefore, seeing that in and among them I, with many others, have found the heavenly food that gives contentment, let my soul seek after this learning, and wait for it forever.—*Robert Barclay.*

The Horse's Petition.—In the days of John, King of Atri, in an ancient city of Abruzzo, there was a bell put up, which any one that had received any injury went and rang, and the king assembled the wise men chosen for the purpose, that justice might be done. It happened that after the bell had been up a long time, the rope was worn out, and a piece of wild vine was made use of to lengthen it. A knight of Atri had a noble charger which was become unserviceable through age, so that to avoid the expense of feeding him, he turned him loose upon the common. The horse, driven by hunger, raised his mouth to the vine to munch it, by which the bell was sounded. The judges assembled to consider the petition of the horse, which appeared to demand justice. They declared that *the knight whom he had served in his youth should feed him in his old age*—a sentence which the knight was obliged to faithfully perform.

If, in our day, all the supernumerary animals could, by some such means, make known the ill-treatment of their masters, there would be no end to the "horse-trials" held.

Lest the Ancient Standard should be Lowered.—It is well there are a few left, who are jealous lest the ancient standard should be lowered by unskilful meddlers in things too high for them. Oh! how tried my poor mind is, under a sense of a want amongst us of true discernment; and even in my very secluded allotment here, I think my inward eye sees a covering in our society that is prohibited in the truth; a mixture as surely disapproved in the sight of the Great Head of the Church, as ever the forbidden linsey-woolsey garment was of old; and which must one day be taken off, for the all-scrutiniziug eye will not wink thereat.—*Sarah [Lynes] Grubb.*

Lucifer Matches.—The manufacture of these trifling articles is now carried on in England to an enormous extent. At one large saw-mill in London may frequently be seen six or eight piles of yellow pine, each as large as a six-roomed house, and all intended to be cut into lucifer splints. The deals are cut by circular saws, revolving with great velocity, into pieces three or four inches long; and these pieces, or blocks, are cut into lucifer splints by a machine in which there are about fifty sharp knives or cutters, fixed in a row. Five blocks are cut at once; and the action is so inconceivably rapid, that there are one hundred and twenty movements of the cutter in a minute, and two hundred and fifty splints severed and shaped at each cut, so that there are 30,000 cut in a minute, or 1,800,000 in an hour. Three of these machines, working ten hours a day each, would therefore produce 54,000,000 per day. The lucifers cut and shaped weekly at this one establishment, if placed end to end, would reach from England to Australia.

A Good Confession.—I, too, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow, and, with all the experience which more than threescore years can give, I now, on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction), that health is a great blessing—a competence obtained by honorable industry, a great blessing—and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a christian.—*S. T. Coleridge, to his Godchild.*

Substitute for Leather.—The London Advertiser says:—"Not the least remarkable feature of the present day is the almost universal application of a new discovery, intended, perhaps, to supply a want in one particular branch of industry. We are not, therefore, surprised to learn that — Szerelmey has adapted his process of indurating stone to other substances, and as an instance of this in the Houses of Parliament alone, where its first trial took place, it is used also to prevent rust. Wood, too, is subject to the "Zopissa" process, and last year it was found to act wonderfully on calico, cloth, moleskin, &c., rendering them water-proof, and capable of being worked up into most wonderful imitations of the varieties of dressed leather. This last application has recently been patented, and a company is now being formed for the manufacture of boots and shoes, of which the upper leathers are to be made of this new material. A great reduction in the price of boots and shoes may be expected."

The way Apostasy creeps in.—The great apostasy came not upon the Christian world all at once, but by several degrees, one thing making way for another; until that thick and gross veil came to be overspread, wherewith the nations were so blindly covered from the 7th or 8th until the 16th century. Even as the darkness of the night comes not upon the outward creation all at once, but by degrees, according as the sun declines in each horizon.—*Robert Barclay.*

Man's carnal heart would rather pluck up the ancient land-marks of God's truth than not make the way of faith and obedience broader. Let us be careful to take just ways to compass just things, that they may last in their benefits to us.

The Eruption of Vesuvius.

The Naples correspondent of the London Times describes a visit he paid to Torre del Greco on the 12th. "The place has," he says, "become what Pompeii was after the earthquake; two and twenty thousand persons had been driven from their dwellings in a night, while all the signs of recent life and of hurried escape met one at every glance.

"The train stopped on the Naples side of the city, 'for,' said the inspector, 'there are several clefts in the road, and the vibration of the carriages might bring down more houses. So, dismounting, we walked along the rail, through the Strada Marina, every house in which had fissures from top to bottom, and, before ascending, went down to the sea, which, at a few feet from the beach, was boiling furiously. Fortunately, I was accompanied by the rector of the city, who pointed out in detail what was most remarkable. 'The sea has retired,' he said, 'full 20 palms, and we consider this as a bad symptom, and an indication of yet greater disasters. These huge rocks were covered on Sunday last, and now they are exposed, and are cleft to the bottom, as if by some mighty mechanical power.' They are all composed of hard flint-like lava, which flowed down in 1794, overwhelming the father of the present city.

"Through the subterranean openings which had been made by the earthquake the water from the mountain was pouring into the sea, and though the temperature was not much increased, it had an acid flavour. Close by, we went into a ruined house, to examine a well which had been cleft by the earthquake, and through which the springs were pouring down with much violence, as the ear, not the eye, told us. Torre del Greco is terraced on the incline of the mountain, and you enter one parallel street from another by a series of steps. Other streets run at right angles to these, and lead from the sea up to the higher parts of Vesuvius. Let us ascend the Strada Ripa, which had a large fissure throughout, and turning off to the left pass down the Strada Fontana. It is so called from the fountain which is there, and which has now risen several feet; at one extremity of it the water was in a state of boiling agitation, not I think, from the effect of heat so much as from the springs which had opened beneath. I tasted this water, which was perfectly flavourless, like boiled water; but there was nothing more decided in its character. Every house in this street was in a ruined state; workmen were knocking holes in the facades at the top of some of them, in which to place the ends of poles that were to be their props; others had fallen in a mass of *debris*, and several were cut down so finely that sections of them remained, exhibiting the interior. Thus I saw, tottering on the extremity, a bed, neatly folded down, and which had evidently not been slept in; the chairs were ranged round the side of the room that had been saved, and a gridiron, tomatoes, kitchen utensils of all kinds, hung against the walls of this, the section of the second floor of the ruined building. What an escape for the inhabitants! I retrace my steps, enter on another terrace, called the Strada Santo Croce. All the houses here presented a similar appearance. We walked in the middle of the street, for who could tell but that one of the cripples might fall upon us. Right and left were cross streets in the same condition, and in them several houses had fallen a mass of rubbish. I stopped before one large house in particular, the shell of which was remaining intact, while the interior had fallen in, and the same mason work projected through the open door. Just outside, the street had been thrown up by the volcanic action, and a crater was formed ten palms in diameter. I stood on the edge and looked down, and saw the geological formation was all of lava, the old lava, of 1794, split asunder by a mysterious and irresistible power, and the actual city was built on the city of the dead. Nine times has Torre del Greco been destroyed, and yet, with a persistence which appears like folly, the inhabitants have returned, and rebuilt, and have been swallowed up."

The Official Journal of Naples publishes the latest report of M. Palmieri, director of the observatory of that city, containing an account of the decline of the present eruption up to the 17th. He states that, although Mount Vesuvius has nearly subsided into its usual quiet state, yet a quantity of carbonic acid is still evolved from the soil of Terra dei Greco, leading to the belief that all the crevices opened there communicate with a vast subterranean receptacle of that gas, extending far under the sea, where numerous bubbles are seen to rise, and the death of a large number of fish has been marked in consequence. This time the eruption had not been announced by the disappearance of water from the wells, but, on the contrary, by the opening of new springs strongly acidulated with carbonic acid, which has also tainted the water of several wells, which, at the same time has risen to a higher level in them. But the most singular phenomenon mentioned by M. Palmieri is, that the soil has risen nine-eighths of a metre above the level of the sea; and since this rising has taken place above the old lava of 1794, the latter has been broken and cracked in various directions, which has caused the fall of many edifices built upon it. The true cause of the receding of the sea, so often mentioned by authors, and not credited, as no cause could be assigned for it, is now fully explained; it is not the sea that recedes, but the soil that rises. "It now remains to be seen," says M. Palmieri, "whether this rising will go down again; and I would, therefore, recommend the land owners of Torre del Greco not to set about rebuilding their houses just yet." The craters continue to emit sulphurous hydrochloric acid, and also a certain quantity of sulphuretted hydrogen. Among the sublimations may be mentioned a large amount of sulphur, the usual chlorides of iron and a little specular iron ore.

The Times' correspondent, writing from Naples on the 21st, says: "The mountain has been in a state of greater or less agitation all the week; but on Tuesday we had another eruption, equal in magnificence to any I have yet witnessed. It was beginning when I despatched my last letter; as, however, the day wore on it increased in power, and the same wonderful and beautiful effects which I have already described, were again observable. At every shot that was fired by the mountain there rose a cloud of ashes in the form of a pine tree, which filed off to the south as another shot was fired, and another cloud arose. As the heavy-laden clouds escaped beyond the power which had expelled them, and as the aqueous vapour was condensed, we could see at intervals showers, nay, storms, of ashes falling like avalanches on land and sea, and still the black, gorgeous masses rolled on towards Capri, obscuring the coast which lies opposite to Naples. Thunder and lightning, or the roaring of Vesuvius, and electric lights, were frequent incidents in this awful scene; the latter, shot up from the mouth of the crater to the summit of the dark cone, played about its evolutions, and revelled, as it were, in the license of freedom—the daylight could not obscure its brilliancy. Towards sunset we marked that effect of colour which is only to be seen in southern latitudes, for then the mass of dark cloud which hung over Vesuvius, and the entire bay was lit up with the most delicate rose-ate tints. Then came on gray eve and darker night, rendered still more so by the electric flashes which continued to dance about Vesuvius. On the next morning I went down to Torre again. Alas! it is a city on crutches; many cripples have fallen, and many are falling. Professor Palmieri, the great Vesuvian authority, confirms the report of the elevation of the soil, and 'hopes that the proprietors will not rebuild until the depression, which may be expected, has taken place.' Yet with a fatuity which appears like madness, the people are with difficulty held back from returning to their perilous dwellings. It is the fact that Gen. Della Marmora has been compelled to station soldiers there to prevent such folly. From all I can gather, the mountain was split from top to bottom, the fissure reaching far into the sea. In a few words, I will show this. There are eleven craters above Torre del Greco, all emitting sulphurous vapours, and the largest is from 70 to 80 feet deep and 100 feet wide. From this point on the 8th inst., after heavy rumblings, and heaving of the surface, the ground was split open, and a fiery fissure was made almost to the outskirts of the city, through which the same unseen power passed, opening the streets, and laying bare some parts of the former buried town, and then running into the sea. All this is evident to the eye. You see the fissures in all directions, and walk daintily at times lest you fall in, or lest some rickety building may come down.

"Yesterday the Exmouth, which went out to try its Armstrongs, returned by Torre del Greco, and made the circuit of a whirlpool, now formed, which must be about 360 feet in diameter. It was boiling violently, and emitted a strong sulphurous odor. A boat, 30 feet in length, was let down and sent into the centre of the whirlpool, when it was turned rapidly round by the volcanic force beneath. The sounding gave 23 fathoms of water, and the plummet brought up sand and sulphur. From a part of the circumference a tail, so to call it, about 60 feet in width, runs away in the direction of Sorrente, and is of a beautiful light-green colour. All the water here was tepid, had a strong sulphurous smell, and many fish have been destroyed. The precise elevation of the well on which Torre stands is 1-12 metre, and I may observe that the gases which are emitted on land are stronger than those at sea, so much so that a man was killed on Wednesday, and several of my friends nearly fainted from pausing near them. It is unnecessary to say that the principal element developed is carbonic acid gas."

Our Christian Pedigree.—There is a pedigree, namely, the Christian, which is noble indeed, and is worthy of our most diligent search and earnest inquiry. To be the children of God, and co-heirs with Christ, to have our robes washed in the blood of the Lamb, and to be made kings and priests unto God; and to know this ourselves, by the testimony of the Holy Spirit in our hearts, whereby we can cry, Abba, Father; this, this, is far above all in this sublunary world! O let this piece of divine and spiritual heraldry be our main care and concern; omitting no opportunity, under those blessed means that are so plentifully afforded us, of making our calling and election sure.—*R. Claridge.*

Peeling Potatoes.—The most farinaceous part of the potatoe is found immediately under the skin, so that in preparing potatoes for the table, it is necessary to be careful to cut off as thin a peel as possible.

It has been computed that the whole number of copies of the Scriptures in existence in the world before the present century, did not exceed four

millions. There is one society, the British and Foreign Bible Society, of which the annual issue for 1831, was 470,929 Bibles and Testaments, and in the year 1861, 1,917,897 copies, or an increase of 307 per cent. The aggregate issue of Bibles from Great Britain every year is now 4,000,000, or as many as existed in the world before the present century.

THE FRIEND.

FIRST MONTH 25, 1862.

The selection from A. L. Barbauld on Education, which is concluded in this number, forcibly urges the power of example and the necessary effects of association with both persons and things. The true character of education, as embracing every thing which draws out and moulds the disposition and moral tone, as well as the intellectual faculties of the child, is properly insisted on; but there is no allusion to the restraining and transforming power of Divine Grace in the heart, and the duty incumbent on parents to train their offspring in the habit of feeling for this, and striving to know their will and propensities to be brought under its effectual working, so that whatever the circumstances in which they may be placed, they may resort to it as a counsellor and guide, and as administering ability to them to walk in the safe path of self-denial. This combined with the others, is the only true mode of rightly educating children, and where parents, by their own lives and conduct, show forth its excellency, their tender charge are much less likely to stray from the way in which they should go, than where their education is almost altogether conducted by others, however, adapted such may be to impart literary or scientific knowledge.

SUMMARY OF EVENTS.

UNITED STATES.—*Congress.*—The House of Representatives has passed a bill abolishing absolutely the franking privilege hitherto exercised by members of Congress. The bill passed by a vote of 107 to 42. The House has also passed a bill for the suppression of the abominable traffic in coolies. The fortification bill, as passed by the house, appropriates nearly six millions of dollars for the construction and repair of forts, at various places on the sea coast and the line of the Northern lakes. Both houses have passed a resolution by nearly unanimous votes, declaring the purpose of Congress to raise at least $125,000,000 by taxation, in addition to the revenue from duties on imports. The nomination of Edward M. Stanton, as Secretary of War, was confirmed by the Senate, with a vote approaching unanimity. That of Simon Cameron, as Minister to Russia, met with more opposition, but was confirmed by a vote of 24 to 14. Senator Trumbull's Confiscation bill introduced last week, enacts that all property belonging to those who shall be found in arms against the United States, shall be forfeited, and that every insurgent shall forfeit all claims to the labour of persons held to service, and such persons shall be at once declared free forever. Any one claiming to be entitled to such service, must not only establish his title, but also that he has been loyal during the existing rebellion. The bill provides that the President shall make provision for the transportation of the freed slaves to some tropical country, and the settlement therein of such as may be willing to emigrate.

The National Finances.—It is stated as the result of the various conferences held in Washington by the Secretary of the Treasury, with the representatives of the great moneyed interests from the Northern cities, that the Secretary has abandoned the idea of a large issue of demand notes to be circulated as currency, and will, in lieu thereof, ask Congress to authorize the issue of $250,000,000 in treasury notes, bearing 3.65 per cent. interest, payable one year after date, in denominations of five dollars and upwards, fundable in 7.30 three-year notes, and which are again convertible into a six per cent. stock, payable in twenty years. The banks agree to receive and pay out the United States notes, and to sustain, in all proper ways, their credit.

The War.—The amount of the government contracts for small arms, to be delivered six months hence, reaches thirty-seven millions of dollars, and the aggregate of the army bill about to be reported to the house is five hundred millions of dollars. A large portion of the small arms is being imported from Europe. A formidable expedition has sailed from the Chesapeake, under the command of Gen. Burnside. Its destination was not known with certainty, though various circumstances indicate the coast of North Carolina and the towns on Pamlico and Albemarle Sounds as the points of attack.

Accounts from Norfolk state that much alarm prevailed there, from the fear that an attack would soon be made by the Federal forces at Fortress Monroe. No material change has taken place for a long time in the positions of the two great hostile armies near Washington. The rebels are understood to have no fewer than twenty-six well constructed forts defending their main position at Manassas Junction. The movement of the great Western expedition progresses slowly southward. Several additional columns of Northern troops have entered Kentucky, and at the latest dates Gen. Buel's advance was but a few miles from Bowling Green. The dispersion of Humphrey Marshall's force in Eastern Kentucky, was not effected without some bloodshed, about one hundred men being killed and wounded on both sides; the rebels were the principal sufferers. On the 19th inst., a sanguinary engagement took place at Somerset, Pulaski county, Ky. The Confederate army was commanded by Gen. Zollickoffer, and the Federal forces by Gen. Schoepf and Gen. Thomas. The despatches state that the rebels suffered a decisive defeat. Gen. Zollickoffer was killed, and their army routed with the loss of its cannon and supplies. A large number were killed and wounded on both sides. In Missouri, a detachment of Federal troops made a descent upon Lexington, and captured a large amount of rebel supplies. About sixty rebel soldiers were taken prisoners. A rebel force of 900 men at Silver Creek, Howard county, was attacked and routed by the Federal troops on the 18th inst. The rebel loss was 40 killed, 60 wounded, and 28 prisoners; that of the Federal troops, 6 killed and 19 wounded. The rebels lost 160 horses, their wagons, tents, ammunition, &c. Gen. Price's army at Springfield is estimated at 12,000 men.

Southern Items.—So far about one thousand prisoners on each side have been exchanged. The system of exchanges commenced by the government, is fully reciprocated by the rebel authorities. The British steamer Rinaldo having on board Mason and Slidell, arrived at Bermuda on the 9th, and sailed for St. Thomas on the 10th, whence the two rebel Commissioners would take passage for England.

The Santa Fe mail of Twelfth month 20th states that 2000 Texans were moving up the Rio Grande, for the purpose of attacking Fort Craig, and the same number were marching upon Fort Union. The latter fort was well prepared to receive an attack, but it was supposed Fort Craig would be taken by the rebels. The Legislature of Virginia (at Richmond) has adopted a resolution appropriating so much of the public debt of the State and other securities held by the resident citizens of the United States as may be necessary to indemnify the citizens of Virginia, who are loyal to the State for losses sustained by them in consequence of any confiscation act of Congress, or any other act growing out of the war. It is stated that John C. Breckenridge was recently at Bowling Green, Ky.; the statement that he had sailed from Halifax must have been an error. A considerable quantity of cotton and sugar have recently been sent in wagons through Kentucky to the Ohio river, for the north.

Washington.—Small-pox prevails in this city to an alarming extent. The army has not yet suffered much from the disease.

New York.—Mortality last week, 413. The New York Times presents the following summary of the foreign commerce of New York for the year ending Twelfth mo. 31st, 1861:

1861—Foreign specie at New York . .		$37,088,000
Less re-exported		4,236,000
Excess of specie imports		$32,852,000
	1861.	1860.
Foreign goods imported .	$125,688,000	229,407,000
Foreign re-exported . .	7,309,000	8,023,000
For this market . . .	$118,379,000	221,384,000
Domestic produce exp'ted	131,236,000	95,468,000
Customs revenue . . .	21,715,000	36,639,000
Gold from California . .	33,495,000	43,465,000

Philadelphia.—Mortality last week, 274.

The Slave Trade.—The barque Lyra, of New York, with 825 slaves on board, has been captured off the coast of Africa by a British cruiser.

The Pirate Sumter was at Cadiz, Spain, at the latest advices having taken and burnt three vessels on her voyage across the Atlantic. She spoke several other U. S. vessels, without attempting to molest them. The New York Commercial states on the authority of a private despatch, that the Sumter has been sunk by a U. S. gun-boat near Cadiz.

The Domestic Slave Trade.—The Louisville Democrat says that the tendency of negroes, southward from Missouri and Virginia, was never as rapid as now, and that the involuntary emigration of the slaves of Missouri to Arkansas, and their flight into the free States, will soon relieve the State of the greater portion of them. The slave markets in Virginia are largely supplied; the sales of negroes, usual at the close of the year, have, it is stated, been nearly twice as large as in preceding years.

Sugar from Northern Cane.—At the last meeting of the Illinois Agricultural Society at Springfield, J. H. Smith, of Quincy, exhibited a ton of sugar made by himself, from sorghum cane, at an estimated cost of five cents per pound.

The Flood in California.—The late disastrous flood in this State was attended with great loss of life in some places. Nearly one thousand Chinamen were washed off from Long Bar and vicinity on the Yuba, and drowned. They had remained in their cabins until escape was impossible.

FOREIGN.—*Mexico.*—Vera Cruz dates to the 1st inst. The Spanish army were in undisputed possession of the city and neighbouring country, and the people appeared to be satisfied with the rule of the Spaniards.

Great Britain.—Liverpool dates to the 5th inst. The steamers John Bell, the Hope and Sarah Sands, were all loading cotton at Liverpool, for New York. A marked abatement in the war feeling was noticeable, attended with a rise in the public funds. Consols showed great buoyancy, and had advanced about a half per cent. The London Herald says, "It behooves both England and France to consider whether the time has not arrived for recognizing the Southern Confederacy."

The Liverpool cotton market was active at advanced rates. Sales of the preceding four days, 80,000 bales, including 10,000 for re-shipment to the United States. Breadstuffs dull and lower. Flour, 29s. a 33s.; red wheat, 11s. 6d. a 12s. 6d; white, 13s. a 13s. 6d. per 100 pounds.

France.—The Emperor, on New Year's day, made an address to the diplomatic corps, and received as usual the various state bodies. In response to an address from the Senate, he said he counted on the Senate to assist him in perfecting the Constitution, and at the same time maintaining intact the fundamental basis on which it rests. To the Legislative body he merely expressed the hope that they would see in the recent modifications of the Constitution a new proof of his confidence in their intelligence and patriotism. To the clergy he gave assurance that they might count on his protection and lively sympathy, telling them that they knew how to render to Caesar the things which are Cæsar's, and to God the things that are God's.

Russia.—An imperial decree has been issued in consequence of the recent disturbances, sanctioning the closing of the University at St. Petersburgh, and ordering the dismissal of the professors and students.

Sweden.—It is said that the King of Sweden is about to present a project of electoral reform to the National Diet at its next session. The King is known to favour a liberal extension of the franchise, but a stubborn resistance on the part of the nobility and higher clergy is expected.

RECEIPTS.

Received from Henry Knowles, agt., N. Y., for Isaac Peckham, $5, to 27, vol. 31, and for David Peckham, $2, vol. 35; from John E. Sheppard, N. J., $2, vol. 34; from Edward Y. Cope, Pa., $2, vol. 35, and from Nathan S. Yarnall, Pa., $1, to 27, vol. 35.

DIED, at his father's residence in Belmont Co., Ohio, on the 19th of Twelfth month, 1861, after a few days' illness, STEPHEN, son of Abel and Lucinda Lewis, in the eighteenth year of his age; and on the 22d of the same month, his mother, LUCINDA LEWIS, in the fifty-fourth year of her age; both esteemed members of Plainfield Monthly and Particular Meeting.

——, at the residence of his son, Nathan S. Yarnall, Middletown, Delaware Co., Pa., on the 30th of Twelfth month, 1861, JAMES YARNALL, in the seventy-third year of his age.

PILE & M'ELROY, PRINTERS,
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For "The Friend."

The Agriculture of France.

(Concluded from page 162.)

Southern France.—We have seen in French Flanders the combination of the careful tillage of the low countries; on the eastern frontier, the Vosges, the Jura and the Alps remind us of the magnificent pastures of Switzerland, and the industrious dalesmen of the black forest; to the north in Normandy, we find a reflexion of the southern and midland counties of England, large dairy farms, a fine breed of horses, and a peasantry still retaining the shrewdness and strength of the northern descent; further to the west, the Celtic population of Brittany, inhabiting a granite-bound coast, which owes whatever fertility it possesses to the mild breezes of the ocean, rears immense herds of cattle, compensating in some degree for the imperfect tillage of the soil. But when we reach the south-western and south-eastern regions in a warmer latitude, the value and variety of the products of the soil become far greater.

Saintonge and Angoumois have been for centuries the seat of the great brandy distilleries, which, in spite of imitation, give Cognac a monopoly in the world. In good years the brandies produced from these districts, are worth three millions sterling, and the greater part of them are exported. In these climates every kind of vegetation contributes in different ways to the agricultural wealth of the country—the chestnut produces an abundant esculent crop—the walnut tree is so valuable that one-third of the oil made in France, is prepared from it, and rivals the produce of the olive groves, whose gray foliage fringes the bare and burning rocks of Provence. In the valley of the Garonne, the plum-trees alone produce a crop of prodigious amount, known all over the world as the French plums or prunes of our desserts; and indeed, throughout the south of France, and even in the mountains of Auvergne, the preparation of dried fruits is an important branch of culture and of trade. The mulberry tree and the vine cover the plains of Languedoc, and as we approach the ancient seats of Roman power at Arles, and of papal dominion at Avignon, the agriculture, as well as the majestic ruins of those ages, remind us that we are on the confines of Italy. Everything here becomes Italian: the climate, the crops, the associations of the past, the manners of the people, and almost their language. Near us is Nismis, that Rome of the Gauls, whose monuments are better preserved than those of Rome herself. Before us is Arles inhabited by Constantine, and once destined, it is said to become the capital of his empire. An immense arena, ancient theatres, magnificent aqueducts, attest on every side the power of Rome. If, from antiquity we pass to the middle ages, we encounter at Avignon, the greatest institution of Italy and the world, the papacy; and in earlier times still, that court of Provence which was the harbinger of Italian taste and the home of troubadours who preceded Dante and Petrarch.

The greater part of the department of Vaucluse was papal, down to the revolution. Its agricultural prosperity, which is second to scarcely any part of France, is due to one word—irrigation. The crops of Lombardy are justly lauded; the county of Avignon is not less prolific and for the same reason. The pontificial government early introduced the Italian method of distributing water. One of the streams which serve to fertilize the plain in its myriad channels, is the Sorgia, springing from the fountain of Vaucluse, not more celebrated in poetry than for the abundance and utility of its inexhaustible waters. The olive tree begins to appear at Montelimart, and increases as we proceed towards the south. But the mulberry becomes more rare. Indeed, although many attempts have been made to cultivate the mulberry for the silk worm in many parts of Southern France, the production is not entirely successful, except in the Cevennis, more especially in the districts of Alais and Uzès in the department of the Gard, and of Argentière and Privas in Ardèche. The mulberry tree, to produce an abundance of nutritive leaves at the proper season, requires a cool soil under a brilliant sky; the silk worm requires throughout the months of May and June warmth and pure air. Both the tree and the caterpillar require an infinite amount of delicate precautions, which are only to be obtained from a population long trained to this peculiar operation. But the value of the produce, and the value of the land combining these conditions, is enormous. Plantations of mulberry trees have been sold for £600, (3000 dollars,) an acre, and the silk crop of France, down to 1853, had reached the value of four millions sterling. In 1854, one of those mysterious diseases which attack the very sources of production, began to affect the silk worm. The loss has been at least three quarters of the crop in France, and as yet no effectual discovery has been made of the cause or the remedy of the evil. The whole territory of France does not exhibit in an equal degree these signs of agricultural improvement, and the high table lands or mountain ranges of the central departments frequently crossed by travellers on their road to Switzerland and Italy, afford the least favourable aspect of what may, in more favoured regions, be called "la belle France." Yet even here something has been done to reclaim the desolate heaths, and to convert the sandy tracts into roads. Fifty years ago people used to say that the land in la Sologne was worth three livres an acre, *if there was a hare upon it.* Now the large estates of that district are under cultivation. The Emperor himself has built a sort of farm-chateau, where he goes to watch the progress of the works he has ordered, and possibly the interest he takes in the country, may have been heightened by the fact, that it was the original residence of the Beauharnais family. There is too a picturesque charm in those rural districts which modern improvement has not squared and levelled and embellished. Rural life, as it existed half a century back, was a true picture of the oldest existing state of manners, and the most primitive state of civilization. Berri is the heart of France. It was there that in the English wars, the expiring nationality of France took refuge. Charles VII. was at one time only King of Bruges, and to this day no province retains so much the stamp of ancient France. The manners, the dialect, the accent of the people are those of the seventeenth century. Except on the line of the principal roads, the towns retain the calm and monotonous air of the old *bourgeoisie;* the rural districts still resemble the imperishable picture drawn by La Fontaine of rural France in his day. The shepherd still leads his flock; the house-wife still plies her distaff; the woodman brings back his faggot; the horse and the ox are in the same meadow; nature in all her wildness still skirts the cultivated lands; the hare and the frogs, the rabbit and the weasel are all there, with the fox robbing the poultry yard, and the wolf robbing the fold. This region half a desert and half cultivated, which lives and speaks by the imagination of the fabulist, has lost nothing of its old aspect. At the corner of a field and a common, one might still fancy that ancient colloquy of the wolf and the dog; and the breeze which sweeps over the mire, still repeats the dialogue of the oak and the bulrush.

The Progress of a Worldly Spirit in the Heart.—Though the change from day to night, is by a motion so gradual as scarcely to be perceived, yet when night is come we behold it very different from the day; and thus as people become wise in their own eyes, and prudent in their own sight, customs arise up from the spirit of this world, and spread by little and little, till a departure from the simplicity that there is in Christ becomes distinguished as light from darkness, to such as are crucified to the world.—*John Woolman.*

Plants in Bed-Rooms.—It should be known to all persons, that to have plants in a close bedroom at night, is a practice detrimental to health. Even plants not in flower, and without smell, injure the air during the night, and in the absence of the sun, by impregnating it with nitrogen and carbonic acid gas. A melancholy proof of this is recorded as having occurred in Bedfordshire, England. — Sherbrook having frequently had his pinery robbed, the gardener determined to sit up and watch. He accordingly posted himself, with a loaded fowling piece, in the green-house, where it is supposed he fell asleep, and in the morning was found dead upon the ground, with all the appearance of suffocation, evidently occasioned by the discharge of mephitic gas from the plants during the night.

For "The Friend."

Dymond on War.

(Continued from page 161.)

In an inquiry into the decisions of christianity upon the question of war, we have to refer—to the general tendency of the revelation; to the individual declarations of Jesus Christ; to his practice; to the sentiments and practices of his commissioned followers; to the opinions respecting its lawfulness which were held by their immediate converts; and to some other species of christian evidence.

It is perhaps, the capital error of those who have attempted to instruct others in the duties of morality, that they have not been willing to enforce the rules of the christian scriptures in their full extent. Almost every moralist pauses somewhere short of the point which they prescribe; and this pause is made at a greater or less distance from the christian standard, in proportion to the admission, in a greater or less degree of principles which they have superadded to the principles of the gospel. Few, however, supersede the laws of christianity, without proposing some principle of "expediency," some doctrine of "natural law," some theory of "intrinsic decency and turpitude," which they lay down as the true standard of moral judgment.—They who reject truth are not likely to escape error. Having mingled with christianity principles which it never taught, we are not likely to be consistent with truth, or with ourselves; and accordingly, he who seeks for direction from the professed teachers of morality finds his mind bewildered in conflicting theories, and his judgment embarrassed by contradictory instructions. But "wisdom is justified of her children;" and she is justified, perhaps, by nothing more evidently than by the laws which she has imposed; for *all* who have proposed any standard of rectitude, other than that which christianity has laid down, or who have admixed any foreign principles with the principles which she teaches, have hitherto proved that they have only been "sporting themselves with their own deceivings."

It is a remarkable fact that the laws of the Mosaic dispensation, which confessedly was an imperfect system, are laid down clearly and specifically in the form of an express code, whilst those of that purer religion which Jesus Christ introduced into the world, are only to be found, casually and incidently scattered, as it were, through a volume—intermixed with other subjects—elicited by unconnected events—delivered at distant periods, and for distant purposes, in narratives, in discourses, in conversations, in letters. Into the final purpose of such an ordination (for an ordination it must be supposed to be), it is not our present business to inquire. One important truth, however, results from the fact as it exists:—that those who would form a general estimate of the moral obligations of christianity, must derive it, not from *codes*, but from *principles*; not from a multiplicity of directions in what manner we are to act, but from instructions respecting the motives and dispositions by which all actions are to be regulated.

It appears, therefore, to follow, that in the inquiry whether war is sanctioned by christianity, a specific declaration of its decision is not likely to be found. If, then, we be asked for a prohibition of war by Jesus Christ, in the express terms of a command, in the manner in which *Thou shalt not kill* is directed to murder, we willingly answer that no such prohibition exists:—and it is not necessary to the argument. Even those who would require such a prohibition are themselves satisfied respecting the obligation of many negative duties, on which there has been no specific decision in the New Testament. They believe that suicide is not lawful. Yet christianity never forbade it. It can be shown, indeed, by implication and inference, that suicide could not have been allowed, and with this they are satisfied. Yet there is, probably, in the christian Scriptures not a twentieth part of as much indirect evidence against the lawfulness of suicide, as there is against the lawfulness of war. To those who require such a command as *Thou shalt not engage in war*, it is therefore, sufficient to reply, that they require that which, upon this and upon many other subjects, christianity has not chosen to give.

We refer then, first to the general nature of christianity, because we think that, if there were no other evidence against the lawfulness of war, we should possess, in that general nature, sufficient proof that it is virtually forbidden.

That the whole character and spirit of our religion are eminently and peculiarly peaceful, and that it is opposed, in all its principles, to carnage and devastation, cannot be disputed.

Have peace one with another. By this shall all men know that ye are my disciples, if ye have love one to another.

Walk with all lowliness and meekness, with long-suffering, forbearing one another in love.

Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing.

Be at peace among yourselves. See that none render evil for evil to any man.—God hath called us to peace.

Follow after love, patience, meekness.—Be gentle, showing all meekness unto all men.—Live in peace.

Lay aside all malice.—Put off anger, wrath, malice.—Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice.

Avenge not yourselves.—If thine enemy hunger, feed him; if he thirst, give him drink.—Recompence to no man evil for evil.—Overcome evil with good.

Now we ask of any man who looks over these passages, what evidence do they convey respecting the lawfulness of war? Could any approval or allowance of it have been subjoined to these instructions, without obvious and most gross inconsistency? But if war is obviously and most grossly inconsistent with the general character of christianity—if war could not have been permitted by its teachers, without an egregious violation of their own precepts, we think that the evidence of its unlawfulness, *arising from this general character alone*, is as clear, as absolute, and as exclusive as could have been contained in any form of prohibition whatever.

To those solemn, discriminative, and public declarations of Jesus Christ, which are contained in the "sermon on the mount," a reference will necessarily be made upon this great question; and, perhaps, more is to be learnt from these declarations, of the moral duties of his religion, than from any other part of his communications to the world. It should be remarked, in relation to the injunctions which follow, that he repeatedly refers to that less pure and less peaceable system of morality which the law of Moses had inculcated, and contradistinguishes it from his own.

"Ye have heard that it *hath* been said, An eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."—"Ye have heard that it *hath* been said, Thou shalt love thy neighbour, and hate thine enemy; but I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you; for if ye love them only which love you, what reward have ye?"

There is an extraordinary emphasis in the form of these prohibitions and injunctions. They are not given in an insulated manner. They inculcate the obligations of christianity as *peculiar* to itself. The previous system of retaliation is introduced for the purpose of prohibiting it, and of distinguishing more clearly and forcibly the pacific nature of the new dispensation.

Of the precepts from the mount the most obvious characteristic is greater moral excellence and superior purity. They are directed, not so immediately to the external regulation of the conduct, as to the restraint and purification of the affections. In another precept it is not enough that an unlawful passion be just so far restrained as to produce no open immorality—the passion itself is forbidden. The tendency of the discourse is to attach guilt, not to action only, but also to *thought*. "It has been said, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment; but I say, that whosoever is *angry* with his brother without a cause, shall be in danger of the judgment." Our lawgiver attaches guilt to some of the violent feelings, such as resentment, hatred, revenge; and by doing this, we contend that he attaches guilt to war. War cannot be carried on without these passions which he prohibits. Our argument, therefore, is syllogistical. War cannot be allowed, if that which is necessary to war is prohibited.

It is, however, objected that the prohibitions, "Resist not evil," &c., are figurative; and that they do not mean that no injury is to be punished, and no outrage to be repelled. It has been asked, with complacent exultation, what would these advocates of peace say to him who struck them on the right cheek? Would they turn to him the other? What would these patient moralists say to him who robbed them of a coat? Would they give him a cloak also? What would these philanthropists say to him who asked them to lend a hundred pounds? Would they not turn away? This is *argumentum ad hominem*; one example amongst the many, of that lowest and most dishonest of all modes of intellectual warfare, which consists in exciting the feelings instead of convincing the understanding. It is, however, some satisfaction, that the motive to the adoption of this mode of warfare is itself an evidence of a bad cause, for what honest reasoner would produce only a laugh, if he were able to produce conviction? But I must ask, in my turn, what do these objectors say *is* the meaning of the precepts? What *is* the meaning of "resist not evil?" Does it mean to allow bombardment, devastation, murder? If it does not mean to allow all this, it does not mean to allow war. What again do the objectors say is the meaning of "love your enemies," or of "do good to them that hate you?" Does it mean "ruin their commerce"—"sink their fleets"—"plunder their cities"—"shoot through their hearts?" If the precept does not mean all this, it does not mean war. We are, then, not required to define what exceptions christianity may admit to the application of some of the precepts from the mount; since, whatever exceptions she may allow, it is manifest what she does *not* allow; for if we give to our objectors whatever licence of interpretation they may desire, they cannot, either by honesty or dishonesty, so interpret the precepts as to make them allow *war*. I would, however, be far from insinuating that we are left without any means of determining the degree and kind of resistance, which, in some cases, is lawful;

although I believe no specification of it can be *previously laid down;* for if the precepts of christianity had been multiplied a thousand-fold, there would still have arisen many causes of daily occurrence, to which none of them would precisely have applied. Our business, then, *so far as written rules are concerned,* is in all cases to which these rules do not apply, to regulate our conduct by those general principles and dispositions which our religion enjoins. I say, *so far as written rules are concerned;* for "if any man lack wisdom," and these rules do not impart it, "let him ask of God."

(To be continued.)

From the London Review.

Condensing Gases.

The severe frost which lately set in, with every prospect of a recurrence from time to time, naturally directs the attention of scientific thinkers to the effects producible by intense artificial cold upon different substances. The most obvious action of cold is to condense gases and vapours to the liquid state, and to cause bodies in the latter condition to assume the solid form, and it has always been a matter of interest with chemists to ascertain whether substances which were ordinarily known as gases at the atmospheric temperature, would, under the influence of extreme cold, obey the same laws as steam, and become converted into either liquids or solids. On this subject some remarkable results have recently been obtained. The first who thoroughly investigated the subject of the liquefaction of gases was Faraday. Between the years 1823 and 1844, this philosopher succeeded in condensing, by the united action of extreme cold and great pressure, most of the known gases into liquids, leaving, in fact, only six, namely:—oxygen, hydrogen, nitrogen, carbonic oxide, nitric oxide, and coal gas, which resisted the very powerful means which he employed to effect the desired result. The purified gases were first pumped into strong glass tubes, until in some cases a pressure of fifty atmospheres was obtained, the gas being compressed by mechanical means alone into 1-50th of its original bulk. Simultaneously with the action of the force-pump, the tubes containing the highly condensed gases were plunged into powerful freezing mixtures, formed of a mixture of solid carbonic acid and ether, in some instances placed in a vacuum under an air-pump, by which means temperatures were obtained as low as —106 deg. Fahrenheit in the air, and —166 deg. or —170 deg. under the exhausted receiver.

These pressures and temperatures were found amply sufficient to condense all gases with the exception of those above named. Chlorine yielded very easily, becoming reduced to a limpid fluid of a clear yellow colour; sulphurous acid, and likewise cyanogen, ammonia, arsenuretted hydrogen, hydriodic acid, hydrobromic acid, euchlorine and carbonic acid, were also condensed to the liquid state by means of the reduction of temperature alone, without any artificial increase in pressure. When pressure was added to extreme cold, further results were obtained. Several other gases, such as fluoride of silicon, phosphuretted hydrogen, fluoride of boron, and nitrous oxide, were obtained liquid, and many of them frozen to solids. By employing a mixture of solid protoxide of nitrogen with bisulphide of carbon, and placing the bath under an exhausted receiver, M. Natterer succeeded in obtaining a temperature as low as —220 deg., but even then was unsuccessful in condensing oxygen, hydrogen, or nitrogen. These three bodies have since been subjected to every imaginable device whereby it was likely that their condensation could be effected, for not only was this desirable on purely scientific grounds, but their physical appearance in the liquid or solid form would be certain to throw considerable light upon their true positions in the scale of elementary bodies; there being good reason to suppose that hydrogen, and perhaps nitrogen, would prove to be metallic bodies; this could only be definitely ascertained by occular observation. Some of the most recent results in this direction have just been obtained by Dr. Andrews, whose researches on ozone are well known to men of science.

This chemist is engaged at the present time in investigating the changes of physical state which occur when the non-condensible gases are exposed to the combined action of low temperatures and far greater pressures than they have ever before been submitted to. The compressed gases are always obtained in the capillary end of thick glass tubes, so that any change they might undergo could be observed. By making use of the elastic force of the gases evolved in the electrolysis of water as the compressing agent, the author actually succeeded in reducing oxygen gas to 1-300th of its volume at the ordinary pressure of the atmosphere. Dr. Andrews has since constructed an apparatus capable of effecting the compression by mechanical means, and obtains pressures which are only limited by the capability of the capillary glass tubes to resist them. The gases are furthermore exposed in their highly compressed state to a freezing-bath, capable of reducing their temperature to —106 deg. F. By this means atmospheric air was compressed to 1-370th of its original volume, and by the united action of pressure and intense cold it was reduced to 1-675th, in which state its density was almost as great as that of water. Oxygen gas was reduced by pressure alone to 1-324th of its volume, and by the joint action of pressure and cold to 1-554th; hydrogen, by the united action of pressure and cold to 1-500th; and nitric oxide by pressure to 1-310th, and by pressure and cold to 1-680th. Notwithstanding these enormous pressures, none of the gases gave any signs of liquefaction, even at the greatest condensation. The amount of contraction was nearly proportional to the force employed, till the gases were reduced to from about 1-300th to 1-350th of their volume; but beyond that point they underwent little further diminution of volume from increase of pressure.

The reader will be reminded by these experiments of the efforts of Mr. Perkins to effect similar results; by exposing atmospheric air to the pressure of upwards of 1100 atmospheres he succeeded in compressing it to such a degree that a small portion of fluid appeared at the end of the compressed column. This fluid, however, did not wholly recover its gaseous state when the pressure was removed, and was therefore most likely water. It had no taste, and did not act upon the skin. Speaking of this experiment and its result, Prof. Faraday says that it resembled water, but that if upon repetition it be found to be the product of compressed common air, then its fixed nature shows it to be a result of a very different kind to the ordinary liquefactions by pressure, and necessarily attended by far more important consequences.

We shall await with interest the publication of Dr. Andrews' further researches in this direction.

Our Christian Testimonies.—Christians, who would strictly keep within the bounds prescribed by their religion, should imitate the ancient Romans, who carefully watched that their god Terminus, who defined their limits, should never recede; the first step of his retreat, they said, would be the destruction of their security.

For "The Friend."

Musings and Memories.

NO ONE WITHOUT INFLUENCE.

We all exert an influence for good or ill on those around us, and it behoves us to see that such as we have, is exercised for the benefit, not injury of others. Some do not, apparently, understand that their conduct and conversation have any effect on others, and do not perceive the responsibility that attaches to them for the example they set. I remember to have read of an incident which occurred a few years since in England, illustrating the influence exerted by mere children. At a temperance meeting a lecturer, in speaking of the influence which might be exerted against intemperance by individual faithfulness, said, "Every one has influence; even that child in her father's arms has influence." As he said this, he pointed to where a man stood with his child. "That is true!" said the father, with fervent emphasis. When the meeting was over, the man came to the lecturer, and apologized for his unseasonable speaking, which was occasioned by a sudden outburst of feeling, overpowering his sense of the proprieties of time and place. He then said, "I was a drunkard; but as I did not like to go to a public house alone, I used to carry this child. As I approached the public house one night, hearing a great noise inside, she said, 'Don't go, father!' 'Hold your tongue, child!' 'Please, father, don't go!' 'Hold your tongue,' I say! Presently, I felt a big tear fall on my cheek. I could not go a step further. I turned round and went home, and have never been at a public house since, thank God for it. I am now a happy man, and this little girl has done it all; and when you said that even she had influence, I could not help saying, 'That's true.'"

Eternity can alone disclose the influence we have exerted on earth. Without doubt every one who has mingled in society, has at times through heedless words or inconsiderate and improper actions evilly affected others. Who of us but can, in looking back over our own lives, remember cases in which we feel convinced such must have been the effect of things said or done by ourselves. In some of these we may perhaps have the consoling reflection, that Divine grace has preserved those most liable to have been affected thereby from permanent injury; but in others, having lost sight of the parties, we cannot tell what their conduct since has been. Well do I remember at least one case, in which a decidedly evil influence was exerted by me, but how permanent its effects may have been, I cannot find, as all trace of the injured one has been lost for more than forty years. Often, during that period, has conscience knocked at the door of memory, with this matter in hand, and has awakened sorrowful emotions.

Sometimes in after life, we have very afflicting evidence given us of sad consequences which have resulted from the actions of our unregenerate days, and sometimes from the mis-steps we have made even after a spiritual awakening, and when we were in the main desirous of doing the will of our heavenly Father. A case of the former kind comes to mind. An individual who, in the days of his youth, had lived according to the leadings of the prince of the air, the spirit which rules in the children of disobedience, who had been a frequenter of theatres, and had given free course to his unregenerate nature, having, through the quickening, heart-changing visitations of Divine grace, witnessed the work of regeneration cleansing his heart, believed himself called to be a minister of the gospel of life and purity. On a certain occasion, long after this, he was at the bedside of a dying im-

penitent sinner, one who had been an acquaintance of his in the days of his wicked career, who, at that awful moment, when he was about closing his earthly existence, told the terror-struck preacher that his soul was forever lost, but that it was his evil example which had led him to destruction. It was, if my memory serves me, principally in his going to the theatre, that his example had encouraged this person, then a youth, in breaking through the hedge of christian restraint which had before kept him from that place. The attendance there led almost unavoidably to base companionship; his course of degradation was rapid, and he now felt heaven was lost to him forever. Despair was his portion, even on this side of the grave, and as he passed through the valley and shadow of death, he could feel no hope; he could see no light. By him, the Lamb of God was felt as a righteous Judge, whose only salutation would be, "Depart, ye wicked, into everlasting fire prepared for the devil and his angels."

Such was the death-bed of this poor misled man, who, in the midst of remorse, knew not even to taste the sweet sorrow of repentance. The agony was not alone on his part. Bitter were the feelings of the man whose example had given him an impetus down the pathway of ruin. He clung to his bedside; he agonized with him; he agonized for his poor, lost soul; and when death closed up the last avenue of hope, his anguish was of a character to be mitigated only by a fresh feeling of that boundless love, which, in Christ Jesus, can save the lost, can change the leopard's spots, yea, can make the very unclean white as snow.

Samuel Fothergill, looking over the crimes of his youth, the injuries his evil course of conduct had produced to others, declared that for this, it seemed the sword would not pass from his house forever. He had witnessed, through heartfelt repentance and faith in the Lord Jesus, a free pardon for all his sins, yet the anguish at times came upon him, when he thought of those whom his example may have contributed to centre where the worm dieth not and the fire is not quenched.

No true christian, however deep the anguish of soul he has already experienced, for the evil he has committed, however well assured he has been that, in the unutterable love of God through Christ Jesus, all has been forgiven, could look upon one, who, through the influence of his example, has been led into, and continues in sin, without experiencing renewed sorrow of soul. Some influence for evil is often exerted by us, even after the main bent of our minds is towards holiness, and when the earnest desire of our hearts is the promotion of purity, and the increase of the Redeemer's kingdom. How sorrowful would be the feeling, if upon looking on a poor brother or sister, evidently widely straying from the paths of Truth, we should feel a conviction that they had been walking feebly and falteringly, yet with honest intent, when we, by harsh rebukes, sarcastic reflections or the manifestation of uncalled-for-prejudices, turned them aside, and, through the awakening in them of resentful feelings, have been one cause of their sorrowful wanderings, and increasing departure from true peace.

It may startle Englishmen, but I most positively and confidently say that England cannot match Upper Austria, I will not say for two hundred miles, but even for twenty. England, doubtless, has the first agriculture in the world; no other land grows as much produce comparatively with the powers of its soil; her cattle of every kind are absolutely unrivalled; and she has parks and country-houses which I in vain looked for here. But Upper Austria exhibits what England does not—a care of cultivation, an excellence of condition in farm-houses, farm-yards, and cottages—a uniformity which, as far as I am aware, has no rival. The whole region looks as it it were a model farm, and the houses and buildings seem as if they were just fresh out of the carpenter's and painter's hands. I looked very keenly on both sides of the way, and I could not discover a single thatch which required repair, or a single piece of wood which required repainting, or a single head of land not carefully tilled to its extreme margin, or a single farm-house that was not in perfect order. That is a sight which Upper Austria may safely challenge England to display. We know very well that it is impossible to go about England without seeing hovels in decay, cottages crying out for repairs, farm-yards overflowing with slovenliness, fields presenting a disgraceful contrast to the skill and intelligence which its neighbours prove the country to possess. This is the remarkable point. Taken as a whole, English agriculture stands on a much higher level than the Austrian; but, also taken as a whole, Upper Austria shows a universal and uniform care and excellence, on its own basis, which England may envy, but does not imitate.—*Correspondent of the Press, Vienna.*

For "The Friend."

Considerations suggested by the present Position of Philadelphia Yearly Meeting and the Society of Friends at large.

It has often appeared that a brief review of the principal internal troubles which have afflicted our religious Society during the last thirty-five years with some remarks thereon, would be of service—not only for the information of the younger portion of its members, who may feel an interest in its concerns, and be gradually preparing to take the places of the elders, but that it may also have a tendency, in this day of unsettlement, to keep the minds of Friends generally to what should be a leading object, viz: the upholding, in the meekness of wisdom, and in all their fullness and simplicity, the doctrines and testimonies of Truth; believing as we do that the great Head of the church committed them in a very remarkable manner to this people, about two centuries ago, for the promotion of His own blessed cause in the earth.

From the service of Truth must be excluded all personal and selfish motives and lower springs of action, which ever mar and destroy the work of the Lord; introducing strife and contention in the letter, in place of that which can alone qualify us to promote His cause; for "except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

It was in getting from this foundation and dependent state, so necessary for the true labourers to stand in, that the minds of many were led into darkness and confusion, and the way paved for the introduction and spread of that unsoundness in christian principle, known as Hicksism, in the further development of which, it is to be feared, many were led into a state bordering upon infidelity. These exercising the perverted reasoning powers upon various parts of Holy Scripture, and perhaps calling the results openings of Truth, were finally brought through the subtlety of the enemy of all good into a denial of "the Lord that bought them."

Thus was introduced into the society a most lamentable state of things—strife, confusion and division. And notwithstanding the concern and labours of faithful Friends to counteract it, and the efforts used to clear the society from the imputations of holding such sentiments, and their evident disagreement with our christian principles, the effects have been indeed sorrowful, not only within our own borders, but also in lessening the confidence of other religious professors in the soundness of our doctrines. Thus the way has been much closed for the spreading of those vital principles of the Christian religion, as they have been always held by sound Friends.

While at first but few comparatively were the open advocates of these poisonous sentiments, the superficial state as to religion of too many at that period, presented a condition of mind but little prepared to withstand their influence; and hence many were carried away with the current from various causes—some innocently through a want of that perception which a deeper religious experience would have given them, others through personal and social considerations. And thus has been entailed an evil, the extent of which it would be impossible to estimate in its past, present and future consequences to all who may be involved in it.

May it please our heavenly Father, in the riches of His grace, to open the hearts of all, especially the innocent and sincere among that people, and draw them by the powerful influence of his Holy Spirit into that state of mind, in which *they, with all of us*, may be led to see the only ground of hope that we really have for the salvation of our souls, even the forgiveness of God through Jesus Christ our Lord and Redeemer—through whom alone we have access to God; and that they may see how it is, that "every man that hath heard and learned of the Father, cometh unto Christ." These are great and solemn mysteries, yet unspeakably precious truths to those, who have really witnessed that new birth, without which we "cannot see the kingdom of God," or know it established in our hearts—that heavenly divine kingdom that cometh "not with observation," but is within. "This is life eternal, to know thee the only true God and Jesus Christ, whom thou hast sent;" who also gave himself as that one offering, "whereby are perfected forever them that are sanctified."

Unless a diligent watch is maintained, one departure is liable to beget another, and hence there was soon an appearance of danger from the opposite quarter. A class of Friends not discerning the true ground of the Hicksite errors, and whence they had their root, in their own wisdom, it is to be feared, went about to guard the society against a supposed tendency to lapse in that way; at the same time endeavouring to conciliate other professors, by setting forth more prominently the soundness of our faith as to what has been called the "outward part of christianity." Many took part in this effort, and there has been a leaven at work, almost ever since the out-going of Elias Hicks, which in its fuller development now seeks to change the original ground of the society—insomuch that with its views thus modified, little would remain to distinguish it from other protestant professing churches, unless it be our testimonies against war, oaths and a man-made and paid ministry. And with reference to the latter—if an inclination for the work, a supposed qualification to expound Scripture, and a desire to be useful, are the chief incentives for engaging in it, it might not be long before the other arrangement, (which on some accounts may be preferable,) would also be introduced, as it affords the opportunity for selection, and pay insures regularity. Indeed, it is in this way easy to explain how the various systems of ministry now in use have gradually come to be so established. In each of these the starting point has been in a departure from the life and power of Truth, a virtual denial of the headship of Christ in his church; a holding the form of christianity

as a profession, while denying, or not waiting to feel its living influence to quicken and make alive.

With regard to many of the evil consequences growing out of the course of Elias Hicks and his followers, the society has been comparatively clear for many years, but the difficulties now upon us appear to arise, as has been remarked, from an attempt to substitute what has been termed "Modern Quakerism," for the ancient faith and practices of Friends.

We have thus seen how from evil seed sown in ground too well prepared for its reception, sprang Hicksism on the one hand, and a tendency toward Episcopalian views on the other—the one leading to rank infidelity, the other to substitute a sentimental, theoretical faith for one remarkable for its simplicity and practical nature. The growth of the latter defection has been gradual, but widespread. For years past there have been circulated throughout the society publications whose tendencies are in that direction, which have been eagerly laid hold of by a large number prepared to receive their views as an advance upon primitive Quakerism, and better adapted to the spirit of a more enlightened age. In this way, it is feared, a class of superficial religionists has been begotten, with a zeal outstripping their religious experience, and views which, if carried to their legitimate result, must lead the society back again—if not to the "weak and beggarly elements," at least to a dependence upon the letter, and on the will and wisdom of men.

Under a concern for the preservation of Friends every where in the faith and practices of their forefathers, Philadelphia from time to time was constrained to point out to other Yearly Meetings the ground of its anxiety. But instead of producing the desired results, these labours of love met with but little response in an official way, although there was reason to believe the minds of many exercised members in various parts, were relieved and strengthened by the concern thus manifested.

In 1845, the organization of the Society in New England was broken, as a result consequent upon the action of that Yearly Meeting in the case of John Wilbur. This Friend had long been deeply concerned in witnessing the spread of those superficial views we have already noted, and after vainly endeavouring to arouse his fellow-members in New England to a sense of their danger, he was formally disowned. A comparatively small number who sympathized in his concern, now withdrew from the body at large, and thus was effected a separation in New England Yearly Meeting.

While Philadelphia Yearly Meeting did not see its way to continue its epistolary correspondence with the "larger body" in New England, so called, it was not prepared to open a communication with the Meeting organized by John Wilbur and his friends, although strongly sympathizing with them in their trials. On the contrary, all other Yearly Meetings, with one exception, continued their correspondence with the body by whom J. W. had been disowned; thereby increasing the feeling of estrangement toward Philadelphia, which had already appeared in consequence of the stand it had taken.

In 1849, the Meeting for Sufferings of Philadelphia felt it to be its duty, to examine into the causes of difficulty in New England, with a view to bring about if possible, between the two bodies now claiming to be New England Yearly Meeting, a re-union upon the right ground. In the course of their investigation they became convinced that, "although the manner in which this separation was effected, was not such, as, we think, affords a precedent safe to be followed in the organization of a Yearly Meeting," yet that the doctrinal views held by J. W. and his friends were sound and orthodox, and that they had been improperly denied the rights of membership in the Society.

The course pursued by London Yearly Meeting leading to a belief that it was strongly in the interest of new views on doctrine and discipline, tended to encourage their growth in this country, and probably to bring about a serious division in Ohio Yearly Meeting in 1855. The new body then organized, was recognized by all the Yearly Meetings except Philadelphia, which still endeavouring to maintain a consistent and steady course in opposition to the dividing spirit which was abroad, and fully recognizing the body of which Benj. Hoyle was Clerk, as the ancient and legitimate Yearly Meeting, could not approve of the new organization, and issued an Epistle to the body from which it had seceded. For although there are doubtless many estimable Friends who united with the separatists at that time, yet as a body claiming to be the Yearly Meeting of Ohio, they could have no just title; being, to use the language of a prominent disciplinarian of London Yearly Meeting, "a disorderly organization."

Separation having been resorted to as a means of settlement in the existing difficulties, the tendency to a similar course was now manifested in Philadelphia itself, where it has been urged by Friends taking opposite ground, as the only effectual method of clearing the Society of its various maladies. Thus many who were well concerned, not abiding in the patience nor waiting for the wisdom and power of Truth to instruct and lead them, have been more or less influenced by a dividing spirit, thereby sadly complicating the difficulties, and weakening their own hands for labouring harmoniously with their brethren for the preservation of the Church.

Philadelphia Yearly Meeting now felt the importance of increased watchfulness and care, in order to feel after the mind of Truth with regard to its future movements as a body, with desires to remove as much as might be, from its own deliberations, whatever tended to draw its attention to mere outside issues, not essential to the great question in hand. To avoid entanglements, and fearing lest under the existing unsettlement, the epistolary correspondence so long continued with other Yearly Meetings, was degenerating into a merely formal intercourse, Philadelphia believed it right in 1857 to suspend it for the present, without exception, thereby rendering its position singularly isolated.

Having been more prominently engaged than most others in efforts to protect its own members, as well as the Society at large, from dangers which it believed impending, it is not strange that Philadelphia Yearly Meeting did not see its way to adopt the same course that had been taken by other co-ordinate bodies of Friends. In its action with reference to the division in New England, it was actuated by a desire to do what appeared impartial and right, and instead of hastily admitting the claim of either "body" to be considered the true Yearly Meeting, it recommended, after careful and weighty deliberation, that both should endeavour to get into such a disposition as would enable them to be rightly re-united and the harmony restored.

Nothing that has since transpired has shaken our confidence in the wisdom of this advice, and it would have been indeed a blessing had it been acted upon by all parties. Philadelphia Yearly Meeting could consistently have taken no other course, and it was done under a sense of the guidance, as it believed, of the great Head of the Church, and ought not to have produced uneasiness, or led to estrangement in feeling on the part of its sister Yearly Meetings.

The later separation in Ohio being so clearly against established principles of church government and regularity of proceeding, the course taken with reference to it by most of the Yearly Meetings, can scarcely be accounted for on other ground than the want of sufficient examination into the merits of the case, thereby leading into hasty decision.

Since the lamentable separation just referred to, there have been set up several new organizations, each of which claim to be a genuine Yearly Meeting of Friends. These have had their origin with such as sympathized with the "smaller body" in New England, yet who thought the burden under which they laboured on account of the deficiencies so apparent in the Society had become too heavy for them; and believing that their own weight in their respective Meetings had been very much lessened, they sought relief in separating from their brethren. Most of the Friends who have seen fit to take this course, there is no reason to doubt, are sound in the faith of the Society, and honestly concerned for what they suppose may contribute to its preservation; but there has been *too apparent* a degree of restiveness under their burdens, which might have been checked by seeking after a greater depth in the life of Truth, and more willingness to bear in the meekness and gentleness of Christ, the trials which might be meted out to them for his "body's sake, which is the Church." Had these kept their places among the brethren, steadily labouring for the faithful support of the doctrines and testimonies of Truth, the harmony of the body might have been still preserved, and those serious complications avoided, which have followed the divisions and sub-divisions resorted to as a summary means of relief from the singular trials of our day.

These brief allusions have thus been made to well-known transactions, simply for the purpose of presenting a view of the trying circumstances under which Philadelphia Yearly Meeting has felt itself led into the course adopted by it, and to enable Friends everywhere to appreciate correctly the position it occupies.

When we consider the peculiar circumstances in which it is placed; the momentous interests involved, or underlying the difficulties in the Society, together with the various degrees of growth in religious experience among its own members, and the diversities of disposition and mental capacity, it is scarcely strange that some under the influence of an undue and intemperate zeal on the one hand, have run beyond the requirements of Truth, and so added to the afflictions of the Church—while some carried away by the force of the current on the other side, and not judging as to the source of it or its tendency, have increased the burden.

Yet notwithstanding these difficulties on either hand, the main question in all its importance remains the same—the preservation of our Society upon its true and original foundation. Hence, how critical has our situation become, and how important that we should get into and be kept under that living concern with which Truth itself invests the mind; avoiding any disposition on the one hand that would carry us beyond the true medium, or on the other beguile into a course, whereby the position of this Yearly Meeting might be compromised, and the right ground it may have held be in anywise abandoned. It may be in the ordering of best Wisdom that it should stand perfectly still, until brought into a situation to move with safety under the openings and leadings of Christ the Good

Shepherd. Herein love will not be wanting in us toward the whole family, however outwardly separated—and our own spirits being in full subjection, "Wisdom will be justified of all her children." We should also see in this condition, whether we are free from all prejudice or resentment, and know an entire willingness that the word of the Lord alone may have "free course and be glorified." One of our chief concerns would then be, to know how far each of us ought to go, and for what end, and when we ought to stop or stand still, lest haply we should be fighting our own battles and not the Lord's. A due regard also for each other's judgment as well as feelings, would be apparent on all sides, and having tenderly, in the fear of the Lord, expressed our own views as to matters that may be in hand, we should be more willing to submit than contend. In this spirit, they who are rightly exercised that the Truth only may prevail amongst us, would find their judgments carry more weight with those who differed from them, than if even the right thing were urged in a harsh and censorious spirit.

Thus the Truth would be maintained in the meekness and wisdom of the Lamb—not to gratify self under a guise, or to save our own reputations for wisdom as men, or to advance ourselves into positions of influence in the visible Church. The weight and power of Truth would then be the authority of our Meetings—not the mere prevalence of strong opinions; and as a disposition thus to lay down our own wills prevailed generally amongst us, the Lord would undertake His own cause, and once more "bless His people with peace."

If our Religious Society was raised up to bear before the world a consistent testimony to the spirituality of the Gospel Dispensation, and a more practical acknowledgment of the Head-ship of Christ in his church, how fearfully important was the trust committed to our forefathers in the Truth; and if they were called to revive primitive christianity in the simplicity of its faith and practice, can we in contemplating the condition of the professing church, or that of the world at large in our day, believe that this mission is accomplished? There is abundant evidence in the history of our early Friends, that they were chosen instruments in the Lord's hand for exalting His name in the earth, and that the work prospered through them. Let us see to it, that we are not seeking to build upon this goodly foundation a superstructure in which man's wisdom is too apparent, and of materials which the Lord will not own.

Our lot has fallen upon a day when the hand of Him who ruleth in the kingdoms of men, is evidently stretched over them, frustrating the wisdom of the wise, and bringing to nothing the understanding of the prudent. His judgments are indeed in the earth, visiting national sins with His divine retributions; and it is through these, that the "inhabitants of the world will learn righteousness." With our finite comprehensions, we can scarcely realize the fearful importance of the times in which we live, and the immense consequences involved in the turnings and overturnings which are taking place around and among us. It has often been through the wide-spread calamities which follow such commotions, that the church has been quickened or awakened to new advances toward that purity in which it is designed she should shine forth. Well, therefore, will it be for us as a people, that we be found occupying that high position, which we have been called on to fill, even as a beacon or a way-mark, whereto may be drawn all who are seeking after those more spiritual views of the early church, which have been so much overlooked by the great mass of professing christians, but which, as we believe, were revived in their fullness and simplicity by our worthy predecessors.

Instead then of seeking in our own creaturely wisdom and activity to promote what we may think the interests of the blessed cause, let us remember that the Lord's spiritual house can be built only of living stones of His own preparing; and that when in our zeal we lose sight of the great Master-builder, his work is marred in our hands, and that glorious day retarded, when "righteousness shall cover the earth, as the waters cover the sea."

May we, dear Friends, of every age and condition, turn inward to that Light which first led us as a people, for a qualification rightly to labour in our several allotments, neither shrinking from service, nor pressing forward beyond those limits which the truth would set for each one of us. Under this exercise we should be individually led to inquire what part we may have had, through unwatchfulness or unfaithfulness, in bringing upon the Church those afflictions which now oppress her; and in that ability which God giveth, seek first to rebuild against our own dwellings the breaches in the walls of Zion.

The day calls loudly for a deepening in the root of religion, in order that nothing be done through strife or vain-glory, or under those impulses which may be mistaken, by the inexperienced in spiritual things, for divine requirings. And as we individually grow in that life which is "hid with Christ in God," the church in its official acts will manifest that it seeks nothing but the honour of its Holy Head; while these will bear evidence that like his people of old, we move only when he moves, and stand still when the cloud is upon the tabernacle. If therefore the present be a day when the call is "to thy tents, oh Israel!" let us obey—remembering the injunction to that chosen people formerly—"in returning and rest shall ye be saved, in quietness and in confidence shall be your strength."

Educated Feet.—Who can tell to what uses the feet and toes could be put, if a necessity arose for a full development of their powers? There is a way of educating the feet, as well as the hand or the eye; and it is astonishing what an educated foot can be made to do. We know that in the time of Alexander, the Indians were taught to draw their bows with their feet, as well as with their hands, and J. E. Tennent tells us that this is done up to the present time by the Rock Veddahs, of Ceylon. And nearly all savage tribes can turn their toes not only to good, but bad account; like the aborigines of Australia, who, while they are cunningly diverting your attention with their hands, are busily engaged in committing robberies with their toes, with which they pick up articles as an elephant would with his trunk. So also the Hindoo makes his toes work at the loom, and weaves with them with almost as much dexterity as with his fingers. The Chinese carpenter will hold the bit of wood he is planing by his foot, like a parrot, and will work a grindstone with his feet. The Banaka tribe, who are the most famous canoe-men on the West African coast, will impel their light canoes, (weighing only from eight to ten pounds,) with great velocity over the waves, and, at the same time, will use the foot to bail out water; and when they would rest their arms, one leg is thrown out on either side of the canoe, and it is propelled with the feet almost as fast as with a paddle. There was also Monsieur Ducornet, who died only four years ago, who, although he was born without hands, was brought up an artist, and who annually exhibited at the Louvre pictures painted by his feet. Then there was Thomas Roberts, the armless huntsman to George Barlow, whose feet were made to perform the duties of his hands. And there was William Kingstone, who with his toes wrote out his accounts, shaved and dressed himself, saddled and bridled his horse, threw sledge hammers, and fought a stout battle, in which he came off victorious. —*Cuthbert Bede's Glencreggan.*

Unhallowed efforts to spread the Knowledge of the Gospel with the anticipation of a day of calamity, which, if permitted, will try the foundation of all.—As to the increased efforts to spread the knowledge of the Gospel, but little fruit can be expected, so long as they continue to be so blended with the inventions and contrivance of man. I verily believe this is one great means of preventing the people from coming to a knowledge of the true gospel, which remains to be "the power of God unto salvation." If the minds of the people were turned to an inward and vital knowledge of this work, there would be some hope; provided the teachers themselves were really called to and qualified for the work; and not, as is to be feared too many of them are, strangers to the inward work themselves.

In my apprehension, nothing short of a day of calamity will bring the people to their senses, and reduce them to a state of simplicty and humility; which in the end would prove an unspeakable blessing, if happily it were the means of turning their attention to the true Teacher in their own hearts, who giveth life to those that hear and obey him, and would cause them to cease from man whose breath is in his nostrils," by whom they have been so long kept in darkness. That so those abominations which are set up and standing in the place of the true Christian religion, and which make the earth so destitute of the presence of the Lord, may forever be swept away from its surface.

Should such a day be permitted, it will certainly try the members of our highly professing Society, and show who are on the foundation that standeth sure; these will be preserved as in the hollow of the Lord's hand, from "the blast of the terrible ones," but the chaff,—such as have nothing but an empty profession to stand upon, will assuredly be scattered before the storm.—*Daniel Wheeler.*

Statistics of French Poultry.—The whole country rears 30,960,000 hens, yielding 3,715,200,000 eggs, of the value of 148,608,000 francs ($29,721,600). When to this we add the value of fowls as food, the number of cocks, pullets, and capons, we find that the entire produce of poultry in France may be valued at 182,880,000 francs ($36,576,000). But while this may be regarded as the actual produce of France at the present time, an immence increase may be calculated upon. By an improved system of feeding, and by increasing the amount of laying eggs by means of artificial heat, the grand total is enlarged from the amount just named to 835,640,000 francs ($167,128,000). Eggs are consumed in Paris to the amount of 3,784,243 pounds weight annually; and in many parts of the country they constitute, along with bacon, the principle food of the inhabitants. France, as already mentioned, exports to England, in eggs and poultry, to the value of 6,000,600 francs annually ($1,200,000), and also largely to Russia, Spain and Switzerland.

It is the broken, contrite spirit that the Lord regards; it is the heart that wears the costly robe of sweet humility, in which the lowly Jesus makes His blessed abode.

They who are the least in their own opinion, walking in humility, in circumspection and godly fear, are the greatest.

Adulteration in Silk Fabrics.—What is Jute? a question often asked by the general reader. his article, well known to those engaged in the ast India trade, played an important part in the cent great fire of London. It has been demonrated that it is a rather unsafe article to stow away, account of its ignition, and tendency to spontaeous combustion. It is also unsafe in another rticular, for it is the great adulteration of silk. *ute* is the fibre of a species of hemp, (botanically peakiug, the *corchorus capsularas,*) which is grown the East Indies, chiefly in Bengal. The same ass of men who put shoddy into cloth, logwood to a villainous compound, and then call it port ine, adulterate silk with Jute. It has a lustrous, ky appearance, and the fraud is not easily dected. A recent English writer in the *Technogist* says that, thanks to jute, there is scarcely a ece of sound genuine silk woven in the country, nd the consequence is, that the so-called silk fabrics, stead of lasting from generation to generation— they did in the times of our grandmothers and eat-grandmothers—barely last the brief period the latest new fashion. The reason of this is ident—for in preparing the fibre for the market, is necessary to cause it to almost putrefy, in order develope the fine silky character so much valued the jute intended for export. In India, the cloth ade from the fibre is much stronger and more rable, because they do not take such care in steepg it for home consumption. In Ure's "Philosoy of Manufacture," (newest edition,) a writer says jute, "that it is mixed with the cotton warps of eap broadcloths, and also with silk, and, from its stre, can scarcely be detected." Why cannot te be turned to more honourable purposes than lulteration? Dr. Forbes Watson says that its production admits of unlimited extension, and who ows but the great paper-rag and cotton question ay be somewhat solved by jute?—*N. Y. Journal Commerce.*

Gifts in the Church to be used in the Power of e Resurrection of the life of Jesus.—Dear friends, e patient in the exercise of your gifts and services, nd take no offence at any time, because what seems be clear to you is not presently received by others; t all things in the church be propounded with an wful reverence of Him that is the head and life of ; who said, "Where two or three are gathered gether in my name, there am I in the midst of em." Therefore let all beware of their own irits, and keep in a gracious temper, that so they ay be fitted for the service of the house of God, hose house we are, if we keep upon the foundation at God hath laid; and such he will build up, nd teach how to build up one another in him. And every member must feel life in himself, and all om one Head, this life will not hurt itself in any, ut be tender of itself in all; for by this one life the Word, ye were begotten, and by it ye are nurished and made to grow into your several rvices in the church of God. It is no man's learng nor artificial acquirements; it is no man's riches, or greatness in this world; it is no man's eloquence or natural wisdom, that makes him fit for overnment in the church of Christ: all his endowents must be seasoned with the heavenly salt, his irit be subjected, and his gifts pass through the fire God's altar, a sacrifice to his praise and honour, at so self being baptised into death, the gifts may used in the power of the resurrection of the life Jesus in him.—*Philadelphia Discipline.*

It is beneath the dignity and nobility of a christan mind to be much employed about, and pleased ith, the coveriog of the body.

Invention of the Saw.—This useful tool was invented by Dædalus, according to Pliny; but Apollodorus says the inventor was Telus. It is stated that the latter, having found the jaw-bone of a snake, employed it to cut through a piece of wood, and then formed an instrument of iron like it. Beecher says the saw-mills were invented in the seventeenth century; but this is not so, it appears, for they were erected in Madeira in 1420, and at Breslau in 1427. Norway had the first saw-mill in 1530. The Bishop of Ely, ambassador from Mary of England to the Court of Rome, describes a saw-mill there in 1555. In England, saw-mills had, at first, the same fate with printing in Turkey, the crane in Strasbourg, &c., the attempts to introduce them were violently opposed; and one erected by a Dutchman, in 1663, was forced to be abandoned.

Justification and Sanctification, with the Universal Privilege of the Lord's People.—Do we deny Jesus Christ and justification through his righteousness, because we make the sufficiency thereof of a more universal extent than ye? or because we love *whole Christ* so much, and his seamless garment, that we will not have him divided? Nay, we dare not divide justification and santification, neither confound them: we have felt the blood and the spirit distinct, yet inseparable. Neither canst thou think we make void the Scriptures, because we honour the Spirit, which was before the Scriptures were written, and bear testimony against all who deny the Spirit's immediate teachings to be the universal privilege of the Lord's people.—*Lilias Skene.*

Height of Lakes.—It is very remarkable that many of the larger lakes are situated high above the sea. The great lake of Titicaca, between Bolivia and Peru, South America, and which is 12,850 feet, or nearly 2½ miles above the level of the sea, is 170 miles in its greatest length, and 70 miles in its greatest breadth. Soundings of 120 fathoms have been taken near the shore, and the depth farther out is believed to be greater. The great North American lakes are from 230 feet to 310 feet only above the sea level. The lake Luzerne, the highest water navigated by steamers in Europe, is 1406 feet above the sea; Chautauque lake, in the state of New York, and which is the highest lake yet navigated by steam in America, is 1306 feet above the level of the sea. The lake Titicaca would, if the vessels could be got there, float all the navies of the world.

THE FRIEND.

SECOND MONTH 1, 1862.

In the columns of this number of our Journal, will be found a communication entitled "Considerations suggested by the present Position of Philadelphia Yearly Meeting and the Society of Friends at large."

It has been prepared by a Friend or Friends, who, we believe, have taken little or no active part in the proceedings of Philadelphia Yearly Meeting alluded to in it, and is the result of religious concern for the best interests of the Society at large, uninfluenced by party feeling. Commending it to the careful perusal of our readers, we leave it to speak for itself.

The accumulating evidence forced upon the notice of all who are not determined not to see, of great departures, in many parts of the Society, from its original principles and testimonies, and from its long observed principles of church government, render the concern and labour of Philadelphia and Ohio Yearly Meetings to maintain those principles and testimonies inviolate, and to guard their members from the inroads of the novel views afloat, increasingly important. Both these meetings have had, and, in all probability, must continue to have, severe trials to bear, but these should not be permitted to abate their godly zeal for the support of the good cause, nor yet to prevent their members from cherishing and manifesting sincere religious interest in their brethren of other meetings, who are bound to the same law and to the same testimony.

Friends of Ohio Yearly Meeting have long had much to suffer from the unkind and unbrotherly course of other Yearly Meetings towards them; but we trust that many among them have learned to endure hardness as good soldiers of Jesus Christ, and both seek for and experience that support and consolation in their large share of affliction for the body's sake, which is far better than any mere external recognition of church fellowship, however desirable that may be. They have the heart-felt sympathy of many within the limits of those meetings which have recognized those who separated from them, who earnestly desire their encouragement, and patient continuance in well-doing, that they may inherit the blessing of divine preservation.

Information received from numerous reliable sources in Great Britain, leaves no doubt that very many Friends, there continue greatly dissatisfied with the acknowledgment of the separatists from Ohio Yearly Meeting, by London Yearly Meeting; being convinced that thereby it sadly lapsed from the ground it had previously occupied, and disregarded the rules and precedents in such cases that had heretofore been binding in the Society of Friends. But the measure was carried out by the party, which before, and more alarmingly since then, has been so assiduous in modifying the principles and practices of that meeting, in the expectation that it would thereby secure an organization in Ohio which would more fully sympathize with it.

Further effects of so many Yearly Meetings sanctioning the disorganization of the Society, by acknowledging those who separated, as a co-ordinate body with themselves, must continue to develope as time passes away. As that act shut out all the members of the legitimate Yearly Meetiog, who maintained their allegiance to it, from the possibility of being attached by certificate to the meetings subordinate to those Yearly Meetings, within the limits of which they might move to reside, it necessarily compelled Ohio Yearly Meeting to extend its jurisdiction beyond the limits it has heretofore occupied, and to take care that where its members settled in sufficient numbers, they should have the benefits of regularly constituted meetings for Divine worship and for discipline; so that they shall be kept under the care of the body, marriages be properly accomplished, and the wholesome discipline of the Society duly administered. How many such meetings have been organized we do not know. This may, in the progress of time, effect important and unlooked for changes.

We should rejoice at any and every indication on the part of other Yearly Meetings to recognize the right of Philadelphia and Ohio Yearly Meetings to exercise, under what they believe to be Divine guidance, the same independent judgment as themselves; and to accord to them, in the stand they have felt called on to make, a sincere desire to maintain what has appeared to be the cause of Truth; and it would give us great joy could we see the way open for a harmonious re-union on the ancient immoveable foundation of Quakerism. But the Society has not yet passed through the ordeal of the attempted modification of its faith and prac-

tices. Until that is accomplished more fully, and those members or meetings which are dissatisfied with its doctrines and testimonies, have generally withdrawn or been deprived of their influence, they will continue to obstruct a change for the better.

In the mean time it behooves all who really desire the welfare of the Society, whether they be in Philadelphia and Ohio Yearly Meetings or elsewhere, by close watchfulness over their own spirits, and a humble walk in the path of self-denial, to seek to be clothed upon with meekness and wisdom from above, that so they may hasten the coming of such a blessed re-union; and while standing faithfully at the posts assigned them, by their christian love and charity, effectually extend the invitation to all around them, come and "have fellowship with us; and truly our fellowship is with the Father and with his Son, Jesus Christ." Individual faithfulness is the only means for restoration of the body to soundness and unity. As that more generally prevails, the members walking by the same rule and minding the same thing, will all speak the same language and have the same object in view, and the churches dwelling in the fear of the Lord and the comfort of the Holy Ghost will be multiplied.

SUMMARY OF EVENTS.

UNITED STATES.—*Congress.*—The recent proceedings have not been of much importance. A resolution to expel Senator Bright, of Indiana, for alleged treasonable sympathy with the rebels, has occasioned a long and earnest debate in the Senate. A bill has passed both houses, authorizing the appointment of two additional Assistant Secretaries of War. In the House of Representatives, Thaddeus Stevens, of Pennsylvania, in a speech upon the war, declared his belief that the North cannot conquer the South so long as the war is waged on present principles. He contended that the slaves who are now aiding the rebellion, must be made the allies of the North, and that to effect this, they must be set free, and arms placed in their hands. The Committee of Ways and Means have reported a bill to authorize another issue of treasury notes. It proposes to legalize as lawful tender in all money transactions of the country, United States notes of circulation, to the amount of $150,000,000, including the fifty million issue, under the act of Seventh month last. The bill also authorizes the issue of $500,000,000 of six per cent. bonds. This circulation and all other audited demands upon the treasury, are made convertible into public stocks bearing six per cent. interest, and having twenty years to run.

The U. S. Army.—Sickness in the camps near Washington has increased rapidly of late, in consequence of the long continued wet and cloudy weather. It is said there is not much serious disease among the soldiers. The Secretary of War has ordered that two Commissioners be appointed to visit Richmond, Va., and wherever else prisoners belonging to the army of the United States may be held, and there take such measures as may be needful to provide for the wants, and contribute to the comfort of such prisoners at the expense of the United States, and to such extent as the rebel authorities may permit.

Hostilities.—The inhabitants of the counties of North Carolina bordering upon Albemarle and Pamlico Sound, are represented to be greatly alarmed at the prospect of the Burnside expedition since it left Hampton Roads on the 11th and 12th ult. It had encountered violent storms, which had greatly delayed the progress of the vessels, and caused the wreck of several. Among those lost were the steamers City of New York and Pocahontas, the gunboat Zouave and some smaller vessels. Only thirteen lives had been lost. Much greater difficulty than was expected had been found in crossing the bar at Pamlico Sound. No vessels drawing over seven and a half feet, could enter, nor could any drawing over thirteen feet cross the outside bar. Despite these adverse circumstances, Gen. Burnside had succeeded in getting over the bar one half of his vessels, all the gun-boats and 7000 troops. When last heard from, the weather had become favourable, and it was believed the remainder of the vessels and troops would reach their destination, without further loss. When the expedition left the Chesapeake, it consisted of 125 vessels of all classes, many of them being small transports.

A large rebel force, said to be 17,000 under General Jackson, has advanced as far west as Romney, Va., and destroyed portions of the Baltimore and Ohio Railroad.

An expedition sent from Cape Girardeau, Mo., to Benton and Bloomfield, surprised a body of rebels, and took eighty prisoners, with a quantity of arms, horses, &c.

The engagement last week, near Somerset, Ky., in which Gen. Zollickoffer was killed, appears to have been correctly reported. The rebels sustained a decisive defeat, losing several hundred men in killed, wounded and prisoners, with 14 cannon, a thousand stand of arms, and 1200 horses and mules. The Federal troops had 39 men killed and 127 wounded. A despatch from Knoxville, Tenn., says that the defeated army had rallied, and would make a stand at Mouticello, Ky., near the Tennessee line.

The state of the roads, in the vicinity of the large armies, is such as to render military operations almost impossible.

Southern Items.—The Richmond (Va.) papers mention the death of ex-President Tyler at the age of 72 years.

The Charlotte (N. C.) Democrat says, that the militia have been called out in thirty-three of the eastern counties of North Carolina, in order to repel the anticipated invasion of the seaboard. One-third of all the men enrolled are required to muster immediately.

The Savannah Republican states that Cedar Keys, a group of small islands, close to the west coast of Florida, had been captured by the United States ships of war. This place is the terminus of the railroad across Florida.

At the latest dates, all was quiet in the vicinity of Port Royal, S. C. The steamer Atlantic had conveyed 1525 bales of cotton to New York. Over sixty vessels were at Port Royal.

The steamer Kate, of Charleston, ran the blockade, and arrived at Nassau, New Providence, on the 18th, with a cargo of cotton.

A large meeting of the French residents of New Orleans was held in that city on the 10th, to devise some means of leaving the city and the South. A committee was appointed to communicate with the United States forces at Ship Island upon the subject, in order to obtain the assistance of the U. S. government.

New York.—Mortality last week, 391. A very destructive fire occurred on the 24th, in Bridge street, and another, on the 25th, in Fulton street. A number of houses and much valuable property were destroyed. Total loss by the two fires estimated at $500,000.

Philadelphia.—Mortality last week, 221. The appropriations, during 1861, for the use of the public schools of Philadelphia, amounted to $629,233. The chief engineer of the fire department reports the total estimated loss by fire during the last year to be $343,290. There are 190 fire companies with 27 steam engines, 46 hand engines, 116 hose carriages, and 78,100 feet of hose.

The Delaware Lotteries.—A bill has been introduced into the Legislature, and has passed one branch of it, which repeals the iniquitous lottery grant, and declares its privileges void.

New Mexico.—The latest advices state that Gov. Connelly had called on the entire militia of the territory to resist the invasion from Texas. That portion of the rebel forces which threatened Fort Craig, finding it too strongly defended, retreated without risking an attack.

The Grain Markets.—The following were the quotations on the 27th ult. *New York*—Chicago spring wheat, $1.30; red winter Western, $1.42; Amber Kentucky, $1.45; mixed corn, 65 cts.; white Baltimore, 75 cts.; rye, 85 cts.; oats, 42½ cts. *Philadelphia*—Pennsylvania red wheat, $1.32 a $1.35; white, $1.40 a $1.50; rye, 72 cts. a 73 cts.; yellow corn, 57 cts.; white, 56 c's.; old yellow, 59 cts.; oats, 38 cts. a 39 cts.; Pennsylvania barley, 68 cts. a 75 cts.; clover seed, $4.50 a $4.62; flax seed, $2.10; Timothy, $1.75.

FOREIGN.—*Great Britain.*—News from England to the 12th ult. Information had been received of the surrender of Mason and Slidell. A Cabinet council which was summoned for the 14th, had been countermanded, Secretary Seward's despatch having been considered in a council held on the 9th. The London Times understands that an answer will be returned expressing gratification at the disavowal of Commander Wilke's act, and accepting the satisfaction rendered. As to the general discussion of the law of neutrals, the government will decline any answer until they have an opportunity of submitting the whole note to their law officers. The general expression of the press and of the people appeared to be that of great satisfaction with the course pursued by the U. S. government in surrendering the rebel Commissioners. The London Times has a strong editorial on the reception due to Mason and Slidell on their expected arrival; says they are about the most worthless booty it would be possible to extract from the Americans, having been long known as blind and habitual haters and revilers of England. The Times trusts that Englishmen will not give these fellows anything in the shape of an ovation. The civility due to a foe in distress is all they can claim. England has returned them good for evil, and even now, if they can, they will be only glad to entangle her in a war with the United States. England would have done just as much to rescue *two negroes;* let Mason and Slidell, therefore, pass quietly on their way, and have their say with any body who may wish to listen to them. The other journals advise a similar course. The war excitement has occasioned England a needless expense in warlike preparations of at least $10,000,000. The Times thinks when the bills are all in, it will be found to be double that sum.

The feeling in France is said to be that of great satisfaction at the pacific termination of the Trent affair.

The Journal de St. Petersburg publishes an article congratulatio Seward upon the uprightness and intelligence of his policy, and demanding that the Trent incident may become the starting point of negotiations for the recognition by the Powers of common principles upon the question of the neutral flag. It also expects England to give the world solemn guarantees for the future by signing a convention which, by insuring universal respect for the rights of neutral powers, would contribute to the maintenance of peace, and mark the progress of civilization.

The privateer Nashville remained at Southampton. The government had observed the strictest neutrality towards her, and nothing whatever had been permitted to be done to the vessel, but what was absolutely necessary to make her seaworthy. Neither powder, guns nor munitions of war had been put on board. The United States war steamer Tuscarora had arrived at Southampton, and was keeping a close watch upon the Nashville. The Tuscarora was anchored about a mile from the dock mouth, with her fires banked up, and ready to start at a moment's notice if the Nashville attempted to go to sea.

The pirate Sumter was reported to have left Cadiz, for Southampton. It was said that Spain would protect the prisoners brought by the Sumter.

The Paris *Moniteur* of the 11th says, a feeling of profound regret and indignation has been aroused in France, as well as Great Britain, by the vindictive attempt to destroy the port of Charleston, S. C., by sinking vessels laden with stone at its entrance. The Times protests in the strongest terms against such proceedings, and asserts that no belligerent has the right to resort to such a warfare.

The London money market was easy. The bank rate has been reduced to 2½ per cent. Money was plentiful at 2½ for the best bills. Consols had advanced 1½ per cent. The Liverpool cotton market was excited. Sales of the week, 168,000 bales. Fair Orleans, 14½*d.*; middling, 13½*d.* Stock in port, 565,000 bales, including 248,000 American. The market for breadstuffs was dull, at a small decline.

Affairs in Russia continue to be very unsatisfactory. The peasantry, it is affirmed, are absolutely persuaded that the decree which comes into operation in 1863, secures them not only their liberty but their lands. They refuse, therefore, to enter into any engagements with the proprietors, and threaten to resist by force any demand for rent. This is openly admitted in the St. Petersburg papers, and it seems more than possible, unless the peasantry can be disabused, the Emperor will have no course but to grant their expectations, thus ruining all landholders but those who hold unsettled land. The Emperor has issued a ukase to explain to the malcontents the true state of affairs.

RECEIPTS.

Received from Benjamin Gilbert, Pa., $2, vol. 35; from Anna Radley, Ill., $2, to 27, vol. 35; from Wilson Hall, O., per Isaac Hall, $2, vol. 34.

DIED, on the 19th day of Twelfth month, 1861, near Camden, N. J., JOSEPH B. COOPER, in the sixty-eighth year of his age; a member of Haddonfield Monthly Meeting of Friends.

——, at Moorestown, N. J., on the 19th of Twelfth month, 1861, in the twelfth year of her age, ALICE, daughter of George M. and Alice Haverstick. During her short illness she gave evidence that her mind was stayed on Divine support, and has left the consoling belief that, through the mercy of her dear Saviour, she has been happily gathered to the fold of rest and peace. Just before her departure, she remarked that she was growing cold, and said, "I am going; glory, glory."

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For "The Friend."

The Origin of Infusoria.

It is a well known fact that animal and vegetale matters during their decay become infested ith countless numbers of minute animalcules. A ttle hay or a few leaves soaking three or four ays in water, *appears* to produce millions of them. he name of Infusoria has been given to them, ecause they were discovered in vegetable infusions, nd in such liquids, and indeed in all places where ecomposition of organic matter is going on, they ppear to exist with a few exceptions, over the hole earth. From this universal distribution, eir infinite number, their constant association with ecaying animal or vegetable matter, their power f withstanding the extremes of temperature—ome species being able to endure the heat of boilng water, and some the cold of zero—we may easonably infer that they perform an important art in the economy of nature, yet what that office has been involved, with the source from whence ey are derived, in great obscurity. In endeaouring to account for the certainty with which ese creatures under certain circumstances apear, some microscopists, unable to discover any erms from which they might have originated, have een disposed to consider them the result of sponneous generation. A theory of spontaneous geneation is, however, both unsatisfactory and unscienfic, and although advocated by men of distinuished reputation and supported by apparently ecisive experiment, it cannot, we may firmly beeve, stand in opposition to the ordinary laws of ature, nor withstand the scrutiny of more careful nvestigation. Quite recently a great deal of light as been thrown by the researches of Pasteur, a istinguished French chemist, on the whole subject f their origin and growth, and the effects produced y them, and which have also revealed a great any interesting facts. It was during some exeriments upon the nature of fermentation that Pasteur's attention was arrested by the repeated resence of animalcules in his liquids—finding that henever a certain kind of fermentation was going n, then and there two or three kinds of microscopic nimalcules with unvarying constancy, swarmed efore him, accompanied frequently with minute ungi or mould plants. Being thus led to vary his xperiments to determine the question whether hese organisms were or were not essential to the process, he succeeded in ascertaining that so long as neither animalcules nor fungi were present, fermentation did not take place, and on the other hand that when one or both of these were present, fermentation did take place—in other words that their presence and the process of fermentation were mutually dependent upon each other. Having established this point, he sought to determine how the occurrence of these bodies or at least their development in his fluids could be prevented, and devised the following experiments, which, while they show conclusively that these organisms are to be attributed to the growth of germs, in his liquids, as of seeds in a proper soil, and that these germs are derived from the great reservoir of them, —the atmosphere,—confirm also the statement of the connection between them and fermentation. An easily decomposable fluid contained in a flask connected with a platina tube, was made to boil for a few minutes, to destroy the vitality of any germs existing in it, and then allowed to cool. The flask was then refilled with air which had been exposed to a red heat, and hermetically sealed. Under these circumstances the flask remained for an indefinite time, even at a temperature of 86°—that most favourable for the development of such organisms, without undergoing any alteration. When, however, after a lapse of four to six weeks, a small quantity of atmospheric dust—conveyed upon a little amianthus, an insoluble and incombustible substance—was allowed to fall into it at the end of six hours, the fluid exhibited organised products, among which were Bacteria, Vibriones, and Monads, the same Infusoria in fact, which were seen during the usual decomposition of the liquid under ordinary circumstances, and the same chemical compounds, peculiar to the liquid, were formed as when exposed to the open air. In order to show conclusively that these must be attributed to the introduced atmospheric dust, and not to any change which the oxygen of the air might have caused, a flask prepared as the other was opened and allowed to receive a little amianthus, which, unlike the former, had been previously exposed to a red heat, in order to destroy the vitality of any germs in it. The flask was then sealed up, and its contents were found to remain unchanged indefinitely in a temperature of 86°.

These experiments were conducted with rigorous accuracy in apparatus, simple and precise, and were repeated so frequently with the same results, that it seems impossible to object to the conclusion, that there does exist in the atmosphere, unobserved as yet by the microscopist, innumerable particles of an organic nature, which may be regarded as the ova or germs of animalcules, or the spores of minute vegetable forms, the vitality of which can be destroyed by a high temperature. In confirmation of this view, may be cited the experiments of Schroeder and Dusch, who found, in 1854, that substances could be indefinitely preserved from fermentation and putrefaction, by placing them in vases filled with air, which had been filtered through cotton. Flesh, soup, and all kinds of alimentary substances could thus be preserved if the precaution had been previously taken of boiling them in water. And in explaining this experiment, Schroeder attributed its success to the removal of cryptogamic spores or the germs of Infusoria by the filtration through cotton.

Professor Van den Broek, of Utrecht, also states that wine, the white and yolk of eggs, blood, and beef, undergo no change at a temperature of 80° Fahr., if never brought into contact with the atmosphere, nor do they in air which has been filtered through cotton, and Henry Pemberton, of this city, after confirming the statements of Schroeder and Dusch, in relation to meat, found that sugar in a coarse powder also deprives air filtered through it of the power of producing fermentation in alewort. Another experiment, in confirmation of his conclusions, was devised by Pasteur. A number of similar flasks were partly filled with the same fermentable liquid; the necks of the flasks were then drawn out over a lamp, and bent into a variety of sinuous shapes, leaving however the opening about the twenty-fifth of an inch or more in diameter; the liquid in some of them was then boiled for a few minutes, and then all were set away in a place undisturbed by currents of air. After the lapse of twenty-four to forty-eight hours, the liquid of the flasks which had not been boiled, i. e. (in which the vitality of germs had not been destroyed,) was slightly covered with mucor, while that in the other flasks which had been boiled, remained limpid not only for days, but for entire months. There can be but little doubt that the germs which had passed through the narrow opening, had been prevented by the curvatures of the neck from reaching the fermentable fluid. It is to be observed that when the contents of one of these last named flasks was exposed to the air by breaking off the neck, in the course of a day or two the liquid became mouldy, or filled with infusoria.

As previously stated, some of these minute organisms are able to withstand the temperature of boiling water. Such as these Pasteur found in sour milk. In order to destroy the vitality of these germs, it was necessary to expose the milk to a temperature of 240° to 244° Fah.; under these circumstances it was found to remain unaltered in the flask, and to preserve the properties of fresh milk, while on the other hand, if into the milk, thus retaining its original character, the atmospheric dusty particles were introduced, it changed and coagulated, and the microscope showed the existence in it of divers animal and vegetable productions.

Since it thus appears that if we are obliged to consider infusoria as essential to fermentation, there are different species found during this process in different liquids, the interesting question arises, whether these germs develope into different infusoria, according to the circumstances with which they are surrounded, or whether they retain and reproduce the distinct characteristics of their several species. In other words, whether the cause of the acetic, the vinous, the lactic, the butyric, or the viscous fermentation is due to the development of the same species under varying conditions, or to that of a particular species peculiar to one kind of fermentation alone. On this subject, Pasteur re-

marks, "I may assert that there are a great many distinct organised ferments, which excite chemical transformations, varying according to the nature and organization of the ferment. But in most cases the nutriment suitable to some, allows of the development of others of them, whence arises the most complicated and variable phenomena. If we could only isolate one of these ferments, in order to develop it by itself, the chemical changes corresponding to it would take place with remarkable precision and simplicity."

(To be concluded.)

Dymond on War.

(Continued from page 171.)

Of the injunctions that are contrasted with "eye for eye, and tooth for tooth," the entire scope and purpose is the suppression of the violent passions, and the inculcation of forbearance, and forgiveness, and benevolence, and love. They forbid, not specifically the act, but the spirit of war; and this method of prohibition Christ ordinarily employed. He did not often condemn the individual doctrines or customs of the age, however false or however vicious; but he condemned the passions by which only vice could exist, and inculcated the truth which dismissed every error. And this method was undoubtedly wise. In the gradual alterations of human wickedness, many new species of profligacy might arise which the world had not yet practised. In the gradual vicissitudes of human error, many new fallacies might obtain which the world hath not yet held; and how were these errors and these crimes to be opposed, but by the inculcation of principles that were applicable to every crime and to every error?—principles which tell us not always what is wrong, but which tell us what always is right.

There are two modes of censure or condemnation; the one is to reprobate evil, and the other to enforce the opposite good; and both these modes were adopted by Christ in relation to war. He not only censured the passions that are necessary to war, but inculcated the affections which are most opposed to them. The conduct and dispositions upon which he pronounced his solemn benediction, are exceedingly remarkable. They are these, and in this order: poverty of spirit—mourning—meekness—desire of righteousness—mercy—purity of heart—peace-making—sufferance of persecution. Now let the reader try whether he can propose eight other qualities, to be retained as the general habit of the mind, which shall be more incongruous with war.

Of these benedictions I think the most emphatical is that pronounced upon the *peace-makers;* "Blessed are the peace-makers, for they shall be called the children of God." Higher praise or a higher title, no man can receive. Now I do not say that these benedictions contain an absolute proof that Christ prohibited war, but I say they make it clear that he did not approve it. He selected a number of subjects for his solemn approbation; and not one of them possesses any congruity with war, and some of them cannot possibly exist in conjunction with it. Can any one believe that he who made this selection, and who distinguished the peace-makers with peculiar approbation, could have sanctioned his followers in murdering one another? Or does any one believe that those who were mourners, and meek, and merciful, and peace-making, could at the same time perpetrate such murder? If I be told that a temporary suspension of christian dispositions, although necessary to the prosecution of war, does not imply the extinction of christian principles, or that these dispositions may be the general habit of the mind, and may both precede and follow the acts of war; I answer that this is to grant all that I require, since it grants that when we engage in war, we abandon christianity.

When the betrayers and murderers of Jesus Christ approached him, his followers asked, "Shall we smite with the sword?" And without waiting for an answer, one of them drew "his sword, and smote the servant of the high-priest, and cut off his right ear."—"Put up thy sword again into its place," said his Divine Master, "for all they that take the sword shall perish with the sword." There is the greater importance in the circumstances of this command, because it prohibited the destruction of human life in a cause in which there were the best of possible reasons for destroying it. The question, "shall we smite with the sword," obviously refers to the defence of the Redeemer from his assailants by force of arms. His followers were ready to fight for him; and if any reason for fighting could be a good one, they certainly had it. But if, in defence of himself from the hands of bloody ruffians, his religion did not allow the sword to be drawn, for what reason can it be lawful to draw it? The advocates of war are at least bound to show a better reason for destroying mankind, than is contained in this instance in which it was forbidden.

It will, perhaps, be said, that the reason why Christ did not suffer himself to be defended by arms was, that such a defence would have defeated the purpose for which he came into the world, namely, to offer up his life; and that he himself assigns this reason in the context. He does indeed assign it; but the *primary* reason, the *immediate* context, is —"for all they that take the sword shall perish with the sword." The reference to the destined sacrifice of his life is an after reference. This destined sacrifice might, perhaps, have formed a reason why his followers should not fight *then*, but the first, the principal reason which he assigned, was a reason why they should not fight *at all*. Nor is it necessary to define the precise import of the words "for all they that take the sword shall perish with the sword:" since it is sufficient for us all, that they imply reprobation.

To the declaration which was made by Jesus Christ, in the conversation that took place between himself and Pilate, after he had been seized by the Jews, I would peculiarly invite the attention of the reader. The declaration refers specifically to *an armed conflict*, and to *a conflict between numbers*. In allusion to the capability of his followers to have defended his person, he says, "My kingdom is not of this world," if my kingdom were of this world, *then would my servants fight; that I should not be delivered to the Jews:* but now is my kingdom not from hence." He had before forbidden his "*servants*" to fight in his defence, and now, before Pilate, he assigns the reason for it: "my kingdom is not of this world." This is the very reason which we are urging against war. We say that it is incompatible with his kingdom—with the state which he came into the world to introduce. The incompatibility of war with christianity is yet more forcibly evinced by the contrast which Christ makes between *his* kingdom and others. It is the ordinary practice in the world for subjects to "fight," and *his* subjects would have fought *if his kingdom had been of this world;* but since it was not of this world,—since its nature was purer and its obligations more pacific,—*therefore* they might not fight.

His declaration referred, not to the act of a single individual who might draw his sword in individual passion, but to an armed engagement between hostile parties; to a conflict for an important object, which one party had previously resolved on attaining, and which the other were ready to have prevented them from attaining, with the sword. It refers, therefore, strictly to a conflict between armed numbers; and to a conflict which, it should be remembered, was in a much better cause than any to which we can now pretend.

It is with the apostles as with Christ himself. The incessant object of their discourses and writings is the inculcation of peace, of mildness, of placability. It might be supposed that they continually retained in prospect the reward which would attach to "peace-makers." We ask the advocate of war, whether he discovers in the writings of the apostles, or of the evangelists, any thing that indicates they approved of war. Do the tenor and spirit of their writings bear any congruity with it? Are not their spirit and tenor entirely discordant with it? We are entitled to renew the observation, that the pacific nature of the apostolic writings proves presumptively that the writers disallowed war. That could not be allowed by them, as sanctioned by christianity, which outraged all the principles that they inculcated.

"Whence come wars and fightings amongst you?" is the interrogation of one of the apostles, to some whom he was reproving for their unchristian conduct. And he answers himself by asking them "come they not hence, even of your lusts that war in your members?" This accords precisely with the argument that we urge. Christ forbade the passions which lead to war; and now, when these passions had broken out into actual fighting, his apostle, in condemning war, refers it back to their passions. We have been saying that *the passions are condemned, and, therefore, war;* and now, again, the apostle James thinks, like his Master, that the most effectual way of eradicating war is to eradicate the passions which produce it.

In the following quotation we are told, not only what the arms of the apostles were not, but what they were. "The weapons of our warfare are *not carnal*, but mighty, through God, to the pulling down of strongholds, and bringing into captivity *every thought to the obedience of Christ.*" I quote this, not only because it assures us that the apostles had nothing to do with military weapons, but because it tells us the object of their warfare—the bringing every *thought* to the obedience of Christ; and this object I would beg the reader to notice, because it accords with the object of Christ himself in his precepts from the mount—the reduction of the *thoughts* to obedience. The apostle doubtless knew that, if he could effect this, there was little reason to fear that his converts would slaughter one another. He followed the example of his master. He attacked wickedness in its root; and inculcated those general principles of purity and forbearance which, in their prevalence, would abolish war, as they would abolish all other crimes. The teachers of christianity addressed themselves, not to communities, but men. They enforced the regulation of the passions and the rectification of the heart; and it was probably clear to the perceptions of apostles, although it is not clear to some species of philosophy, that whatever duties were binding upon one man, were binding upon ten, upon a hundred, and upon the state.

War is not often directly noticed in the writings of the apostles. When it is noticed, it is condemned just in that way in which we should suppose any thing would be condemned, that was *notoriously* opposed to the whole system—just as murder is condemned at the present day. Who can find, in modern books, that murder is formally censured? We may find censures of its motives, of its circumstances, of its degrees of atrocity; but the act itself no one thinks of censuring, because *every one knows* that it is wicked. Setting statutes aside, I doub

whether, if an Otaheitan should choose to argue that christians allow murder because he cannot find it formally prohibited in their writings, we should not be at a loss to find direct evidence against him. And it arises, perhaps, from the same causes, that a formal prohibition of war is not to be found in the writings of the apostles. I do not believe they *imagined* that christianity would ever be charged with allowing it. They write as if the idea of such a charge never occurred to them. They did, nevertheless, virtually forbid it; unless any one shall say that they disallowed the passions which occasion war, but did not disallow war itself; that christianity prohibits the cause, but permits the effect; which is much the same as to say that a law which forbade the administering of arsenic, did not forbid poisoning.—And this sort of reasoning, strange and illogical as it is, we shall by and by find has been gravely adopted against us.

But although the general tenor of christianity, and many of its direct precepts, appear to me to condemn and disallow war, it is certain that different conclusions have been formed; and many, who are undoubtedly desirous of performing the duties of christianity, have failed to perceive that war is unlawful to them.

In examining the arguments by which war is defended, two important considerations should be borne in mind—first, that those who urge them, are not simply defending war, they are also defending *themselves*. If war be wrong, their conduct is wrong; and the desire of self justification prompts them to give importance to whatever arguments they can advance in its favour. Their decisions may therefore, with reason, be regarded as in some degree the decisions of a party in the cause. The other consideration is, that the defenders of war come to the discussion prepossessed in its favour. They are attached to it by their earliest habits. They do not examine the question as a philosopher would examine it, to whom the subject was new. Their opinions had been already formed. They are discussing a question which they had already determined, and every man, who is acquainted with the effects of evidence on the mind, knows that under these circumstances, a very slender argument in favour of the previous opinions possesses more influence than many great ones against it. Now all this cannot be predicated of the advocates of peace; they are *opposing* the influence of habit—they are contending *against* the general prejudice—they are, perhaps, dismissing their own previous opinions. And I would submit it to the candor of the reader, that these circumstances ought to attach in his mind, *suspicion* to the validity of the arguments against us.

The narrative of the centurion who came to Jesus at Capernaum, to solicit him to heal his servant, furnishes one of these arguments. It is said that Christ found no fault with the centurion's profession; that if he had disallowed the military character, he would have taken this opportunity of censuring it; and that, instead of such censure, he highly commended the officer, and said of him, "I have not found so great faith, no, not in Israel."

(To be continued.)

Gold Beating.—Of all metallic substances upon which man exercises his manufacturing ingenuity, there is probably none which admits of being wrought to so extraordinary a degree of fineness as gold. The process of beating gold is a very nice, as well as curious operation. One of the most important preliminary steps to this process, is to alloy the gold—for it is found that a minute per centage of silver and copper is necessary in order to impart to it a sufficient malleability. The gold and its alloy are melted together, and are then moulded into ingots, which are flattened out by heavy rollers, into thin sheets, about four times as thick as ordinary printing paper. These thin sheets are then divided into pieces of about an inch square, and one hundred and fifty of these pieces are interleaved with as many vellum leaves, four inches square, and are then beaten with a heavy hammer until the gold has expanded to the size of the vellum. The pieces of gold are then quartered, and after being interleaved with six hundred pieces of gold-beater's skin, (which is a very tough membrane procured from the intestines of the ox,) are packed one upon each other, and are again subjected to a more careful beating, with a lighter hammer, until the gold has again expanded as far as its envelope will admit. This process of dividing and hammering is repeated several times, until finally a gold leaf is produced, which is about one eighteen-thousandth of an inch in thickness. Thus, for a few guineas, a large room might be carpeted with gold.

For "The Friend."

Remember Kindnesses.

Memory is a busy companion, always plying hither and thither for our entertainment; sometimes raising a window on some sweet out-look of the past, letting its glad sunlight stream in, or again thoughtlessly opening a door-way toward a stormy quarter of a stormy day, and almost before we know it, the chill damp wind has chased all the warmth around us away.

Yes, memory has great power, but it is not absolute; we may and we ought to keep it in check, banish it sometimes and recall it at others, train it to help us be what we want to be, and to remind us of all things "lovely and of good report." Paul says, "think on *these* things." And thought acts on the mind something as a plane on wood, shaping it by repeated action, into those grooves and roundings which are cut in itself. He who thinks much on things "true," "honest," "just," "pure," "lovely," and "of good report," will assuredly in time bear the impress of his thoughts. So the more harshness and unloveliness we see, the more need have we to overlook them.

All people are not good, few people are all good, and while we ourselves are not, we have no room to be offended at the fact in others. If we were, we would have no disposition to be. But it is very rarely we have to search long to find good in any character, however it may be crusted over by manner or actual faults. And then there are two ways of looking at things; both perhaps equally honest, but not equally lovely—the charitable and the censorious:—and when we have disciplined our own minds, and put down the independent, knowing, fault-finding readiness to take some objectionable view of any matter that comes before us, and have given the dominion to that loving, fair-spirited meekness which likes far more than it dislikes—we have done a little something toward sweetening the world.

Yes, remember kindnesses. They will be a charm hanging around the giver, that will be as an antidote to a great many things "we can't understand." Is "such-a-one" very free spoken, ready to pounce on any weakness that her sharp eyes have detected, and drag it out to the view of others? Shut down that memory, and call up that hour when the fever of trial ran high, and her hand raised to your lips the first cooling draught. Such a memory should shield her from judgment from a poor fellow mortal, and clothe her with sorrowing love. Has another acted very strangely, so much so that you feel you could hardly give her a cordial greeting? Oh, remember how, when your own hands were powerless, hers wrought for you, how she spent her strength unheeded, and how, for that devotedness, no blessing seemed then to your thought too great. Ah, think of her by this light, not by that. Did that strong man, in whose firm standing you had felt a secret joy, fall momentarily, before some unlooked for blast? bid Memory take up this error and bury it from your sight. Tell her to remind you faithfully of your own mishaps, but suffer you to forget those of your friends. Thus she will be both wise and kind. It was a beautiful testimony to the truth of her profession that I lately heard borne by an elderly Christian—"I never forget a kindness:" long before she had said, when some one alluded to an unkindnesss received, "I don't remember it: I never remember such things."

Remember kindnesses; and remember to show you remember them. A kindness appreciated is a kindness deserved, and, in part, returned. People seek to give pleasure in doing a kindness, and it is only fair to let them know if it is felt. A kind word will often give more pleasure than a great favor, and seems to carry no obligation with it. Then let it be given freely, and freely returned. We hear of warm-hearted people, and cold-hearted people; no doubt there is a great difference, but to my thinking there is often more in the expression than in the possession. Now and then we may meet with one who, we cannot help thinking, professes more than is felt. But what a waste of warmth there is in this "cold world," by the untruthful repression of real feeling! Oh, if we would be better, and therefore happier, by remembering kindnesses of others, so also would we be, by remembering kindnesses to others; and well will it be if this kindliness should rise up strong and stronger within us, and slay those feelings of pride and reserve which are founded mostly in "self," and which seldom forget "self."

Sincerity in all things! But sincerity being a good, leads upward, not downward—leads to cordiality, not to formality; to kindness, not to churlishness. It teaches us to give to others without stint or measure, the good the heart prompts, not to rob them by keeping it back. It is a principle, rectifying not only the expression of feeling, but its origin and nature. It teaches not only truth to feeling, but truth to good. Sincerity and kindness are not foes, they are brethren of one spirit. Let us welcome them to our hearts and lives, let us turn out all their opposers to give them room; and day by day the way will grow plainer to the ready will, and as we look to Him, the great Source and Teacher of Kindness, we would learn of Him to "do good and lend, hoping for nothing again;" trusting His promise, "your reward shall be great, and ye shall be the children of the Highest, for He is *kind to the unthankful* and to the *evil*."

In sitting in meetings for discipline, I look for as clear an evidence to speak, as in meetings for worship, therefore my words are few, but I hope they are in degree seasoned with salt—"let your speech be always with grace seasoned with salt," which is the life—in this path the wayfaring man cannot err, and peace is found in his dwelling; it is a means of keeping down those forward spirits which are ready to run when not sent, whose state is that of flatness and death instead of peace and consolation, and to whom the language applies, "Who hath required this at your hands?"—*John Conran.*

A man may be poor in purse, yet proud in spirit.

Africans in America.—On the American continent there are nearly fourteen million persons of African origin. A large portion is to be found within the equatorial regions. The entire Afric-American population of the Northern continent, numbering about four and a half millions, are located in the temperate zone, though the tropical tendency is every decade more clearly demonstrated. In the cotton or semi-tropical States the free white and the colored free and slave populations are nearly equal, the difference between them being less than half a million in favour of the whites. The necessities of the present struggle will decimate and decrease the whites very largely, and increase the colored. A large number of slaves from the border slave states are constantly being added, and the probabilities are that, within a comparatively short period, the balance of population in the Gulf states will be in favour of the African.

Putting, therefore, the Afric-American population at over thirteen millions, we have within the tropical belt a population of African descent numbering nine millions. They are to be found divided as follows:

Brazil	4,150,000
Cuba and Porto Rico	1,500,000
South and Central Amer. Republics	1,200,000
Hayti	1,800,000
Hayti, Eastern Division	120,000
British Colonies	800,000
French "	250,000
Dutch "	50,000
Danish "	50,000
Mexico	80,000
Total	9,000,000

Nearly one half of these nine millions are mixed bloods—that is, of mingled African, Caucasian, or Indian descent. In Brazil, not more than one fourth of a population of eight millions are whites, and that is even a larger proportion than exists elsewhere in the inter-tropical regions. Of the four millions mixed bloods, at least two millions have more or less admixture of white blood, the rest being Indian and African. The fairest development, so far, of this mixed race is to be found in Brazil, where, recent travellers say, "no distinction of colour whatever exists," its laws rendering "manumission easy, and once emancipated," the negro finds every calling and office as fully open to him as to the whites. In the army or navy, in commerce, agriculture, or manufactures, in social or political position, colour is no barrier to the highest success. Persons of African descent are to be found in the Cabinet, and as general officers in the army, and in all civil positions. The races intermarry, and the parties to such marriages are received in society. In some of the Central American states black and coloured men are high in position. The chief justice of San Salvador is a black man, and most of the leading men of that state. Grenada, Gautemala, and Ecuador are mestizos, or persons of mixed Indian, African, and Spanish blood.

But our principal aim in this article is to show the position of this mixed race in the British West Indies. The total population of these islands will reach to 850,000, of whom not more than one eighth are whites. Of the remainder, 550,000 are pure blacks, 200,000 coloured, and the remainder aboriginal and coolies. Of the 200,000 persons of mixed descent, 75,000 reside in the island of Jamaica, as many more in the islands of Trinidad, Barbadoes, the Bahama group, and the large leeward islands. The other 50,000 are scattered over the smaller islands. They are engaged mostly in trade, mechanic arts, and agriculture, forming a considerable portion of the small proprietary interest.—*Pine and Palm.*

From "The British Friend."

To my Fellow Members of the Religious Society of Friends.

Dear Friends,—The present critical condition of things amongst us, as a religious body, must, I think, be attracting the attention of all thoughtful minds. The tendency to the position we are now in has been in operation for many years, and we seem to have arrived at a point when it becomes the duty of all who believe in the truth and rectitude of the principles as first promulgated by our early Friends, to make a stand and endeavour to put a stop to the desire for innovation and change that many who are in membership seem desirous to bring about.

I believe that our Society was raised up at the first to bear testimony to many fundamental and important religious truths that had become, in the lapse of time, much obscured and lost sight of, but which the Almighty, in the plenitude of his wisdom, thought it right should be again promulgated. The originators of our Society did not go forth in the wisdom and strength of man, did not consult with flesh and blood, did not act on a principle of mere expediency, trimming here a little and softening down something there, to meet the customs and opinions then prevalent in the world, and with a view by such means to attract the world to them; but they boldly went to the root of the matter, and promulgated such religious views and truths as they believed were opened to them by the Spirit of Truth, and were in strict accordance with the doctrines of the New Testament.

The prerogative of the Almighty to rule by his Holy Spirit in the hearts of the children of men had been too much obscured and lost sight of, and secondary means were resorted to, such as the teaching of religion in the universities by the learning and skill of man; the bringing school or secular learning and man's wisdom to bear in the study of the Scriptures, to the exaltation of these sacred writings as the *alone* guide of man in his heavenward journey; thus drawing the seeking mind to secondary means for instruction in things that relate to the salvation of the soul, rather than at once going in an humble, reverential, teachable frame of mind to the footstool of the great Head of the church, casting aside all the wisdom and learning of man, with the petition, "O Lord, teach thou me by thy Holy Spirit; show me thy Truth, and what is thy holy will and pleasure concerning me, and enable me wholly and unreservedly to conform to all thy requirements at my hands." In such a disposition of mind the Scriptures would be read with profit, not critically studied in the wisdom of man, but with an inward breathing of the soul to the Source whence they originated, that the true meaning of the several passages might be conveyed to the mind of the reader by that power which at the first gave them forth. The wisdom and the book-learning of man would be held in abeyance, and the Lord alone would be exalted as Head over his own church. Our first Friends saw that it was required of them to give greater prominence to the teaching of the Holy Spirit in the things that relate to man and his Creator; that man should ask counsel of Him, and walk in accordance therewith to His praise and glory in all things. Our first Friends saw that it was laid upon them to bear testimony against much that was then prevalent in the world, its vain customs and maxims, and ever varying form of fashion in attire and language. They adopted, not I think in man's wisdom, but in the wisdom from above, plainness and simplicity in their attire, language, and manner of living, and endeavoured to make their whole walk before men evidence that they were measurably redeemed from the spirit of the world, and were seeking to be led and guided by the Spirit of Truth into all truth.

By the truth of the principles they held up, and their faithfulness in the maintenance of them, great numbers were attracted to the society, and its doctrines spread rapidly; but in the course of time lukewarmness and ease crept in, many of its testimonies were but lightly esteemed, its rules and testimonies became too irksome for many of its members to bear, a little more conformity to the world was desired, and as a consequence in our days the society has become dwarfish, and is much reduced in numbers, but entirely as I think for want of a faithful maintenance of our early principles by its present members. Instead of attracting the world to *us* by the faithful maintenance of first principles, a disposition is manifest amongst us to let many of them fall, by giving way a little here, softening and paring down a little there, to meet the spirit of the world, until I fear in the end, as this disposition is given way to, the whole substance may disappear, and our Society cease to be a distinct religious community.

The disuse of the plain language by members of our Society seems becoming very prevalent, and the attire that used to manifest the Friend to the world has of late become more and more discarded; and if these tendencies go on, by and by there will be nothing in the outward appearance and address to distinguish members of the society from the rest of the community. I am well aware that the language and attire of Friends do not confer godly-mindedness and holiness, but the language is scriptural and truthful, and the attire plain and neat, and of neither is there anything to be ashamed; and I think they are of real use, inasmuch as they may in degree protect individuals from being solicited to join in things of a frivolous and hurtful tendency to a religious growth. It might almost be supposed that by discarding the outward appearance of a Friend, many among us, in their intercourse with the world, are almost ashamed to let it be known that they belong to the society, as if there was something disreputable in such connection, and by thus ceasing to appear as Friends they lay themselves open to many of the hurtful allurements of the world that they might otherwise be exempt from; and it indicates a gradual assimilation *to* the world, rather than a being *redeemed therefrom.* Being members of the Society of Friends, why not appear manfully and openly *as Friends* to the world, for in the principles of Friends there is nothing to be ashamed of. In former times the truthful, consistent, godly walk of our early Friends attracted the world *to* them, and it might do so again. The strength and usefulness of our Society con-ist more, I think, in the upright walk of our members than in mere numbers.

The capability of delivering a fluent and eloquent discourse, attained by book-learning and the study of oratory, I hope, may never be thought a sufficient qualification for offerings in the line of the ministry in our religious meetings. The looking for something of this sort I would wish to warn the society against, as I fear something of the kind may be creeping in amongst us.

In thus writing I am aware I may lay myself open to much criticism, but this I am quite willing to bear, if by the foregoing remarks I may in any degree help to restore our Society to a more healthy condition.

Your friend,

JOSEPH BARROW.

Blackfield Terrace, Stanley Road,
Kirkdale, near Liverpool,
Eleventh mo. 18th, 1861.

A True Hero.

The highest heroism is not seen on the battlefield, where men engage in mutual butchery to avenge wrongs, real or imaginary, but it is witnessed in the fearful casualties of life, where self-possession and steadfastness of will save many from destruction; and in the trials of life, where a serene patience and resignation take the sting from the sharpest trials. Here is a beautiful illustration:

My young cousin Henry has been reading Abbott's History of Napoleon Bonaparte.

One evening as we sat together, he lay down his book, and, with glowing cheeks and sparkling eye, exclaimed:

"Wasn't he the most splendid man that ever lived? I'd give anything to be half as great?"

Abbott's portrait so carefully conceals the blemishes of his hero, and is set withal in so dazzling a frame, that I could not wonder at a boy's enthusiasm in contemplating it. But I said:

"Your chance of being half as great as Bonaparte is very good, I think. That is not always great which consists in brilliant achievements. The highest greatness is moral; and seeks the good of others, rather than its own glory. I could tell you of a more noble hero than Napoleon, who lived in his own time."

"I should like to hear of one," answered Harry, with an air that said he was not to be convinced. But still he loved a story; so I told him the following:—

Years ago; in the deep heart of a mountain in Belgium, a hundred men were working a coal mine.

Grim-visaged and dusky, moving about by the dull red light of their safety lamps, they might have been mistaken for the demons of the mountain, once supposed by the peasants to dwell in its caves. Their work was hard, and surrounded by dangers; but their wives and children were in the hamlet above, and long habit made them forget their perils. So they might be contented and even happy.

The creaking windlass raised and lowered a huge bucket through the deep and narrow shaft, from morning till night, carrying men and tools to and fro. This was their only doorway.

It was noonday, and the sun shone down one side of the shaft, and brought a glimmer of daylight to a part of the mine, when Hubert Goffin, the master miner, took his place in the great kibble, and was let down into the mine many feet below. When he reached the bottom, he commenced handing some tools and stores to Victor, a blind miner, who was waiting there. Victor had left a sick child in one of the cottages, and it was to inquire after him that he stood waiting at the bottom of the shaft.

The bucket was soon emptied, and Hubert was just stepping out, when hark! What sound was that which made his cheek pale? It was the rushing and trickling of water. The next moment he caught sight of a stream forcing itself through a fissure close to the shaft! Hubert's long experience instantly showed him their full danger. It was not a feeble, oozing stream, but a mighty pressure of water that had found its outlet here. They would be overwhelmed—lost.

One foot was yet in the bucket—a jerk at the rope would save him. But though death stared him in the face, he could not sacrifice others to save himself. Quickly jumping out, he seized blind Victor, and placed him in the bucket, saying quickly, as he jerked the rope:

"Tell them the water has burst in, and we are probably lost; but we will seek refuge at the farther end of the gallery. Say farewell to our poor friends." In a moment he was gone, and with him Hubert's only certainty of escape from a terrible death.

The mine consisted of long, narrow passages, and on all sides deep caves from which the coal had been dug. The men were all at the farther end of the mine, hewing out the solid mountain, unconscious of danger. Hubert quickly made his way along the dark passage, followed by the swift-spreading water; and soon reached his fellow-workmen with the dreadful intelligence. It was a moment for panic, when each would have rushed to certain death in a vain effort to save himself. But looking firmly into their ghastly faces, the master spoke a few courageous sentences:

"Follow my words, lads, and be quick—our picks may save us!"

Then came a few steady, quick commands, to hollow a new chamber above the level the water would probably reach. The men obeyed in silence, though each knew not but that he might be digging his own grave. A hundred pair of hands soon finished the work, and into the cave a hundred men crowded to wait for death, or an almost impossible chance of relief. The water gradually filled all the old avenues and chambers, and then seemed stayed. Never was a situation more dreadful. Not more than a day's provisions had been saved, and already two or three of their number had been killed by the falling rocks while hastily digging the new chamber. The long, dismal hours, with no change to mark them, brought the advance of almost certain death.

Courage, brave Hubert! God, who saw thy noble sacrifice, will help thee!

The terrified friends and townsmen, on hearing Victor's dreadful news, ran wildly about in hopeless panic. But soon guided by the message Hubert had sent, they commenced working a new shaft as near as possible to the spot where the hapless men might be. Five days and nights they toiled, digging deeper into the solid side of the mountain.

"It is a vain task," said the men. But the women cried, "Do not cease! God will help us!"

At length, on the morning of the sixth day, the muffled sound of blows from within met the ears of the workmen in the shaft. A signal ran along the rope, and told the news to the waiting multitude above, who rent the air with joyful shouts. Soon a communication was made. They were saved—at least some were saved!

Who can imagine the feelings of the unfortunate men, buried for five days and nights without food, when first the day gleamed in upon them, revealing a human face!

Of the hundred who had been imprisoned, over seventy survived, and with them Hubert. Without him, indeed, probably no one would have been spared to tell the story.

This noble act, done in a place and at a moment when no praise of men could have been looked for, echoed throughout Europe, and obtained the praise and gratitude of the world. The ten thousand miners of Liege hailed their fellow labourer with delight and pride. Napoleon heard and admired in his palace in Paris, and sent a reward to the peasant nobleman. He sent him his cross of honour, the mark which all the high and great coveted, and, better still, offered him a pension which raised him above want for the rest of his life.

When God unfolds in heaven the secret charity of men, many such heroes shall stand revealed, whom the earth and the waves have covered, sending no testimony to the world. "Their Father who seeth in secret shall reward them openly."—*Late Paper.*

Selected.

A REFLECTION.

Growing older, growing older, growing older every day!
For the lines are on my forehead, and my hair is streak'd with gray,
And my strength is turned to weakness in the trembling, faltering limb,
And my sight, once like the eagle's, now is weak and growing dim,
And my cheeks are pale and sunken, and the pulses fainter play,
And I know I'm growing older, growing older every day.

Yet the thought is not unwelcome, as I feel the solemn truth,
That each day I'm moving farther from the flowery vales of youth,
From bright days whose memories clust'ring I can never-more forget—
Mingled, too, with hours of sorrow whose swift flight leaves no regret,
Dreams of pleasures past forever, that now light declining age,
Like some grand illumination or a time worn, sombre page.

Friends were mine whose voices linger on the breezes of the past,
Long ago they sank in slumber where we all shall sleep at last—
But I often see their faces peering out amid the gloom,
And their forms sometimes come near me resurrected from the tomb,
O, 'tis not with sad regretting that the hours pass away,
For ere long I shall be with them—growing older every day.

Life is but a toilsome journey, toilsome from its earliest morn,
For the sunshine hath its shadows, and the rose its stinging thorn;
And no day, however pleasant, but leads on the gloomy night,
Peopled with its mournful spectres creeping thro' the misty light,
Ghosts of precious joys departed; hours of gladness lost and gone,
Like bright bubbles on the waters, drifting, drifting farther on.

Here are tears, and sighs of sorrow, borne on every passing breath;
Here the dearest ties are sundered by the ruthless hand of death,
Here no pleasures can be lasting, and no joy but fades away,
And no glorious dream of beauty but must vanish with the day;
Here we are but lonely pilgrims, burdened down, but travelling on,
To a blessed, blessed country where our dearest ones have gone.

Then, why should we note the shadows of these quickly passing years?
Why look forward thro' the valley with such doubts, and pains and fears?
Why start backward affrighted as we see the flowing tide?
When we know our loved ones wait us, wait us on the other side—
When we know we're drawing nearer as the moments glide away,
As we feel we're growing older, growing older every day.

M.

The Salem (Mass.) Register.

Conformity to the World.—She observed, that she had been visited long before her illness, and had found great uneasiness in wearing things that were gay, and also in speaking in the plural language to one person; and added, that she found it difficult to take up the cross, but when she did, her satisfaction was great. Oh! what I feel for those whose minds are involved in the world.—*From the Dying Sayings of Ann Crowley in her seventeenth year.*

To come but once into the world, and to trifle away our true enjoyment of it, and of ourselves in it, is lamentable indeed.

Scene at a Slave-Mart.—A friend of mine, in America, who was once a slave-holder, but under the ennobling influence of christianity had emancipated his slaves, told me that, on going once into a slave-mart, he saw among those to be sold a remarkably fine slave. When put up for sale, the auctioneer described him as a man of much physical power, and a skilful worker in iron. Such a man it was expected would bring a large price; and such was the case. There was a slave purchaser present, an itinerant trafficker in the bodies of men, who, as the bidding proceeded, kept ahead of the rest, which the poor slave observed. After a time the slave stepped off the block, and said to his bidder: "Well, master, I perceive that you intend to buy me. But, sir, if you buy me, you must buy my wife too: there she stands, crying yonder." "I dont know that I shall purchase you," said he: "get upon the block." The bidding went on, this person still keeping in advance. The slave again in great anxiety stepped off the block, and made a similar request, and met with a like repulse. In a short time after, this slave-dealer bought the slave, who then said, "Master, my wife and I are much attached to each other: she will be of little use to her master when I am gone; you may buy her cheap; do, master, buy my wife, and I will be a faithful slave to you. I am a skilful worker in iron, and will bring you good wages: do, master, buy my wife." "I came not," said he, "to buy your wife, but you." On this, the slave turned and embraced her tenderly, clasping her in his arms; when, as if a new thought had struck him, he came again to his master, and said, "You must buy my wife, and I will be to you a faithful slave." His master sternly refused his request. "Well," said he, "if you will not buy my wife, I will never be your slave;" and immediately killed himself with a weapon which he drew from his pocket.—*Jno. Scoble.*

"'No Cross no Crown,' is a sure testimony, and will be answered in a future day; if we will not bear the cross, we cannot have the crown."

Then addressing her children present, said, "O my dear children, from my dying bed I beg of you, that it may be the constant breathing of your souls, to be redeemed from the perishing things of time, and that your affections may be fixed on eternity. What would it avail now, or at any other time, to have the world, or as much as might be equal to our extravagant desires, to possess? I would freely give it up for a happy possession in heaven.

"Oh, press after it; do not be satisfied in any thing that is sensual or carnal, but oh, that we may press after an inheritance in that which will endure forever!" Nearly her last expressions were, "Oh eternity!—Oh the length of eternity!—Oh that it may be impressed on every heart, the length of eternity! there is no end."—*From a Testimony concerning Mary Hagger.*

Electricity in Cats.—The extraordinary electrical character of the cat is well known. On a cold bright day, if a cat be stroked, the hairs of the fur bristle up, and electrical sparks issue therefrom, accompanied with a slight crackling. It appears, too, that the animal may be so surcharged with electricity, that it will give a severe shock to the holder. In order to obtain this result, the cat should be placed on the knees, and one hand applied to its breast, while the other is employed in stroking its fur. Crackling and sparkles soon make their appearance; and in a short time, if the party continues to stroke the animal, he will receive a sharp electrical shock that may be felt above the wrists. The cat seems to suffer as much as the experimenter, for on giving forth the shock, she springs to the ground in terror, and seldom will permit a repetition of the same process.

For "The Friend."

On the occasion of some Friends calling to see Charles Marshall a little before his decease, he spoke to this effect: "I have loved the brotherhood; I have sought the unity and peace of the churches for these forty years, and to my great comfort I never did any thing tending to the breach thereof. I have two things that lie upon me to Friends, which I desire may be communicated to them.

"The first is, 'That they gather down into the immortal Seed and Word of life in themselves, and be exercised in it before the Lord, and duly prize and set a value upon the many outward and inward mercies, and blessings, and heavenly visitations, that the Lord has eminently bestowed upon them, since the morning of the day of his blessed visitation; then shall they grow and be preserved in a living freshness to him: and the Lord will continue his mercies to them, and they shall not want his divine refreshing presence in their meetings together before him.'

"The second thing is, 'That those Friends to whom the Lord hath given great estates, ought to cast their bread upon the waters, and do good therewith in their lifetime; for those who are enjoyers of such things should see that they are good stewards thereof. Oh! the many poor families that such persons might be a help to! how easily might they, with a little, assist many a family to live in the world! and what a comfort would it be for such to see the fruits of their charity in their lifetime.'"

To the Philadelphia Association of Friends for the Instruction of Poor Children.

The Managers report, that their Infant and Girls' schools on Winslow street for colored children have been in operation as usual during the past year, and have been visited by semi-monthly committees of the managers.

The Infant school has been full to its utmost capacity, so that recent applicants have had to be rejected. It is pleasant to witness the good order of the school, and the interest with which many of these little ones pursue their studies, making commendable progress therein. A recent visiting committee report that the children in the first class read quite well, and that some of them cypher in multiplication and division, and that of a class of ten children, who read pretty well in words of one and two syllables, all but two were ignorant of the alphabet when they entered the school.

The number of names now on the roll is 116, and the average attendance for the year has been 81 and a fraction. This school continues under the care of the same teachers as last year.

The Principal of the Girls' school having resigned her situation in the Ninth month, Elizabeth B. Kaign has been appointed to succeed her; under whose care we believe the character of the school will be maintained, she being much interested in the scholars, and attentive to her duties; the girls, with very few exceptions, are obedient and attentive to their studies, making good progress therein.

The course of instruction in this school continues about as last reported; spelling, defining, reading, writing, arithmetic, geography, grammar, and history of the United States are taught; and a part of one day in the week is devoted to sewing, the garments made being generally distributed among the most destitute of the scholars in both rooms.

During last winter it became necessary to supply some of the children with shoes, in extreme cases, to enable them to attend the school; nine dollars and forty-five cents were thus expended.

The class list in this school numbers 49, and the average attendance for the year has been 39 and a fraction per day.

The Library continues to be an object of interest in the Girls' school.—874 volumes have been loaned to the scholars during the past year, of which only one book has been lost. Some additional books of a useful and interesting character are desirable, and any contributions towards this object will be acceptable.

Owing to the dullness of the times, we have been obliged to reduce the rent of the premises, No. 16 North Front street, $104 a year. There has also been a falling off in our annual subscriptions, owing to death and other causes; it will thus be observed that our income has been materially reduced, while the taxes on the property are increased, and the cost of conducting the schools is in no way diminished. To meet these deficiencies, it is therefore very desirable, that the annual subscriptions should be increased, and we would appeal to those who are blessed with an abundance, to contribute liberally, and enable this excellent charity to continue its work of educating the poor colored children.

Signed by direction and on behalf of the Board of Managers.

J. Wistar Evans, Clerk.

Philada., Twelfth mo. 26, 1861.

Officers.—William Smedley, Jr., Clerk; Jabez Jenkins, Treasurer.

Managers.—Israel H. Johnson, Richard Richardson, Mark Balderston, Benjamin H. Pitfield, Joseph S. Elkinton, Jabez Jenkins, Caleb Wood, J. Wistar Evans, Elihu Roberts, John M. Wetherill, Jno. E. Carter, Thos. Elkinton.

Why do we Shake Hands?—It is a very old-fashioned way of indicating friendship. Jehu said to Jehonadab, "is thine heart right as my heart is with thine heart? If it be, give me thine hand." It is not merely an old-fashioned custom; it is a strictly *natural* one, and, as usual in such cases, we may find a physiological reason, if we will only take the pains to search for it. The animals cultivate friendship by the sense of touch, as well as by the sense of smell, hearing, and sight; and for this purpose they employ the most sensitive parts of their bodies. They rub their noses together, or they lick one another with their tongues. Now, the hand is a part of the human body in which the sense of touch is highly developed; and, after the manner of the animals, we not only like to see and hear our friends, (we do not usually smell them—though Isaac, when his eyes were dim, resorted to this sense as a means of recognition,) we also touch them, and promote the kindly feelings by the contact and reciprocal pressure of the sensitive hands.

Observe, too, how this principle is illustrated by another of our modes of greeting. When we wish to determine whether a substance be perfectly smooth, and are not quite satisfied with the information conveyed by the fingers, we apply it to the lips, and rub it gently upon them. We do so, because we know by experience that the sense of touch is more actively developed in the lips than in the hands. Accordingly, when we wish to reciprocate the warmer feelings, we are not content with the contact of the hands, and we bring the lips into service. A shake of hands suffices for friendship, in undemonstrative England, at least; but a kiss is the token of a more tender affection.

By suffering we may avoid sinning; but by sinning we cannot avoid suffering.

The Weather of 1861.—The following, relating to the weather of 1861, was prepared by Dr. Conrad, from the record kept at the Pennsylvania Hospital:

MEAN TEMPERATURE OF EACH MONTH OF THE YEAR 1861.

January,	30.8 degrees.	July,	75.6 degrees.
February,	39.1 "	August,	73.9 "
March,	42.2 "	September,	68.3 "
April,	53. "	October,	60. "
May,	59.5 "	November,	44.8 "
June,	72.5 "	December,	37. "

The mean temperature of this year is 54.7 degrees; which is one degree and a half higher than the average of the preceding 35 years.

AMOUNT OF RAIN FOR EACH MONTH OF 1861.

January,	5.25 inches.	July,	2.56 inches.
February,	2.06 "	August,	3.14 "
March,	3.92 "	September,	4.40 "
April,	3.70 "	October,	3.80 "
May,	6.64 "	November,	4.87 "
June,	3.88 "	December,	2.09 "
Total,	. . . . .		46.44

AMOUNT OF RAIN FOR EACH YEAR FROM 1838 TO 1861.

1838,	45.29 inches.	1850,	51.54 inches.
1839,	43.73 "	1851,	35.50 "
1840,	47.40 "	1852,	45.74 "
1841,	55.50 "	1853,	40.66 "
1842,	48.53 "	1854,	40 18 "
1843,	46.91 "	1855,	44.09 "
1844,	40.17 "	1856,	33.92 "
1845,	40.00 "	1857,	48.28 "
1846,	44 38 "	1858,	40.45 "
1847,	45.09 "	1859,	58.12 "
1848,	35.00 "	1860,	44.00 "
1849,	42.09 "	1861,	46.44 "

The average amount of these 24 years is 44.37 inches. The greatest amount was in 1859, 58.12 inches. The smallest amount fell in 1825, 29½ inches.

* * * * "But, alas! not many days had I been there, [Isaac Penington's,] ere we were almost overwhelmed with sorrow, for the unexpected loss of Edward Burrough, who was justly very dear to us all.

"This not only good, but great good man, by a long and close confinement in Newgate, through the cruel malice and malicious cruelty of Richard Brown, was taken away by hasty death, to the unutterable grief of very many, and unspeakable loss of the Church of Christ in general.

"The particular obligation I had to him, as the immediate instrument of my convincement, and high affection for him resulting therefrom, did so deeply affect my mind, that it was some pretty time before my passion could prevail to express itself in words; so true I found that of the tragedian,

"'Light griefs break forth, and easily get vent,
Great ones are through amazement closely pent.'"

Thomas Ellwood.

The Mighty Works of Creaturely Activity.—There is much to correct within our borders; yea, there is a great deal of "tin and reprobate silver" to be purged away, before we can "arise and shine" in the original lustre of this Society. I feel afraid lest "mighty works" should be pleaded, as spreading the knowledge of the Redeemer's kingdom, and lest creaturely activity should assume the character of gospel labour. May the "watchers" be faithful to their trust. Oh! may many go deeper in their spirits to feel with the innocent life, which doth not strive, nor cry, nor lift up, nor cause the voice to be heard in the street. Ah! the Great Head of the Church is requiring a humble, yet faithful acknowledgment of His interposition for His poor helpless servants.—*Sarah [Lynes] Grubb.*

Memory of an Elephant.—A female elephant belonging to a gentleman in Calcutta, who was ordered from the upper country to Chittagong, in the route thither broke loose from her keeper, and making her way to the woods, was lost. The keeper made every excuse to vindicate himself, which the master of the animal would not listen to, but branded the man with carelessness, or something worse; for it was supposed that he had sold the elephant. He was tried for it, and condemned to work on the roads for life, and his wife and children sold as slaves. About twelve years afterwards this man, who was well known to be acquainted with breaking elephants, was sent into the country with a party to assist in catching wild ones. They came upon a herd, and this man fancied he saw among a group his long lost elephant, for which he had been condemned. Having reached the animal, he spoke to her, when she immediately recognized his voice; she waved her trunk in the air, in token of salutation, and knelt down and allowed him to mount her neck. She afterwards assisted in taking other elephants, and decoyed three young ones, to which she had given birth in her absence. The keeper returned, and the singular circumstance attending the recovery being told, he regained his character; and as a recompense for his sufferings, had a pension settled on him for life. This elephant was afterwards in possession of Warren Hastings, then Governor-General of Hindostan.

Old Peter was a colored man, very poor in this world's goods, but "rich in faith." He lived in a miserable little hovel, but he was always cheerful, and said he was rich and happy as a king.

One day a boy who had been very kind to him, came to bid him farewell before leaving home for college. "Well," said Peter, as he was leaving, "I have but *three* words to say to you, and they are my Master's words, '*Watch and pray!*'

"Of course it will be of no use to *watch* without praying; and if you pray ever so much, and *do not watch*, the devil will have you, after all: but *watch, and pray*, and then your heart will be guarded by a two edged sword, turning each way, and the devil cannot get in."

Growth of Russia.—Some one has supposed that the transference of the seat of the Russian empire from Moscow to the coast of the Baltic may some time prove to have been the most momentous event of modern history. By that act Russia turned her glance westward; the youngest and proudest embodiment of the principles of oriental despotism, she thereby came into relation and inevitable collision with the freer tendencies of Europe; and, while every other European government has been obliged to concede something to the encroachments of democratic ideas, she alone has confronted them with an energetic, sagacious, and absolute autocracy. But her enterprise in the East is even more significant than in the West. Within the last three years she has gained possession of the vast region in northwestern Asia, drained by the Amoor, a river of the first magnitude, larger than the Mississippi or the Nile. This territory, though little known, has been in dispute between the Muscovite and Celestial Empires ever since the seventeenth century. By a treaty concluded in 1858, China ceded all the district north of the Amoor; and by a second treaty concluded at Pekin, November 14, 1860, Russia obtained all the territory south of the Amoor included between the coast and the river Oussoori. She thus holds so much of the sea-coast as fronts upon the empire of Japan, and her southern boundary is only about five hundred miles distant from Pekin. The treaties also secure to her the free navigation of the Soongari and Oussoori Rivers, the largest tributaries of the Amoor from the south, and thus all the products of warm Mantchooria will find their main outlet through Russian commerce. The whole country is as yet undeveloped, but it abounds in mineral and agricultural resources, and is in process of rapid colonization. The island of Saghalien, off the mouth of the Amoor, has commodious harbors, and extensive coal fields. By availing herself of all the advantages that inhere in these acquisitions, Russia can hardly fail to achieve political and commercial supremacy in the farther East. Meantime she has pushed her conquests southward in Central Asia to Vernoje and Kopal, which are only one third as far from the Indus as from the Volga, and her next stride may be across the Himalayas.

The magnitude of Russia is unprecedented in the history of nations. Her vast proportions can only be shown by a comparative statement. The total area of the United States, the North, the South, and the territories, is 2,936,166 square miles. The area of France (including Corsica and Savoy) is 207,933 square miles. The area of the British Isles is 120,850 square miles. Thus the territorial extent of the United States is twenty-four times greater than that of the British Isles, and fourteen times greater than that of France. Our whole area could be divided into about 400 states of the size of Massachusetts. It is moderate to say that the territory of our single country is much larger than that which constituted the Roman Empire when it was greatest. But Russia is between two and three times larger than the United States. Her square miles in Europe and Asia are 7,864,861. From the continuity of the empire, except Russian America, it may be regarded as one great whole. There is no more interesting problem than that of the destinies of the American Republic and the Russian Empire, which divide between them so much of the earth's surface and so many of the possibilities of the future, and which, while grounded upon opposite political ideas, rival each other in enterprise, vigor, and rapidity of development.—*New York Tribune.*

"A fondness for dress and music, were some of my greatest foibles; and I am bound in gratitude to acknowledge, that had it not been for parental care, advice, and prudent restraint, I might have gone great lengths in these gratifications. Then in the love of the gospel, I would most earnestly, and most affectionately recommend all religious parents, to be faithful in the discharge of their important duties, remembering they are delegated as caretakers over a very important trust: and happy will it be for those parents, who, in the day of righteous inquisition, may stand acquitted in the divine sight, having done all they could to preserve their offspring in true simplicity, and in the fear of the Lord."—*Ann Crowley.*

How to Cut Glass with a Piece of Iron.—Draw with a pencil, on paper, any pattern to which you would have the glass conform; place the pattern under the glass, holding both together in the left hand, (for the glass must not rest on any plain surface,) then take a common spike, or some similar piece of iron, heat the point of it to redness, and apply it to the edge of the glass; draw the iron slowly forward, and the edge of the glass will immediately crack; continue moving the iron slowly

over the glass, tracing the pattern, and the clink in the glass will follow at the distance of about half an inch, in every direction, according to the motion of the iron. It may sometimes be found requisite, however, especially in forming corners, to apply a wet finger to the opposite side of the glass. Tumblers and other glasses may be cut or divided very fancifully, by similar means. The iron must be reheated as often as the crevice in the glass ceases to flow.—*Scientific American.*

Hannah More's View of Ingratitude.—At a dinner party at Bath, Jay, by whom the anecdote was communicated, was lamenting the ingratitude which Hannah More had recently met with from a person whom he had recommended to her beneficence; upon which he received a look from her which silenced him. After dinner, drawing him into a corner of the room, she said:—"You know we must never speak of such things as these before people, for they are always too backward to do good, and they are sure to dwell on such facts to justify their illiberality." She finely added, "It is well for us sometimes to meet with such instances of ingratitude, to show us our motives; for if they had been right, we shall not repent what we have done, though we lament the depravity of a fellow creature. In these instances also, as in a glass, we may see little emblems of ourselves; for what, after all, is the ingratitude of any one towards us, compared with our ingratitude towards our Infinite Benefactor?"

The Effect of Cold on Fattening Animals.—Dr. Playfair, in the Journal of the Royal Agricultural Society, in speaking of the necessity of warmth to fatten an animal readily, says that to keep up the animal heat, the oxygen of the air unites with that portion of the blood which goes to form fat and tissues, and converts it into carbonic acid, water, and ammonia. Where all the vitality of the animal is used to manufacture heat, there is no power left to increase the fat. If we would fatten animals in winter, we must give them a summer temperature, by warming the shed and stables they occupy. The air that they breathe should be as pure as possible.

* * "Or shall we not reverently and rejoicingly behold in these morning pictures wrought without color, and kissed upon the windows by the cold lips of Winter, another instance of that Divine Beneficence of beauty which suffuses the heavens, clothes the earth, and royally decorates the months, and sends them forth through all hours, all seasons, all latitudes, to fill the earth with joy?"—*H. W. Beecher.*

A Mother's Kiss.—A day or two since, a ragged and dirty looking boy, fourteen years of age, pleaded guilty in the Superior Criminal Court to having fired a building. For two years past, since the death of his mother, he had wandered around the streets a vagrant, without a home or a human being to care for him, and he had become in every respect a "bad boy." A gentleman and a lady interested themselves in his behalf, and the latter took him one side to question him. She talked to him kindly, but without making the slightest impression upon his feelings, and to all she said he manifested the greatest indifference, until she asked him if no one had ever kissed him. This simple inquiry proved too much for him, and, bursting into tears, he replied—"No one since my mother kissed me." That one thought of his poor dead mother, the only being, perhaps, who had ever spoken to him kindly before, touched him to his heart, a hardened young criminal though he was. The little incident caused other tears to flow than his.

THE FRIEND.

SECOND MONTH 8, 1862.

SUMMARY OF EVENTS.

FOREIGN.—Liverpool dates to the 19th ult. Notwithstanding the satisfactory settlement of the Trent affair, there is still a disposition manifested by some journals in England to interfere in American affairs. New pretexts for movements favourable to the rebels are constantly being invented. Some cavil at the tone of Seward's despatch; others bitterly condemn the action of our government in sinking a stone fleet in Charleston harbour; or clamor for the cessation of hostilities here, and the recognition of the Southern Confederacy, on the ground that the financial interests of Europe will suffer too much by the prolongation of the existing war for the suppression of the rebellion. The London Observer suggests that France and England should unite to re-establish peace in this country.

In regard to France, there is concurrent testimony from very high sources to warrant the statement that, though the Emperor's individual feelings are all with the North and the Union, yet the privations which the manufacturing class are suffering in consequence of the blockade, will render those feelings subordinate to the decision of the French legislative body, if in favour of uniting with England in such measures as will most probably lead to a termination of the war. Many continental journals express friendly feelings for our country, and jealousy of the British influences which sympathize so strongly with the South. Earl Russell, in response to a memorial from the Liverpool Ship-owners' Association, relative to the stone blockade at Charleston, said that he had sent a despatch warning the American government against the ill feeling the proceeding would engender. After the design was carried out, he sent another despatch, expressing strong hopes that it would not be repeated elsewhere. It is rumored that the French and other governments were taking similar steps. The Commissioners of Customs have received orders to permit the exportation of all articles of war munitions against which the prohibition was recently issued. The Independence Belge says that France will assume the initiative in a remonstrance against the blockade of the Southern ports, and that England will only afford France moral support. The Moniteur says that the partisans in England for the recognition of the South increase, and no doubt there will be many advocates of this measure in Parliament.

The pirate Sumter, having been ordered by the Spanish government to leave Cadiz, has gone to Gibraltar.

The Nashville remained at Southampton, closely watched by the U. S. steamer Tuscarora.

The Liverpool cotton market was dull, with a downward tendency. Breadstuffs firm, with a small advance. Consols, 93 a 93¾.

UNITED STATES.—*The War.*—The Burnside expedition, at the date of the last intelligence, had possession of Pamlico and Albemarle Sounds. The forces connected with the Port Royal expedition, have recently been engaged in devising measures to cut off the communication between Fort Pulaski and Savannah.

Bishop Ames and ex-Governor Fish, the commissioners appointed by the Secretary of War to visit and inspect the wants of the Federal prisoners, have gone by way of Fortress Monroe towards Richmond, to endeavour to fulfil the object of their appointment.

Secretary Stanton has ordered that no further contracts for or purchases of foreign military supplies of any kind be made if the articles can be made in this country. He has revoked all outstanding orders, agencies, etc., for such supplies from abroad. All outstanding contracts for arms or supplies must be presented at the War department within fifteen days, or be declared forfeited.

Accounts from Fort Pickens say that the rebels have withdrawn part of their forces from that vicinity to Mobile, which point they consider in danger. About 6000 men are opposite Pickens. Fugitive slaves constantly seek refuge at the fort.

In reply to a resolution of inquiry from the House of Representatives, the Paymaster General reports officially that the cost of music for the volunteers is five millions of dollars per annum, exclusive of clothing, subsistence and transportation of the 17,500 men composing the bands, and the liability to pay each of them $100 bounty at the close of their enlistment.

The positions of the contending forces in Virginia, Kentucky and Missouri, do not appear to have undergone any change.

The rebel forces which rallied at Monticello, Ky., withdrew on Gen. Thomas' approach, and continued the retreat into Tennessee. Reinforcements and supplies had been sent them from Knoxville.

It is stated that there are indications in Missouri of another attempt to drive the rebels out of the State. Gen. Price was still at Springfield, with 10,000 men.

Southern Items.—The Richmond Dispatch says: Newbern, N. C., is in a ferment of excitement in the expectation of an attack in that quarter. The town is under martial law, and every preparation made for obtaining early intelligence of the enemy's movements, and for his repulse when he does come.

The Savannah papers state that a portion of the Federal fleet has got between Fort Pulaski and the city, and were engaged in removing the obstructions, which had been placed in the channel.

The Memphis and Nashville papers manifest great apprehension lest the rebel forces should be compelled to evacuate Kentucky, and as a consequence the Federal army should move southward.

The New Orleans Delta says, that a steamer ran the blockade from Charleston, S. C., on the 13th, with one thousand bales of cotton.

The Charleston Courier states, that the rebel steamer Calhoun, on her way from Havana, with a large and valuable cargo, had been chased by a U. S. cruiser, and abandoned and burned.

In several of the parishes about New Orleans, what were believed to be the germs of dangerous insurrections have been several times discovered within the past few months. In St. Mary's, thirteen slaves were shot at one time.

The price of sugar at New Orleans is 1½ to 2 cents a pound; mess pork, $50 per barrel. Owing to the scarcity of meat, the planters are unable to supply their slaves with it to any considerable extent. Molasses, which is very cheap, is given them instead of pork.

Exchange of Prisoners.—With a view of facilitating the exchange of prisoners, and obtaining the release of Federal soldiers, many of whom are suffering from their long confinement in Southern prisons, the President has concluded to place the captured rebel privateers, now in New York and Philadelphia, on the footing of prisoners of war, and has ordered their release from the prisons in which they are at present confined. About 400 rebel prisoners, now at Fort Warren, have been ordered to Fortress Monroe for the purpose of exchange.

Philadelphia.—Mortality last week, 272. According to the report of the Building Inspectors, 1535 new dwellings were erected in this city, during the year 1861. The houses built in 1860, numbered 2867. The total number of dwellings in Philadelphia is about 92,000. Accurate enumerations show that the untenanted dwellings and stores, on the 1st of Eighth month last, numbered 2847, and on the first day of the present year, the number of such houses was 2360.

The Grain Markets.—The following were the quotations on the 3d inst. *New York*—Chicago spring wheat, $1.30 a $1.34; Amber Michigan, $1.50; mixed corn, 65 cts.; oats, 42 cts. *Philadelphia*—Red wheat, $1.30 a $1.35; white, $1.40 a $1.50; corn, 55 cts. a 58 cts. oats, 38 cts.

RECEIPTS.

Received from W. B. Oliver, agt., Mass., for N. Breed, $2, vol. 34, for V. Meader, $2, vol. 35.

WEST-TOWN BOARDING-SCHOOL.

Visiting Committee.—The Committee, under appointment to visit the schools at West-Town, will meet there on Seventh-day, the 15th of the Second month, and proceed with the examinations on Second-day and Third-day following. JOEL EVANS, Clerk.

Second mo. 5th, 1862.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting will be held at Arch street Meeting-house, Second mo. 10th, at eight, P. M. T. E. BEESLEY, Sec'y.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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Address to the Members of Philadelphia Yearly Meeting. 1862.

Dear Friends,—This meeting has been introuced into feelings of affectionate sympathy with 'riends, under the various temptations and difficulties which may assail them, in the present agiated condition of our beloved country; and a ervent desire prevails that it may be our daily ngagement to have our minds stayed upon the ord, in humble, quiet trust; seeking strength and isdom from Him, faithfully to uphold those preious testimonies that belong to the gospel of Christ, nd which, as a people, we have been divinely alled to show forth to the world.

Whatever peculiar circumstances attach to the ar which is now waging in our land, we would emind Friends that the testimony of our religious ociety has ever been against all wars and fightgs, without distinction, as being incompatible ith the benign religion of our adorable Redeemer, hich commands us not to resist evil, but to love nd forgive our enemies; to do good to them that ate us, and to pray for them that despitefully use s, and evilly entreat us; and, under all circumtances, practically breathes the divine language: 'Glory to God in the highest—on earth peace—ood-will to men."

We have ever held that wars, of whatever naure, have a common origin, as described by the postle James, viz: "From whence come wars and ightings among you? Come they not hence, even f your lusts that war in your members? Ye lust, nd have not; ye kill, and desire to have, and annot obtain; ye fight and war, yet ye have not."

Our honourable elder, George Fox, when courted y flattery and offers of preferment, to induce him o engage in war, steadily refused to do so; and ndured a long and cruel imprisonment among elons, in a noisome gaol, for his faithful testimony gainst it; declaring to his persecutors "that he ived in the virtue of that life and power which took way the occasion of all wars."

This, dear Friends, is an experience we would enderly and earnestly encourage all to press after, laily to live under the seasoning virtue of the Spirit and power of the meek and lowly Lamb of God, he Prince of Peace, who "came not to destroy men's lives, but to save them." Then shall we be preserved in a state of watchfulness unto prayer; and, our mental eye being illuminated by the light of Christ, we shall see clearly the snares which beset us, however speciously disguised, and be kept from everything which would countenance or connive at war, either on the plea of patriotism, of benevolence, or other plausible pretext, or from any prospect of pecuniary gain.

We think it right, at the present time, to revive some of the ancient advices issued by the society in relation to this subject, and to commend them to the serious attention and careful observance of Friends; that by faithfully living up to our christian profession, the uprightness and consistency of our example may have a favourable influence upon others; and, should it please the Almighty to permit a time of greater suffering to come upon us, we may, through his favour, know our hands made strong, and our hearts prepared patiently to endure the day of trial. The advices are as follow, viz:

ADVICES.

"Friends are exhorted faithfully to adhere to our ancient testimony against wars and fightings, and in no way to unite with any in warlike measures, either offensive or defensive, that by the inoffensiveness of our conduct we may convincingly demonstrate ourselves to be real subjects of the Messiah's peaceful reign, and be instrumental in the advancement thereof towards its designed completion; when, according to ancient prophecy, the earth shall be full of the knowledge of the Lord as the waters cover the sea, and its inhabitants learn war no more."

"Many are the ways by which the unwary and the covetous may be caught. But, brethren, look beyond the surface. Behold the depth of misery into which war plunges mankind. Then, putting your trust in Him who gives understanding to the simple, and provides for the sparrows, ye may avoid the pollution which is theirs who join hands with this desolating evil."—1795.

"Let all be careful not to seek or accept profit by any concern in preparations for war; for how reproachfully inconsistent would it be, to refuse an active compliance with warlike measures, and at the same time not hesitate to enrich ourselves by the commerce and other circumstances dependant on war."—1798.

"This meeting fervently recommends to the deep attention of all our members, that they be religiously guarded against approving or showing the least connivance at war, either by attending at or viewing military operations; or in anywise encouraging the unstable, deceitful spirit of party, by joining with political devices or associations, however speciously disguised under the ensnaring subtleties commonly attendant thereon; but that they sincerely labour to experience a settlement on the alone sure foundation of the pure, unchangeable Truth; whereby, through the prevalence of unfeigned christian love and good-will to men, we may convincingly demonstrate that the kingdom we seek is not of this world—a kingdom and government whose subjects are free indeed, redeemed from those captivating lusts from whence come wars and fightings.

"As we are called out of wars and fightings, so let them be as seldom as possible the subjects of our conversation; but let a holy care rest upon us, to abide in that Power which gives dominion over the hopes and fears that arise from the concerns of an unstable world; which tend, as they are admitted into the mind, to lessen the trust in that Rock which is immoveable."—1757.

"When goods have been distrained from any Friends, on account of their refusal to pay fines for non-performance of military services, and the officers, after deducting the fines and costs, propose to return the remainder, it is the sense of this meeting, that Friends should maintain their testimony by suffering, and not accept such overplus, unless the same or a part of it is returned without a change of the species."—1755.

"A living concern for the advancement of our testimony to the peaceable kingdom of Christ, continuing to spread in many minds, we fervently desire that the members of our religious Society may carefully avoid engaging in any trade or business promotive of war; sharing or partaking of the spoils of war by purchasing or selling prize goods; importing or shipping goods in armed vessels; paying taxes for the express purpose of war; grinding of grain, feeding of cattle, or selling their property for the use of the army: that, through a close attention to the monitions of Divine grace, and guarding against the supression of it either in themselves or others, they may be preserved in a conduct consistent with our holy profession, and from wounding the minds, or increasing the sufferings of each other; not at all doubting, that He, to whom appertains the kingdom and the power, who is wonderful in working, will continue to carry on and perfect his blessed cause of peace in the earth.

"A solid attention to this concern is recommended to Quarterly, Monthly, and Preparative Meetings, and to our brethren in general; it being the judgment of this meeting, that if any of our members do either openly or by connivance, pay any fine, penalty or tax, in lieu of personal service for carrying on war; or allow their children, apprentices or servants to act therein; or are concerned in arming or equipping vessels with guns, or in dealing in public certificates, issued as a compensation for expenses incurred, or services performed, in war; that they be tenderly dealt with, and if they are not brought to an acknowledgment of their error, Monthly Meetings should proceed to testify against them."—1780, 1781.

"It is declared to be the sense of this meeting that furnishing wagons, or other means, for conveying military stores, is a military service; and that the care of elders, overseers, and all faithful Friends, should be extended in true love and christian tenderness, to such as deviate herein, in order to convince them of their error."—1758.

Also, "that a tax levied for the purchasing of drums, colours, or for other warlike use, cannot be paid, consistently with our christian testimony."—1776.

Also, "that it is inconsistent with our religious testimony and principle for any Friend to pay a fine or tax levied on him on account of his refusal to serve in the militia; although such fine or impo-

sition may be applied toward defraying the expenses of civil government. And where a deviation in this respect occurs, tender dealing and advice should be extended to the party, in order to his convincement and restoration, and if this proves ineffectual, the Monthly Meeting should proceed to testify against him."—1790.

When attempts were made to force the early believers into the Roman army, they meekly but firmly refused to comply, saying; "I am a christian, and therefore cannot fight;" and several suffered martyrdom rather than take up arms.

Many of our predecessors bore cheerfully the spoiling of their goods, imprisonment, and the reproaches of the world, rather than violate their peaceable principles, and experienced the Divine Arm to be their stay and support.

May it be our concern, beloved friends, through the same blessed assistance, to endeavour faithfully to bear a clear and unflinching testimony to the peaceable nature of the kingdom of our Lord and Saviour Jesus Christ; and, if military services or contributions are demanded of us, not seek to evade them by excuses, however plausible; but with innocent boldness avow our conscientious scruples as the sufficient ground for declining to comply; and, if suffering therefor should be our portion, let us strive to bear it in the gentle, non-resisting spirit of the gospel, which will preserve us from indulging any hard feeling toward those who may be the instruments of inflicting injuries upon us.

Our religious Society has always been favourable to good government, and steadily opposed to anarchy, and to every attempt to overthrow the civil power which Divine Providence has permitted to be set up over us; encouraging its members to live quiet and peaceable lives, and to obey all the laws which do not violate our well known religious principles. He is the best citizen and the truest patriot whose life is regulated by the law of Christ, and conformed to his pure and holy example; and we can never advance the real welfare of our country by disregarding these.

We feel that the present is a very serious and affecting crisis in public affairs, and that to stand forth before the people as the advocates of entire and inviolable peace, involves a solemn responsibility. May we all, dear friends, suffer it to rest with weight on our minds, and incite us to watch unto prayer that everything which leads to contention and discord, may be eradicated from our hearts; and, through the aid of the Holy Spirit, we may cultivate, with diligence and patience, those heavenly dispositions which make for peace, both among ourselves, and toward all men; thus evincing to beholders that we are redeemed from the spirit of strife, and are really the lowly, self-denying followers of the merciful and compassionate Redeemer, whose religion is one of universal harmony and love.

With the salutation of love, we are your friends and brethren.

Signed on behalf and by direction of a Meeting for Sufferings, held in Philadelphia, the 17th of First month, 1862.

JOSEPH SNOWDON, Clerk.

Flax Cotton.—A Boston correspondent thus speaks of the recent invention for "flaxing out" King Cotton:

There are now in operation in this city experimental works for the manufacture of flax fibre into a material called fibrilla, or flax cotton. This can be produced in *any quantity*, at seven and eight cents per pound, and the cloth made from it is better in every respect, and will take and preserve colours better than cloth made from cotton. The raw material, flax, wild or cultivated, can be produced, in Canada and all the Northern States, in vast quantities. Colonel Lander, in one of his recent reports, speaks of coming to plains covered with immense quantities of this plant growing wild.

Now, here is an article which even now can be had in quantities, so that its material can be produced at from two or three cents per pound less than cotton, and which is destined to supersede cotton. Slowly, but surely the parties owning the patents for the process for manufacturing this article are working it into the attention of our people.

For "The Friend."

The Origin of Infusoria.

(Concluded from page 178.)

Another interesting question which Pasteur undertook to investigate, was the relative abundance of these germs in the atmosphere. In determining this point, a series of flasks were used, which were one-third filled with the same putrescible fluid. Their contents were boiled for two or three minutes, to kill any germs contained in them, and while still hot, their necks were drawn out to a fine point, and hermetically sealed. When these were taken to the desired locality, their points were broken off, and the air by its rapid ingress carried into the flasks its dusty particles and whatever else might be associated with it. The flasks were again quickly hermetically sealed, and placed away in a temperature of from 80° to 85°. The number of flasks in which animal or vegetable organisms were then developed, was he considered proportional to the abundance or scarcity of these germs in the atmosphere of that locality, at the time of its collection.

By comparing different samples of air obtained in this way, he arrived at several interesting conclusions. The atmosphere of the cellar of the Observatory at Paris was found to contain only one-tenth as many germs as that from the court of the Institution. This difference was attributed to the comparative stillness of the cellar air, which permitted the gradual settling of its fine dust, leaving the upper portion comparatively free from it. This supposition was confirmed, by finding that the greater the precaution taken to prevent the disturbance of the atmosphere by the approach of the operator, the less indication there was of organisms, and Pasteur concluded that if it were possible to obtain a quantity of it without any agitation of the surrounding air, it would be found to be entirely destitute of ova and spores.

By this method also, there were obtained from the air of the open country a greater variety of infusorial forms than by the continuous exposure of a putrescible liquid to the air. This was accounted for by supposing that in the momentary rush of air into the flasks, a smaller number of germs were brought into contact with the fluid than in the other case; so that in each flask there was less opportunity for the monopolising of the nutriment by vigorous and rapid growers, to the exclusion of less numerous or more delicate species.

He also found that some samples of air yielded no organic growths at all. This was particularly the case in that collected at great elevations. On the Jura mountains, and near the Mer de Glace, the air was remarkably pure. In performing these experiments, a series of sixty-three flasks were prepared in an exactly similar manner. Twenty of these were taken to the level country, far from the habitation of man, at the foot of the Jura mountains, and there opened and closed. Six of these showed organic productions. Twenty others were opened and closed on one of the mountains, (2789 feet above the sea,) of which five only were affected by the exposure. While of twenty others taken to Montanvert, and opened while a strong wind was blowing from the gorges of the glacier des Bois, (at an elevation of 6562 feet,) only two developed any animalculæ or mould. In the performance of these experiments, great care was taken to avoid any error arising from dust carried on the person of the operator, or on the instruments, from other localities. The flask, while being broken, was held above the head with the end of the neck towards the wind; and a long iron forceps which had previously passed through a flame on the spot to destroy any germs adhering to it, was used to break off the point; an eolipile lamp fed with alcohol, was taken to close them hermetically with.

It appears therefore to be satisfactorily demonstrated, that the germs of Infusoria and the spores of cryptogamia, of extremely minute size, exist in the atmosphere, and that they are capable of beginning the process of fermentation in suitable liquids. That they are more numerous in the air of inhabited places, than in that of high elevations.

That ordinary air contains them in variable proportion according to the locality, and that they are not continuously distributed through it—there being places where none were found, adjoining places where they were found—but that in every locality where the experiment was tried, there were a sufficient number brought by the movements in the atmosphere into the liquids to indicate their existence—in the course of three or four days.

One more confirmation of the existence of these germs is desirable—that of seeing them develope into their appropriate forms under the microscope. Pasteur has already adopted an ingenious plan of collecting them from the atmosphere, by drawing a current of air for some time through gun cotton, and then dissolving it in ether. The insoluble residue containing the solid particles was then examined by the microscope. He says that there may always be found in atmospheric dust "a great number of organized corpuscles, which the experienced naturalist will distinguish as the germs of inferior organisms." But that these are the identical germs in question, does not appear to be so satisfactorily shown. In fact the existence of ova or spores in the atmosphere, large enough to be perceived by the microscope, has been denied by another distinguished Frenchman—Vouchet, who as an advocate for the theory of spontaneous generation, has diligently searched for these minute corpuscles. According to his statements, the atmospheric dust abounds in extremely small starch grains, which might readily be mistaken for the germs of the Infusoria or the spores of cryptogamia. He has examined the dust of many localities, and of many ages—among other samples, some collected in the recesses of ancient cathedrals—from the chambers of the pyramids—the ruins of Grecian temples—and even from the mummies of Egypt, in all of which these starch grains were found. But that there may be animated objects so small as to be invisible even to the most powerful misroscope, we may readily imagine, since the most improved instruments cannot, it is calculated, define particles smaller than the 1-80,000th of an inch in diameter, and some infusoria are known to exist the estimate the size of their ova in the shrivelled state in which they would probably be when wafted abroad by the winds, at one-tenth of this magnitude, it is evident that they must be entirely beyond our range of vision with our present facilities.

D.

Dymond on War.

(Continued from page 179.)

An obvious weakness in this argument is this; that it is founded, not upon approval, but upon silence. Approbation is indeed expressed, but it is directed, not to his arms, but to his faith; and those who will read the narrative will find that no occasion was given for noticing his profession. He came to Christ, not as a military officer, but simply as a deserving man. A censure of his profession *might*, undoubtedly, have been pronounced, but it would have been a gratuitous censure, a censure that did not naturally arise out of the case. The objection is in its greatest weight presumptive only, for none can be supposed to countenance every thing that he does not condemn. To observe *silence* in such cases was, indeed, the ordinary practice of Christ. He very seldom interfered with the civil and political institutions of the world. In these institutions there was sufficient wickedness around him, but some of them, flagitious as they were, he never, on any occasion, even noticed. His mode of condemning and extirpating political vices was by the inculcation of general rules of purity, which, in their eventual and universal application, would reform them all.

But how happens it that Christ did not notice the centurion's religion? He surely was an idolater. And is there not as good reason for maintaining that Christ approved idolatry, because he did not condemn it, as that he approved war because he did not condemn it? Reasoning from analogy, we should conclude that idolatry was likely to have been noticed rather than war; and it is therefore peculiarly and singularly unapt to bring forward the silence respecting war as an evidence of its lawfulness.

A similiar argument is advanced from the case of Cornelius, to whom Peter was sent from Joppa; of which it is said, that although the gospel was imparted to Cornelius by the especial direction of Heaven, yet we do not find that he therefore quitted his profession, or that it was considered inconsistent with his new character. The objection applies to this argument as to the last, that it is built upon silence, that it is simply negative. *We do not find* that he quitted the service:—I might answer, Neither do we find that he continued in it. We only know nothing of the matter: and the evidence is therefore so much less than proof, as silence is less than approbation. Yet, that the account is silent respecting any disapprobation of war, might have been a reasonable ground of argument under different circumstances. It might have been a reasonable ground of argument, if the primary object of christianity had been the reformation of political institutions, or, perhaps, even if her primary object had been the regulation of the external conduct; but her *primary* object was neither of these. She directed herself to the reformation of the heart, knowing that all other reformation would follow. She embraced indeed both morality and policy, and and has reformed or will reform both—not so much immediately as consequently; not so much by filtering the current, as by purifying the spring. The silence of Peter, therefore, in the case of Cornelius, will serve the cause of war but little; that little is diminished when urged against the positive evidence of commands and prohibitions, and it is reduced to nothingness, when it is opposed to the *universal tendency* and *object* of the revelation.

It has sometimes been urged that Christ paid taxes to the Roman government at a time when it was engaged in war, and when, therefore, the money that he paid would be employed in its prosecution. This we shall readily grant; but it appears to be forgotten by our opponents that, if this proves war to be lawful, they are proving too much. These taxes were thrown into the exchequer of the state, and a part of the money was applied to purposes of a most iniquitous and shocking nature; sometimes probably to the gratification of the emperor's personal vices and to his gladiatorial exhibitions, &c., and certainly to the support of a miserable idolatry. If, therefore, the payment of taxes to such a government proves an approbation of war, it proves an approbation of many other enormities. Moreover, the argument goes too far in relation even to war; for it must necessarily make Christ approve of all the Roman wars, without distinction of their justice or unjustice—of the most ambitious, the most atrocious, and the most aggressive; and these even our objectors will not defend. The payment of tribute by our Lord was accordant with his usual system of avoiding to interfere in the civil or political institutions of the world.

"Let him that has no sword sell his garment, and buy one." This is another passage that is brought against us. "For what purpose," it is asked, "were they to buy swords, if swords might not be used?" I doubt whether with some of those who advanced this objection, it is not an objection of words rather than of opinion. I doubt whether they themselves think there is any weight in it. To those, however, who may be influenced by it, I would observe, that, as it appears to me, a sufficient answer to the objection may be found in the immediate context:—"Lord, behold here are two swords," said they; and he immediately answered, "It is enough." How could two be enough when eleven were to be supplied with them? That swords, in the sense and for the purpose of military weapons, were even intended in this passage, there appears much reason for doubting. This reason will be discovered by examining and connecting such expressions as these: "The Son of man is not come to destroy men's lives, but to save them," said our Lord. Yet, on another occasion, he says, "I came not to send peace on earth, but a *sword*." How are we to explain the meaning of the latter declaration? Obviously by understanding "sword" to mean something far other than steel. For myself, I see little reason for supposing that physical weapons were intended in the instruction of Christ. I believe they were not intended, partly because no one can imagine his apostles were in the habit of useing such arms, partly because they declared that the weapons of their warfare were *not* carnal, and partly because the word "*sword*" is often used to imply "dissension," or the religious warfare of the Christian. Such a use of language is found in the last quotation; and it is found also in such expressions as these: "*shield* of faith"—"*helmet* of salvation"—"*sword* of the Spirit"—"I have *fought* the good *fight* of faith."

But it will be said that the apostles did provide themselves with swords, for that on the same evening they asked, "shall we smite with the sword?" This is true, and I think it may probably be true also, that some of them provided themselves with swords in *consequence* of the injunction of their Master. But what then? The reader of the New Testament will find that hitherto the destined teachers of christianity were very imperfectly acquainted with the nature of their Master's religion—their conceptions of it were yet gross and Jewish. The very question that is brought against us, and the succeeding conduct of Peter, evince how little they yet knew that *His kingdom was not of this world, and that his servants might not fight.* Even after the resurrection, they seemed to be still expecting that his purpose was to establish a temporal government, by the inquiry—"Lord, wilt thou at this time restore again the kingdom unto Israel?" Why do we avail ourselves of the conduct of the apostles, before they themselves knew the duties of christianity? Why, if this example of Peter be authority to us, do we not approve the *subsequent* example of this same apostle, in denying his Master?

Why, indeed, do we urge the conduct of Peter at all, when that conduct was immediately condemned by Christ? And, had it not been condemned, how happens it, that if he allowed his followers the use of arms, he healed the only wound which we find they ever inflicted with them?

It appears to me, that the apostles acted on this occasion upon the principles on which they had wished to act on another, when they asked, "Shall we command fire to come down from heaven to consume them?" And that their Master's principles of action were also the same in both—"Ye know not what manner of spirit ye are of: for the Son of man is not come to destroy men's lives, but to save them." *This* is the language of christianity; and I would seriously invite him who now justifies "destroying men's lives," to consider what manner of spirit he is of.

I think, then, that no argument arising from the instruction to buy swords can be maintained. This, at least, we know, that when the apostles were *completely* commissioned, they neither used nor possessed them. An extraodinary imagination he must have, who conceives of an apostle, preaching peace and reconciliation, crying "forgive injuries"—"love your enemies"—"render not evil for evil;" and at the conclusion of the discourse, if he chanced to meet with violence or insult, promptly drawing his sword, and maiming or murdering the offender. We insist upon this consideration. If swords were to be worn, swords were to be used; and there is no rational way in which they could have been used, but some such as that which we have been supposing. If, therefore, the words, "Let him that has no sword sell his garment, and buy one," do not mean to authorize *such a use* of the sword, they do not mean to authorize its use at all: And those who adduce the passage must allow its application in such a sense, or they must exclude it from any application to their purpose.

It has been said, again, that when soldiers came to John the Baptist to inquire of him what they should do, he did not direct them to leave the service, but to be content with their wages. This, also, is at best but a negative evidence. It does not prove that the military profession was wrong, and it certainly does not prove that it was right. But in truth, if it asserted the latter, christians have, as I conceive, nothing to do with it; for I think that we need not inquire what John allowed, or what he forbade. He, confessedly, belonged to that system which required "an eye for an eye, and a tooth for a tooth;" and the observations which we shall by-and-by make on the authority of the law of Moses, apply, therefore, to that of John the Baptist. Although it could be proved (which it cannot be) that he allowed wars, he acted not incoosistently with his own dispensation; and with that dispensation we have no business. Yet, if any one still insists upon the authority of John, I would refer him for an answer to Jesus Christ himself. What authority *He* attached to John on questions relating to his own dispensation may be learned from this—"The *least* in the kingdom of heaven is *greater* than he."

(To be continued.)

Gigantic Bird's Nests.—Gould describes the Wattled Talegalla, or bush Turkey of Australia, as adopting a most extraordinary process of nidification. The birds collect together an immense heap of decaying vegetable matter, as a depository for the eggs, and trust to the heat engendered by

decomposition for the development of them. The heap employed for this purpose is collected by the birds during several weeks previous to the period of laying. It varies in size from two to four cart loads, and is of a perfectly pyramidal form. Several birds work at its construction, not by using their bills, but by grasping the materials in their feet and throwing them back to one common centre. In this heap the birds bury the eggs perfectly upright, with the large end upwards; they are covered up as they are laid, and allowed to remain until hatched, when the young birds are clothed with feathers, not with down as is usually the case. It is not unusual for the natives to obtain nearly a bushel of eggs at one time from a single heap. They are eagerly sought after, as well as the flesh. The birds are stupid, and easily fall victims to the sportsman, and will sit aloft and allow a succession of shots to be fired at them, until they are brought down.

For "The Friend."

The Migratory Grass-Hoppers or Locusts of North America.

Although the great migratory grass-hopper or locust of the Eastern continent is unknown in the United States, our country abounds with numerous species of grass-hoppers which occasionally appear in such multitudes as to be a real scourge to the district in which they prevail. The group which includes the true locusts, is distinguished from our ordinary grass-hopper among other characters by its power of flight, the latter being feeble of wing, and soon compelled to alight. The species which is the most destructive to vegetation, is the red-legged locust or grass-hopper, the Acrydium femur rubrum of Dr. Harris. The body of the insect is about an inch long, and the wings, when expanded, measure 1½ to 1¾ inches. It is characterized by the red colour of the hind legs. They frequent the salt marshes along the coast, and in certain seasons, after consuming the grass on these marshes, they make their way to the upland, destroying everything in their course. About the middle of the last century, they repeatedly swept over the New England colonies, occasioning so great an alarm among the people, that days of fasting and prayer were appointed on account of the threatened calamity. Every part of our continent, especially in the interior, is subject at times to the devastations of these insects. One of the best descriptions of their habits and ravages is contained in the report of the Canadian exploring expeditions of 1857 and 1858, by H. Y. Hind. The exploring party first met with the locusts on Garden Island, in the Lake of the Woods, about the middle of the Eighth month, 1857. "The shores were covered to the depth of two or three inches with countless millions of grass-hoppers, which had been washed there during the gale of the preceding night. The greater number of the grass-hoppers were alive, and as the rising sun warmed and invigorated them, they spread with much regularity over the fields of Indian corn and the potato patches; their progress was like that of an invading army, eating and destroying every living green thing in their way. Before we left the island, they had advanced here and there some thirty or forty yards from the beach, in a well defined and undulating line, leaving behind them nothing but the bare and blackened stalks of the plants they had destroyed." The noise of their jaws in eating could be distinctly perceived, and the writer states, that in a calm day it could be heard with the greatest ease for a distance of several hundred yards. When the party arrived, in the Ninth month, at the White Horse Plain on the Assiniboine, the main tributary of Red River, "the grass-hoppers appeared in countless millions just before my arrival; every bare patch of ground in the road was filled with their eggs, the living insects were leaping through the tall grass in infinite multitudes, yet notwithstanding failing to change the appearance of the country in the midst of so great a profusion of food. What the next year's brood may do remains to be seen, their progenitors had come in swarming clouds from the south side of the Assiniboine, but no one could tell of their origin, or of the devastations they must have created before they took their flight, and alighted on the White Horse Plain."

The exploring party continued its researches during the year 1858, and reached the Assiniboine at Lane's Post, in the middle of the Sixth month. "The first grass-hoppers were observed this year at Lane's Post; they were a brood from the eggs deposited by a swarm which alighted on the White Horse Plain, in September last."

"We reached the mouth of the Little Souris river, a branch of the Assiniboine, on the 24th of June. At the mouth of the Souris, the grass-hoppers were in countless numbers, and so voracious as to attack and destroy every article of clothing left for a few minutes on the grass. Saddles, girths, leather bags and clothing of every description, were devoured without distinction. Ten minutes sufficed them to destroy three pair of woolen trowsers, which had been carelessly thrown on the grass. There were two distinct broods of grass-hoppers, one with wings not yet formed, which had been hatched on the spot, the other full grown invaders from the prairies, south of the Assiniboine. We here saw one of the vast flights of these insects, which were afterwards witnessed on a scale of alarming magnitude."

"On the 2d of July, we observed the grass-hoppers in full flight towards the north; the air, as far as the eye could penetrate, appeared to be filled with them. They commenced their flight about nine in the morning, and continued until half past three or four o'clock in the afternoon. About this time they settled around us in countless multitudes, and immediately clung to the leaves of grass, and rested after their journey. On subsequent days, when crossing the great prairie, from Red Deer's Head river to Fort Ellice, the hosts of grass-hoppers were beyond all calculation; they appeared to be infinite in numbers. Early in the morning, they fed upon the prairie grass, being always found most numerous in low wet places where the grass was long. As soon as the sun had evaporated the dew, they took short flights, and as the hour of noon approached, cloud after cloud would rise from the prairie, and pursue their flight in the direction of the wind, which was generally S.S.W. The number in the air seemed to be greatest about noon, and at times they appeared in such infinite swarms as to lessen perceptibly the light of the sun. The whole horizon wore an unearthly ashen hue, from the light reflected from their transparent wings. The air was filled as with flakes of snow, and time after time, clouds of these insects forming a derse body, casting a glimmering silvery light, flew swiftly towards the N.N.E. at altitudes varying from 500 to 1000 feet and upwards.

"Some idea of the height of these insects may be gathered from the opportunity enjoyed by E. James who, when standing upon the summit of a peak of the Rocky mountains, 8500 feet above the level of the plains in Nebraska territory, (14,500 feet above the level of the sea,) saw them above his head, as far as their size would render them visible. 'Lying on my back, and looking upwards as near to the sun as the light would admit, I saw the sky continually changing colour from blue to silver-white, ash-gray and lead colours, according to the numbers in the passing clouds of insects. Opposite to the sun, the prevailing hue was a silver-white, perceptibly flashing. On one occasion the whole heavens towards the south, east, and west, appeared to radiate a soft gray-tinted light with a quivering motion, and the day being calm the hum produced by the vibration of so many million wings, was quite indescribable, and more resembled the noise popularly termed a ringing in one's ears, than any other sound. The aspect of the heavens, during the greatest flight we observed was singularly striking. It produced a feeling of uneasiness, amazement and awe in our minds, as if some terrible unforeseen calamity were about to happen. It recalled more vividly than words could express the devastating ravages of the Egyptian scourges, as it seemed to bring us face to face with one of the most striking and wonderful exhibitions of Almighty power in the creation and sustenance of this infinite army of insects. In the evening when the grass-hoppers were resting from their long journeys, or in the morning, when feeding on the grass leaves, they rose in clouds around us as we marched through the prairie; if a strong wind blew, they became very troublesome, flying with force against our faces, in the nostrils and eyes of the horses, and filling every crevice in the carts. But fortunately comparatively few flew on a windy day, otherwise it would have been almost impossible to make headway against such an infinite host in rapid motion, before the wind, although composed individually of such insignificant members.'

"The grass-hoppers were very numerous, and during four days filled the air like flakes of snow; they rose simultaneously, when about to take their flight from areas of two to twenty acres in extent first perpendicularly to the height of twelve or fourteen feet, then in a slanting direction until they had attained an elevation of from two to three hundred feet, after which they pursued a horizontal course before the wind. In a light breeze the noise produced by their wings, was like a gentle wind stirring the leaves of a forest."

"On the 6th of July, we arrived at Pipestone Creek, and found the country swarming with a young brood of grass-hoppers, with wings about a quarter of an inch long, showing that their progenitors had arrived in the preceding autumn in time to deposit their eggs in the soil. Innumerable hosts of these insects passed overhead during the day, and on looking up through an excellent marine glass I could see them flying like scud at an immense height."

"At 4 P. M., on the 4th of July, we left Fort Ellice, and travelled due west through a pretty country, near the banks of the Qu'Appelle or Calling River. Here we observed during the morning the grass-hoppers descending from a great height perpendicularly like hail—a sign our half breeds stated of approaching rain.

"The grass-hoppers were excellent prognosticators; a violent thunder storm in the afternoon commenced in the east, (all preceding storms had come from the west,) and was accompanied by exceedingly heavy rain and a boisterous wind. The storm continued several hours. At 9 in the evening, the air was calm, and the heavens clear and bright; at ten, the storm returned from the west, and a more terrific and sublime exhibition of the elemental warfare none of us had ever before witnessed. Three times the lightning struck the earth so close to us there was no perceptible interval between the flash and the shock. It was distinctly heard to hiss through the air, and instead of penetrating the ground at once, seemed to leap from

bush to bush for a distance of sixty or seventy yards. It is remarkable that though the wind was blowing violently before and after the two flashes just described occurred, yet, between them, an interval of about three-quarters of a minute, there was a dead calm."

The last large flight seen by the party, was on the 26th of the Seventh month, when "vast clouds of grass-hoppers flying towards the east, passed high over our heads without intermission for nearly two hours."

It was ascertained that the mighty swarms of 1857, extended from the 94th to the 112th degree of longitude, and from lat. 41 to lat. 53—from the Mormon settlements in Utah to near the valley of the North Saskatchawan, and from the Lake of the Woods to the foot of the Rocky mountains, the perfect insect in 1857, or the young brood in 1858, having been observed nearly continuously over that wide extent of country.

"In the spring of 1858, the young brood was seen at Prairie Portage on the Assiniboine, hopping over the newly fallen snow at the latter end of April. It was thought by the settlers, that the cold weather which followed the warm days in the early part of the month when the eggs were hatched, would have destroyed the young brood; but it did not appear to have created any sensible diminution in their numbers.

"The extraordinary vitality of the eggs of insects is well known; but when we reflect that the eggs of the red-legged locust are exposed in Rupert's Land to a temperature lower than that at which mercury freezes, as well as to constant alternations from the freezing point to below zero, in the early spring months, their capacity to resist these influences cannot fail to be regarded as one of the most wonderful features in the life of this insect.

"Their power of sustaining long flights is also very remarkable. They generally rose from the prairie about nine in the morning, and alighted about four in the afternoon. During the intermediate hours, I do not recollect one instance in which they were observed to alight, except in anticipation of a thunder storm, when they would descend perpendicularly from a great altitude. Assuming their speed to have been twenty miles an hour, the distance they would fly in one day probably amounted to a hundred and twenty miles.

"Their principal food is the prairie grass and the leaves of shrubs, but they will attack any substance presented to them,—such as woolen garments and leather. The only article of clothing which did not suffer from their voracity, was the caoutchouc or gutta percha cloaks and coverings.

"The periodical visitations of these locusts have been enumerated among the objectionable features of parts of the Far West, and as some of the obstacles to the settlement of Nebraska. That they will also exercise an important influence upon the future of the southern part of Rupert's Land, there is but too great reason to fear; already they have twice destroyed the crops in different parts of the settlements; and in the State of Minnesota, in the region about Crow Wing, they rendered husbandry hopeless for two years, producing great distress in that newly settled country."

The inward Principle we own. — For being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit and what not, both in reference to religion and civil concerns.—*William Penn.*

If we hide our talent in the earth, we shall lose our treasure in heaven.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

PETER HARVEY.

Peter Harvey was born in the Province of West Jersey, Tenth month 4th, 1721. His parents were members of the Society of Friends, religiously concerned to bring him up in the way of truth, and in the plainness and simplicity our holy profession calls for. Through the Lord's merciful visitations, he was brought into a living knowledge of, and a holy conformity to the principles of his education, manifesting great care and circumspection in his conduct and conversation. He was brought under concern for the good of others, and in various ways laboured to promote their earthly comforts and everlasting well being. He was appointed an Overseer and Elder in the church, and filled these stations reputably. He often advised Friends to keep cool in their minds, and to speak from a sense of Truth. He was of a meek and loving deportment, and was an example of brotherly condescension. As a husband he was loving and tender, as a master liberal and kind. By the blessing of Providence on his care and industry, he had accumulated some property, and was able to communicate of his fullness to others, which he did with cheerfulness. He was hospitable, gladly entertaining strangers; peace-loving, very earnest in settling difficulties and disputes among his neighbours.

During his last sickness, to a Friend who visited him in his sickness, he said, that in his youthful years his mind was much on improvement in outward business, and being successful therein, many spoke in praise of his conduct. In his prosperity he purchased sundry sorts of superfluities in workmanship, and did not see clearly what he was to do with them, but he did see, that at the time of going into these things, he had gone on in the dark, and that latterly, even in the time of his health, they had been a burden to his mind.

He appeared to be in a loving state of mind, saying that he had had a living sense of Divine Love, at different times in his sickness, and had been permitted to taste of that joy which is the everlasting portion of those who are sanctified, adding, the thought of death was not terrible to him. He had had during his confinement, a clearer sight of eternal happiness than he had thought attainable whilst in the body.

He deceased Tenth month 9th, 1771, very quietly, aged 50 years and five days, having been a member of Burlington Monthly Meeting.

JOHN SYKES.

John Sykes was born in Derbyshire, Great Britain, Fifth month 8th, 1682, of honest Friends, who had been great sufferers because of their faithfulness in support of their Christian principles. They removed to America whilst their son John was an infant, reaching Burlington, Ninth month 1st, 1683.

Being favoured in early life with the visitations of Divine grace, and giving heed thereto, he was, even when quite young, solid and thoughtful.—Feeling the powerful overshadowing of his Heavenly Father's love, and continuing in humility and meekness, he manifested by his pure and circumspect walking and inoffensive life, that he was a sincere lover of the Truth, and a dedicated follower of our blessed Saviour.

In the year 1704, he was married to Joanna Murfin, a sober religious woman, with whom he lived in great harmony for nearly sixty-seven years. He was diligent in the attendance of religious meetings, and was faithfully engaged therein, in labour to witness the arising of Life, and an ability to wait upon the Lord in spirit and in truth. After a time it pleased the Lord to confer upon him a gift in the ministry of the Gospel, which he exercised in great plainness, simplicity, and tenderness. He was frequently called into public service, and travelled through the Northern Provinces. His communications in the ministry were generally short, but were attended with life and power. They manifested that they sprung from the Divine Fountain of Good, and were to the comfort of the humble and contrite in spirit. He was earnest in exhortation, and with great fervency laboured in his Master's cause. He frequently pressed on his hearers the necessity of diligence in the attendance of meetings, and of a faithful engagement to labour in the inward work, that sanctification and holiness might be witnessed by them. In these respects he was a good example, which gave additional weight to his exhortations. He was careful in his family, circumspect in his dealings with all, and much esteemed by Friends, and beloved by his neighbours.

Having through a long course of labour in his great Master's vineyard, proved himself a workman who needed not to be ashamed, he, in a good old age, was favoured to feel and to express his great comfort and inward satisfaction, in the prospect of ending his day's work in peace. When the close came, he was blest with quiet resignation to the disposing will of his Heavenly Father. He departed this life Tenth month 26th, 1771, aged 89 years and about three months,—having been a minister nearly 50 years. His residence had long been Chesterfield, New Jersey.

ABNER WOOLMAN.

Abner Woolman, son of Samuel and Elizabeth Woolman, was born in New Jersey, about the year 1724. He was educated by these faithful Friends as becometh the truth, and giving heed to the teachings of grace, became useful in the church. He was humble in his deportment, a lover of peace, and fond of quietness and retirement. Whilst striving to avoid a close intercourse with the world and its concerns, he was yet very useful in settling any difference which arose among his neighbours. He was a friend to all the afflicted,—and had a warm feeling of sympathy for the poor negroes, having a decided testimony against the custom whereby they were deprived of their natural rights.

He was much esteemed by his friends, and for several years filled the station of an Elder at Mansfield, part of Burlington Monthly Meeting. He frequently was engaged to labour in Meetings for business, and in private amongst his neighbours, to discourage much use of spiritous liquors themselves, and against furnishing much of it to their workmen, believing that a liberal distribution of them at harvest, was productive of evil. He deemed their use prompted to a light and noisy behaviour, unbecoming grateful receivers of the temporal favours bestowed on them, and at variance with that sobriety which is consistent with our Christian profession.

For some years before his close, through bodily weakness, he found it extremely difficult to attend religious meetings, yet he was very seldom absent. He departed this life Eleventh month 4th, 1771, aged about 47 years.

Hugh Ely, a valuable Elder of Buckingham, deceased during this year.

Richard George, an Elder of Haverford, deceased Eleventh month 28th, aged 72 years.

An humble spirit is a charitable and quiet spirit.

Selected.

FLEEING TO GOD.

Under the shadow of Thy wing, my Father!
Till life's calamities be overpast,
In that sure refuge, let my spirit gather
Strength, to bear calmly on unto the last.

Be merciful to me—for thoughts that crush me,
Lie like an incubus upon my breast;
Only Thy voice, Omnipotent, can hush me
Into the quiet even, of seeming rest.

Oh! what is life but one long, long endurance,
Of this dull, heavy weight on heart and brain?
Speak to my spirit—speak the strong assurance,
That nothing Thou ordained is in vain.

Trembling amid the turmoils of existence,
Oh! let me grasp a more than mortal arm;
Father! my Father! be not at a distance
When earth's dark phantoms Thy weak child alarm.

Under Thy shadow fear cannot appall me,
If in the Rock of Ages surely hid
Under Thy shadow! harm cannot befall me,
If Thou, All wise, All merciful, forbid.

Nearer to Thee, my Saviour, my Redeemer!
In heaven, on earth, whom hath my soul but Thee?
Though for an instant, as some feverish dreamer
Grasps at the treasure which he seems to see

I, too, have dreamed, and waked to find illusion
Inscribed on all I sought to make my own,
And turning from my idols in confusion,
I dedicate my life to Thee alone.

Under the shadow of Thy wing abiding;
Close to my suffering Saviour's wounded side,
In the sure promise of His love confiding,
Why should I shrink, though earthly ills betide.

Oh! if the heart grow strong through suffering only;
If but through trial it may reach its goal,
I will rejoice, although my way be lonely,
And all Thy waves and billows o'er me roll.

Salem (Mass.) Register.

Rock Oil.—There is nothing in the industrial world at the present time more remarkable than the production of petroleum. That great lakes of this valuable substance should have lain a few feet beneath the surface undiscovered for thousands of years, is one among innumerable proofs that the intelligence of civilization is required to enable man to bring to light and render available the natural resources of the planet which we inhabit. One very curious circumstance in the development of this industry was the tardiness of even our enterprising community to direct their attention to it after it was discovered. In 1826, an account of the Little Muskingum region, in Ohio, was published in Silliman's Journal, in which the statement was made that in boring for salt water, vast quantities of petroleum were obtained, which was beginning to be in demand for lamps in workshops and manufactories. The writer says:—"It affords a clear, brisk light when burnt in this way, and will be a valuable article for lighting the street lamps in the future cities of Ohio." Though this account was published in 1826, the discovery was made in 1819, and yet this mine of wealth was suffered to lie unappropriated in the heart of this country for thirty-five years. Attention was again called to it by the success of the coal oil manufacture, and in 1854, two gentlemen in New York, — Eveleth and Bissel, secured the right to the upper spring on Oil Creek, in Pennsylvania, and organized a company to search for the oil. The operations were slow, and the first oil was struck at a depth of seventy-one feet, on the 26th of August, 1859. The drill suddenly dropped into a cavity, and oil rose within five inches of the surface. A pump being introduced, the company were soon in the receipt of one thousand gallons of oil per day.

This success created an intense excitement in the neighbourhood, and boring for oil became the great business of the community. The petroleum was found not only along Oil Creek, but in numerous other localities, extending from Virginia to Canada West, and the supply has increased so rapidly as to bring the article down to a very low price, and to make it a great staple for domestic use and for export. The Erie railroad has a large number of cars devoted exclusively to its transportation, its pungent and peculiar odor rendering the cars thus employed unfit for other uses. At the depot of the company in Hoboken, thousands of barrels may at any time be seen on their way to this city, either for export or distribution. The peculiar power which the substance has of penetrating capillary tubes, covers the barrels with grease, and fills the air with its odor.

Petroleum has just begun to play the great part which it is destined to fill in the industrial arts. It yields a good lubricating material, and produces the whitest, best and cheapest of all artificial lights. A great variety of hydrocarbons result from its distillation, and these, in combination with other compounds and elements, produce thousands of new substances for innumerable untried uses of the chemist and the artisan. We anticipate for petroleum a more rapid extension to a great variety of applications than marked even the introduction of India rubber.—*Scientific American.*

For "The Friend."

"When God and man stand opposite in view,
Man's disappointment must of course ensue."

We may be convinced by what passes in our minds, if we will but closely and dispassionately examine our motives to action, that mankind, in a state of nature, are universally governed by self-will. The perversity of the will is indeed the primary cause of defection and degeneracy of all moral agents; it is the strong man armed that keeps the house; and, while he continues to possess it, all our endeavours after natural, and much more super-natural excellence, are too much perverted by passion and prejudice, ever to reach the object we aim at; for, whatever our rational discoveries of religious and moral truths may be, it is the will that determines us to action—the resignation of the will is, therefore, the first step in true devotion—hereby we escape the influence of the passions, commend ourselves to divine mercy, and are at peace; the presentations of good and evil are then distinguishable, and strength is received to reject the one, and cleave to the other." This we may observe in the case of Paul before and after his conversion; at the former period he was actuated by his own reason and will, and therefore failed of accomplishing the divine purpose, even while deeming himself the servant of God, doing his bidding and pleasure; and at the latter was influenced and governed by the manifest will of his divine Master, by whose power he was first humbled, and then so marvellously enlightened as to see clearly the way of self-denial, into which he was called, and afterwards engaged to walk, to the honour and praise of God, in the accomplishment of his holy will and purpose. It was then that he was made an humble and effectual instrument in the divine hand, of gathering souls unto Christ, through the influence and aid of the same divine power whereby his will had been subjected, and his eyes opened to behold the things which belonged to his peace.

To what other power or means, than the Spirit and grace of God, can we look for the recovery of our minds from their natural darkness and ignorance? and by what other was the notable Luther, after the exercise of his own wisdom and will in the pursuit of a course of violence, at length led to see and to declare, that "bitterness is not expelled by bitterness," but that "sweetness expels bitterness;" and again, that "it is a deplorable righteousness that cannot bear with others because it finds them wicked, and which thinks of seeking the solitude of the desert, instead of doing them good by long-suffering, prayer, and example?" Again, said he, "Christ reigns [or dwelt] in the midst of his enemies. If he had desired to live only among the good, and to die for those only who loved him, for whom would he have died, and among whom would he have lived?" And still further respecting the limiting spirit of self-exaltation, whereby the church has been so often troubled and divided, he admonishes his co-labourers on this wise: "Although every thing is in a wretched state there, this is *not sufficient* reason for separating from it. On the contrary, the worse things are going on in it, the more we should cling to it; for it is *not* by separation that we shall make it better. We must not desert God on account of the devil; or abandon the children of God who are still in the Romish communion, because of the multitude of the ungodly. There is no sin, there is no evil that should destroy charity, for charity can do all things, and to unity nothing is difficult."

"But 'tis not easy with a mind like ours,
To bid the pleadings of *self-love* be still,
Resign our own, and seek our Maker's will."

Yet, says Luther, "you will not find peace save in Christ, by despairing of yourselves, and of your own works. Hope for nothing from your own labours, from your own understanding; trust solely in God and in the influence of his Spirit. If our labours and afflictions could give peace to the conscience, why should Christ have died?" But, said he, "man cannot of his own nature will God to be God, (or is not willing he should be God.) He would prefer to be God himself, and that God were not God. The law of God and the will of man are two adversaries, that without the grace of God can never be reconciled. The law which is good, and in which we have life, is the love of God shed abroad in our hearts by the Holy Ghost. Blessed are all they who perform the works of God's grace."

"God has formed thee with a wiser view
Than to be led in chains, but to subdue
Calls thee to cope with enemies, and *first*
Points out a conflict with *thyself* the worst;"

which seems to have been the discovery of this eminent servant, after much suffering from the temptations and delusions, to which he was subject, in an especial manner, before the natural will and pride of the creature were brought under, and his eyes anointed to behold the error of a persecuting course, suggested by a self-righteous spirit. The power and workings of this subtle and deceiving foe, seems aptly described by the pious Cowper, in the following lines:

"By what unseen and *unsuspected* arts,
The serpent error twines round human hearts.
* * * * * * * *
First appetite enlists him, Truth's sworn foe,
Then obstinate self-will confirms him so.
Tell him he wanders; that his error leads
To fatal ills; that though the path he treads
Be flowery, and he see no cause for fear,
Death and the pains of hell attend him there:
In vain; the slave of arrogance and pride,
He has no hearing on the prudent side.
His still refuted quirks he still repeats;
New raised objections with new quibbles meets;
'Till sinking in the quicksand he defends,
He dies disputing, and the contest ends—
But not the mischiefs; they still left behind,
Like thistle-seeds, are sown by every wind."

An humble confession of sins brings shame to ourselves, but glory to God.

Impostors in a London Crowd.—The *Scottish Guardian* correspondent gives a lively picture of the scenes in the city streets, among the crowds which gather to see the Lord Mayor's procession: —"Let us faintly sketch the locality of St. Paul's church-yard. The first claimant for public regard, and pence, is the man who always sells 'gold (?) rings for a penny each,' on Lord Mayor's day. Listen to him. 'Look here,' he cries, 'this is not a small country village, where gaping rustics can be so easily gulled; no, my friends, it is the great city of London, where a jeweller's shop may be seen at every second step. I am here, gentlemen, in consequence of a wager between two sporting gentlemen, as to the possibility of selling one hundred gold rings in St. Paul's church-yard, in this nineteenth century.' The rings are quickly sold, and when his tray is empty, he disappears. But who comes next? A man who mounts a blacking-box, in order to make himself conspicuous, and addresses the crowd in this fashion—'Gentlemen, you are surrounded by impostors, fellows who profess to sell so many things for *a wager*. I have come here to-day, for the purpose of rewarding the public, by giving away some spare money. Now, then, gentlemen speculators, who'll give me two-and-fourpence for half-a-crown?' Immediately a half-crown is held up, and he gets two or three offers. He then descends to smaller sums—with each offering a premium—such as a shilling for tenpence, sixpence for fivepence, twopence for three halfpence, and (O, what a rush upon him of the small boys!) a penny for a halfpenny. However, on the whole, he does not lose more than a shilling; and accomplishing his object—that of gaining popular attention—immediately flow in his gains. Glittering 'gold' chains appear—O, how dazzling, and how cheap!—to be, in fact, as he says, 'given away for the paltry sum of one shilling!' He sells dozens of them, and when trade begins to slacken, produces brooches, which he calls 'precious' stones surrounded with gold, to be sold for the same sum. Two confederates in the crowd are the first customers for the brooches; he puts their money in little boxes along with the brooches, and says—'There, take back your money, as well as the brooches, and go and have something to drink.' At this the crowd rush forward, hoping to have their clay moistened after the same fashion. How vain the hope! a mirage in the desert, instead of the cooling fountain of 'Bass's Pale Ale,' at the neighbouring public house. The saucy rogue coolly pockets all the shillings, but still there are plenty of buyers. At last they begin to flag, and he, stepping off his box, absquatulates. Shortly after, he may be seen dividing his gains with his two confederates."

The Death of Martin Luther.—The last act of Martin Luther was honourable to his character; it was a journey, undertaken amidst much bodily infirmity, to Eisleben, to reconcile the Counts of Mansfeld, who were at variance. Though contrary to his custom to intermeddle in secular disputes, he yielded in this case, from the attachment he felt to his native town, as well as from his desire to restore peace. He preached at Eisleben on the 28th January, 1546, and assisted at the conferences up to 17th February. At supper on that last-named day, he dwelt on his approaching death; some one asked him if, in a future state, we should recognise one another; he replied that he thought so. Having entered his chamber with some friends and his two sons Martin and Paul, aged fourteen and thirteen, he approached the window, and remained a considerable time in prayer. He said to his friend Aurifaber, "I am very feeble and my pains increase." Medicine was given to him, and attempts were made to warm him by the friction of the hands. As he laid himself down on the bed, he said to Count Albrecht, "If I could doze half an hour, I think it would relieve me." He did sleep, and awoke in about an hour and a half—near eleven o'clock. Seeing that all present still remained by his side, he said, "What! are ye here yet? why do ye not retire to rest?" He resumed his prayer, crying with fervour, "Father, into thy hands I commend my spirit! thou hast redeemed me, Lord God of truth." Afterwards, turning to all present, he said, "Pray my friends for the gospel of our Lord—that his kingdom may be enlarged. Verily, the Council of Trent and the Pope threatened to injure it." Having slept another hour, Dr. Jonas asked him how he felt. "I am very ill," was the reply. "I think, my dear Jonas, I must remain at Eisleben, where I was born." However, he walked a little about the chamber, laid down on the bed, and was covered with cushions. He once more betook himself to prayer. "O my Father! God of our Lord Jesus Christ, and source of all consolation, I thank thee for that thou hast revealed to me thy well-beloved Son, in whom I believe, whom I have acknowledged and preached, whom I have loved and celebrated, whom the Pope and the wicked persecute. To thee, Lord Jesus Christ I commend my soul. I leave this earthly body; I am borne away with thee!" He repeated three times, "Into thy hands I commend my spirit, O Lord God of truth; thou hast redeemed me." Suddenly he shut his eyes and became insensible; Count Albrecht and his lady assisted the physicians; all laboured to restore him, and with great difficulty, they succeeded for a moment. "Reverend father," said Dr. Jonas, "do you steadfastly die in the faith which you have taught?" "Yes," was the distinct reply, and he fell asleep. Immediately afterwards he grew pale, became cold, breathed softly, and expired, on Thursday the 18th of February, 1546.

Three days before his death he preached in the pulpit which still remains at Eisleben, his last sermon, from Matthew xi. 25-30: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent; and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Our dear young People.—When dear young people give up all to the Lord, it makes way for unclouded prospects in religion, and they escape many perplexities; and if Divine Goodness sees meet to prove them in any singular manner, it is only that they may be more richly qualified to show forth His praise.

THE FRIEND.

SECOND MONTH 15, 1862.

The seasonable counsel contained in the Address from the Meeting for Sufferings, which we publish to-day, should receive the serious consideration and careful observance of all our members. There is no doubt that erroneous views respecting the war, now being carried on in our country, have obtained among some amongst us; who, because it is waged by the Government to support its authority and put down rebellion, have persuaded themselves that it so far exceptional from other national disputes, as to exonerate them from a strict maintenance of our Christian testimony against all wars and fightings, and to justify them in contributing in some ways to aid those engaged in carrying it on. We hope serious reflection will convince all such, that as this contest had its origin from the same source, and is waged in the same murderous spirit as all other wars, Friends can in no wise countenance or uphold it, without compromising their professed principles, and sanctioning the violation of the precepts and commands of Christ.

That the rebellion is wicked and suicidal, we fully believe. It is the result of crime long and obstinately persisted in, by parties among those now arrayed on each side of the contest; and the misery the country is suffering is a result which Divine Providence has permitted, in order to bring the people to a true sense of their sinfulness, and by repentance and amendment, to a course more consonant with his holy law. The determination to uphold and perpetuate slavery seems to have overriden the attachment to the Union in the great body of the inhabitants of the South, and banded them in a determination to resist to the utmost every effort to subject them to the authority of the United States, lest thereby, they should find the institution, which seems dearer to them than any thing else, so crippled and maimed, as to linger out a sickly and precarious existence for but a few more years, when it and those who have used the insatiate lusts and the crime inseparable from the system to raise them into power, must pass away. This we believe will finally be the case, let other results of the war be what they may; and it is consoling to the christian, when with the eye of faith, he can see the Omnipotent Controller of events educing good out of the evils which man in his blind infatuation brings upon himself, ordering his backsliding to chastise him, and while teaching him righteousness by the things he suffers, causing even his wrath to bring praise to his great name.

But though this should happily prove to be the case, it could in no way sanctify the evil means by which such a result was brought about, nor evince that it was in accordance with the counsels of infinite Wisdom and Mercy, that this great sin should be broken down, by the commission of another; that slavery should be blotted out by the smoking ruins and bloody fields of war; but only that the folly and guilt of the nation, in the retributive justice of the Almighty, had brought on a savage convulsion, which, while it inflicted a deserved punishment, in its throes and struggles, has torn up the monster crime that had so long fastened itself on the land.

The idea that war is a *necessary evil*, is as false as the long accepted opinion that duelling was the proper and only means by which private rights and character could be rightly enforced and protected. Professed christians once contended that this barbarous custom was indispensable to an honourable existence of social and domestic society; and it maintained its position until the diffusion of christian light and knowledge has gradually banished it from all truly civilized society. But had all christians continued to countenance it by precept and practice, or inculcated the sentiment that some circumstances justified it, it must necessarily have held its sway over the community. It is the unfaithfulness of christians to the religion they profess, that

war, under any circumstances, is still tolerated, and nations continue to appeal to the sword for the settlement of controversies, brutal as the method is, and confessedly opposed to the precepts of the Messiah. Friends then are called on as loudly now as ever, to come up in a faithful support of the noble testimony to the absolutely peaceful character of christianity, and the indispensable duty resting upon the disciples of Christ, to strive for entrance into and preservation within his kingdom, where there can be no fighting, and the passions from which war arises, are kept in entire abeyance.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 24th ult. The factory statistics of Manchester show that the shortening of the hours of labour in the factories is gradually extending, and in the course of a week or two, the movement was expected to become much more general and extensive.

The London Times publishes a letter from a war correspondent, calling attention to the fact that the U. S. gun-boat Tuscarora has infringed, and continues to infringe the rules of neutrality, at Southampton, and calling on the government no longer to tolerate such a flagrant disregard of neutral rights.

The brig West Indian, Capt. Foote, from Charleston, with a cargo of turpeotine, had arrived at Liverpool. Her captain represents the United States blockade of Charleston as anything but effectual, and says that the "stone blockade," so far from stopping the entrance to the port, will eventually deepen the shallow channels. The citizens of Charleston have very little uneasiness on the subject.

The question of European intervention in the civil war in America, has been much more freely canvassed, the proceedings at Charleston and the alleged general inefficiency of the blockade, being the excuses put forth for such a step.

The privateer Sumter having been ordered from Cadiz, reached Gibraltar on the 19th ult. During her passage she burned the American bark Neapolitan, from Messina to Boston, with fruits. She also captured the brig Investigator, with ore, but subsequently allowed her to proceed.

The Tuscarora and Nashville remained at Southampton. Lord Elgin was about to leave England for India. He promised a deputation to do his best to encourage the growth of cotton in India.

The Bank of France has reduced its rate of discount from 5 to 4½ per cent.

The Turin papers publish a despatch from Rome, asserting that the Austrian government was about to address a note to the Great Powers, declaring that the State of Piedmont constitutes a perpetual menace, and renders it necessary that she should be required to disarm.

An imperial ukase has been published at St. Petersburg, stating that in view of the increased requirements of the State, an augmentation will be made in the poll and stamp taxes and in import duties, which in the case of the latter, will be five per cent. on articles entering Russia by the European and Asiatic routes. A tax will also be levied upon registered letters.

The Liverpool cotton market was dull, with a decline of 1⅛d. Breadstuffs also dull and slightly lower.

One Week Later.—The steamer Jura, at Portland, brings dates to the 31st. Mason and Slidell had arrived at Southampton. No demonstration was made on their arrival. The former went to London, and the latter to Paris.

The Emperor Napoleon opened the French chamber on the 27th. In his speech on that occasion, he said, "The civil war which desolates America, has greatly compromised our commercial interests. So long, however, as the rights of neutrals are respected, we must confine ourselves to expressing wishes for an early termination of these dissensions."

The Liverpool cotton market was firm, with a slight advance. Stock in port, 546,000 bales, of which 215,000 are American.

UNITED STATES.—*Congress.*—The Senate has passed a resolution expelling Jesse D. Bright, Senator from Indiana, for alleged disloyalty to the Union. The House of Representatives has passed, by a vote of 93 to 59, the bill for an issue of $150,000,000 of United States notes, in denominations of not less than five dollars each. The notes are declared a legal tender, and will be received in payment of all taxes, duties, debts and demands of every kind due to the United States. These notes bear no interest, but are made exchangeable at the option of the holder, for United States six per cent. bonds having twenty years to run, or for seven per cent. bonds redeemable at the pleasure of the United States, after five years from the date. To enable the Secretary of the Treasury to fund the treasury notes and floating debt of the United States, the bill provides for the issue, on the credit of the United States, of coupon or registered bonds, to the amount of five hundred millions of dollars, bearing interest at the rate of six per cent. In the debate on this measure, various strong objections were pointed out, but it was urged that it was one of necessity and not of choice. The floating debt already incurred was stated to be one hundred and thirty millions, and the treasury was absolutely empty.

New York.—Mortality last week, 422.

Philadelphia.—Mortality last week, 235.

Pennsylvania Railroad.—The total gross earnings of this road, during the year 1861, amounted to $7,300,000, and the expenses to $3,653,062, leaving the net earnings of the road $3,646,938, which is $1,350,535 more than in the previous year.

The Delaware Lotteries.—The Senate of the State of Delaware has followed the example of the House, and passed the act declaring the forfeiture of the lottery privileges granted some years since to certain parties.

Canada Railroads.—There are twenty-six railroads in Canada, and 3808 miles completed or under construction, of which 1075 miles are opened for traffic. The total amount expended upon these roads so far, has been about $100,000,000.

Arrest of Gen. Stone.—Brig. Gen. Stone, commanding a division of the Federal army on the Potomac, has been arrested and sent to Fort Lafayette as a prisoner. He is charged with having caused the terrible disaster at Ball's Bluff, in which Col. Baker lost his life; with holding correspondence with the rebels, and receiving visits from rebel officers in his camp; with treacherously suffering the rebels to build a fort or strong works under his guns without molestation, and with a treacherous design to expose his force to capture and destruction by the enemy, under pretence of orders for a movement from the commanding general which had not been given.

The War.—Fort Henry on the Tennessee river, about sixty miles from its mouth, was captured on the 6th inst., and Gen. Tilghman and the garrison made prisoners. The Memphis and Ohio railroad bridge in Tennessee, about fifteen miles from Fort Henry, was subsequently taken possession of by the Federal troops. Several thousand rebel infantry were posted at Fort Henry to aid in its defence, but they all fled when the attack commenced. This invasion of Tennessee has been effected by the advance of a division of the Federal army through that part of Kentucky, which lies between the Mississippi and Tennessee rivers, aided by a fleet of gunboats. The rebels still hold Columbus and Bowling Green in strong force. The captured fort mounted seventeen guns; five of the garrison were killed and ten wounded. One of the U. S. gun-boats was badly injured in the action, a ball going through the boiler, and causing the death of a number of persons by scalding.

The rebel force which recently advanced to Romney, in Western Virginia, has retreated, and the town is again occupied by Union troops.

The armies near the Potomac remain inactive. The roads are still almost impassable.

Roanoke Island, on the coast of North Carolina, was attacked by a part of the Burnside expedition on the 7th inst. According to a rebel report received, by way of Norfolk, the Union forces had been twice repulsed, but the fight had not terminated. The island is strongly fortified, with an intrenched camp in the centre, and several thousand troops commanded by Generals Hill and Wise.

A despatch to the Cincinnati Commercial states, that the Federal forces are about to invade East Tennessee at three different points simultaneously. Gen. Carter is to go through Cumberland Gap; Gen. Schoepff is to advance by the central route, and Gen. Thomas will cross at Mill Springs, near the place where Zollickoffer's army was defeated.

Southern Items.—Howell Cobb and others have issued an address to the people of Georgia, with the design of arousing them to a sense of their danger, and the consequent necessity of making every possible effort to support the rebel cause. The North, they say, has exhibited an energy, a perseverance and an amount of resources which was hardly expected. "An immense army has been organized for our destruction, which is being disciplined to the unthinking stolidity of regulars. With the exclusive possession of the seas, our enemy is enabled to throw upon the shores of every State the nucleus of an army. And the threat is made, and doubtless the attempt will follow in early spring, to crush us with a giant's grasp, by a simultaneous movement along our entire borders. With whatever alacrity our people may rush to arms, and with whatever energy our government may use its resources, we cannot expect to cope with our enemy either in numbers, equipments or munitions of war. To provide against these odds, we must look to desperate courage, unflinching daring, and universal self-sacrifice."

The Richmond Despatch of the 28th ult. argues that an army of two hundred thousand men is fully adequate to meet all the requirements of the South, and that it is about as large a number as the Confederacy will be able to thoroughly arm and equip. The immense army of the Federal government is, the writer contends, entirely too large to be employed to the best advantage, and while producing an enormous drain upon the treasury, supplies wholesale food for death by camp diseases.

The last accounts from Port Royal state that nearly all the cotton in the vicinity had been gathered. A part of that shipped to New York was sold at seventy cents per pound. Some of the obstructions placed by the rebels in the river channel, between Fort Pulaski and Savannah, had been removed. The U. S. troops were moderately healthy. Roses were in bloom at Beaufort on the 21st ult.

An order was issued from the War department at Richmond on the 4th, ordering all the military commanders to impress all saltpetre found in their districts, except such as is in the hands of the original manufacturers, and that the government shall pay forty cents per pound and no more.

The Richmond papers say that the Commissioners appointed by the U. S. Secretary of War to visit the Federal prisoners, will not be received.

Gen. Beauregard has been ordered to Kentucky; when last heard from, he was at Nashville, on his way to join the army.

A letter from New Orleans, per the steamer Victoria, says the superintendent and various employees of the Opelousas railroad have been arrested—a conspiracy having been discovered to deliver to the Union forces the entire railroad, and to give them other aid at Berwick Bay. The letter says this arrest has been suppressed from publication in the newspapers.

WEST-TOWN BOARDING-SCHOOL.

Visiting Committee.—The Committee, under appointment to visit the schools at West-Town, will meet there on Seventh-day, the 15th of the Second month, and proceed with the examinations on Second-day and Third-day following. JOEL EVANS, Clerk.

Second mo. 5th, 1862.

A conveyance will be at the Street Road Station, to meet the train leaving Philadelphia at two o'clock, on Seventh-day afternoon, the 15th instant.

GRISCOM STREET SOUP-HOUSE.

The daily delivery of soup is large, and a part of the Society's income being unavailable, there is reason to apprehend its funds will be inadequate to meet the demands. The coloured people not participating in the work connected with the war, and their usual avocations being interrupted, many of them are destitute of the means of living, and are drawing largely on our supply of soup. Donations of articles suitable for making soup, will be gratefully received at the House, No. 16 Griscom street, between Fourth and Fifth streets, and Spruce and Pine streets, and in money, by JEREMIAH HACKER, Treasurer, Fourth street, below Spruce street, or by THOMAS EVANS, 817 Arch street.

WANTED.

A well qualified Female Teacher wishes a school for the summer; not particular as to location.

For information, inquire at the office of "The Friend."

MARRIED, on Third-day, the 4th instant, at Friends' Meeting, North Sixth street, JOHN E. CARTER, to CAROLINE W., daughter of Joel and Caroline W. Cadbury, all of Philadelphia.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

[We take from the Philadelphia Fire Marshal Almanac the following extracts, as being of general interest.]

Farmers in the rural wards of the city, should use every possible precaution as to the strength and safety of the fastenings of their barns, stables, carriage-houses and other buildings. The windows of barns ought never to be allowed to remain open, with hay or straw protruding from them, and the doors of these buildings should always be locked at night.

All openings made in the walls of stables, to give air to horses, should be wired on the inside. The Fire Marshal has on record a case of incendiarism, which a miserable creature perpetrated by inserting an ignited match through one of a number of auger holes bored to ventilate a stall in which a horse was standing. The loose hay that hung down from the loft into the rack, was fired, and the poor beast shockingly burned before he was rescued.

Kindling-wood in cellars should never be piled near a window.

Farmers should never stack hay near to a frequented road or lane, when they can avoid it. Hay-ricks close by the road-side are tempting objects to strolling vagabonds and vicious juveniles, affected with a mania for burning.

No wayfarer or vagrant should ever be permitted to sleep in the haymow of a barn or the loft of a stable, who has a pipe, a cigar, a tinder-box, or a match, especially if under the influence of drink. A number of fires in the country are caused by the carelessness of these people.

The most effectual preventive of incendiary fires is cautiousness in securing property from depredation. The incendiary, unlike the burglar, does not often break locks, bolts and bars. Wherever access can be obtained without difficulty, it is there he applies his torch. His diabolical work has to be done quickly, and speedy flight is his surest shield from discovery. The noise of a forcible entrance may sound an alarm, and if he delays, though but for a moment, after striking the match, the sight of the very fire he has kindled may detect him.

In the event of a fire on the premises of a farmer, or at the country-seat of a gentleman in the rural wards, the engines from the nearest villages do not usually reach the scene of conflagration in time to save the building in which the fire commenced, but they generally succeed in preventing the flames from extending to the adjacent buildings. The want of water is often a serious obstacle to success in mastering the devastating element. Where there is a scarcity of water on farm seats, the fire marshal would recommend the construction of artificial ponds within a convenient distance of the buildings on the place. These ponds would yield an abundant supply of water for the extinguishment of any ordinary agricultural fire, before it had time to extend much beyond the building in which it originated.

The covers to hatchways in warehouses, stores, and factories should always be shut down at night. When closed, in case of a fire in the building, they help to confine it, but when raised up, a strong draught is created, and thus the progress of the flames is certain to be accelerated. Besides, hatches, when open, are frightful man-traps to brave firemen entering upper windows in the dark in pursuit of the fire.

"The opportunities for inattention to fires and lights are so various, that it is impossible to notice the whole. Incautiously approaching window and bed curtains with a light, and airing linen before the fire, are almost daily causes of fire in London, and some of the most distressing cases of loss of life have originated from these and similar causes. Children playing with fire, is also another constant cause of fire and frequent loss of life. The dresses of females taking fire adds very much to the list of lives lost by fire, if it does not exceed all the other causes put together. Taking off the burning coals from a fire, and laying them on the hearth, also causes fires occasionally. Reading in bed by candle light is another source of the same evil. A very serious annual loss is also caused by want of due care in hanging up or removing the goods in linen drapers' shop windows when the gas is burning. Flues taking fire often result in mischief, and it is believed that many serious fires have arisen from this cause, which can hardly be called accidental, as, if flues are properly constructed, kept moderately clean, and fairly used, they cannot take fire.

"From what has been said, it will be seen that care and attention will do a very great deal towards the prevention of fire and consequent loss of life. It is very easy to make good rules and keep them for a time, after having been alarmed by some serious loss of property or life; but the difficulty is to maintain constant attention to the subject. The most evident plan for effecting this seems to be for the masters thoroughly to examine and consider the subject at certain stated periods, not too far apart, and to constantly warn their domestics, workmen, or others, of the danger of the improper use of fire and lights.

"There is another very common cause of fire, which seems to come under the head of construction, viz: covering up a fire-place, when not in use, with wood, or paper and canvass, &c. The soot falls into the fire place, either from the flue itself, or from an adjoining one, which communicates with it. A neighbouring chimney takes fire, a spark falls down the blocked up flue, sets fire to the soot in the fire-place, which smoulders till the covering is burned through, and thus sets fire to the premises.

"It may often be observed, after a house has been on fire, that one floor is comparatively untouched, while those above and below are nearly burned out. This arises from the doors on that particular floor having been shut, and the draught directed elsewhere. If the fire appears at all serious, and there are fire engines at a reasonable distance, it is best to await their arrival, as many buildings have been lost from opening the doors, and attempting to extinguish fires with inadequate means. If no apparatus is within reach, the best thing is to collect as many buckets outside the room on fire as can be obtained, keeping the door shut; then creep into the room on the hands and knees, (if the heat and smoke are considerable,) and throw the water as nearly in the direction of the fire as possible, keeping the door shut while more water is being collected."

SPONTANEOUS COMBUSTION.

The Fire Marshal is fully satisfied from facts daily developed by his investigations, that spontaneous combustion is a powerful agent in the production of fires, and that numerous conflagrations, attributed to design, owe their origin to this cause. Hay in the mows of barns and lofts of stables, when closely packed in large masses, and affected by dampness, either by being put in wet, or else penetrated by rain or moisture, will catch fire of itself; so will goods stored compactly in a warehouse, when damp, especially such articles as cotton, flax, hemp and rags. The process is in strict accordance with scientific laws. Damp produces decomposition, and the heat of the mass causes fermentation. Carbonic acid gas is given off by the fermentation, and a slow combustion ensues. Even haystacks, when the rains have penetrated them, will sometimes catch fire of themselves. The Fire Marshal has noticed that when a fire happens in certain conditions of the weather, for instance, after a long-continued rain, or when the atmosphere is dripping with moisture, and its temperature heated and sultry, it is almost sure to be a barn, a stable, or a feed store, or else a cotton warehouse or rag store. He has on record a number of cases of fires occurring in barns, stables and rag establishments, during the prevalence of heavy fogs, accompanied by marked heat of the air. Every intelligent person, who has any knowledge of chemical affinities, understands the theory of spontaneous combustion, but ignorant people who do not comprehend it, are apt to ridicule it. Country farmers entertain strong prejudices against it, and are exceedingly incredulous in regard to it. Some of them laugh at the idea. There is nevertheless no doubt as to its reality.

(To be concluded.)

There is no readier way for a man to bring his own worth into question, than by endeavouring to detract from the worth of other men.

For "The Friend."

Letter of Sophia Hume.

The following epistle of Sophia Hume, a native of South Carolina, but afterwards a resident in London, is recommended to the serious perusal of the readers of "The Friend." The original letter is in the hands of the transcriber, and, though bearing date nearly a century ago, it is believed, has never before been published. He has not been able to ascertain with certainty to whom it was addressed. A short account of S. H. may be found in "Piety Promoted," vol. iii.

London, 7th of Seventh mo., 1772.

Well beloved Friend,—To be silent after the receipt of thy kind memorial, would bespeak a defect in that love which must necessarily subsist in every true member of the church of Christ to each other, though divers causes may prevent expressing of it, in a manner we sometimes could wish. And though I don't foresee I shall have much to say at this time, yet I have this to say, that my spirit is truly united to thine, in the concern thou expresses, and hast expressed heretofore, on the account of the iniquitous traffic carried on by professed christians, in the buying and selling the souls of men, in more senses than one; and I wish we, as a society, as well as other professors, were more sanguine in endeavouring to put a stop to, or at least, in some shape endeavouring to affect the minds of the people with a just abhorrence of this enormous evil. Indeed, the yearly epistle touches on it, but we may say, as was formerly said on a certain occasion, "All that the people have said, is well said. But Oh, that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them, and with their children forever!" This of always attending on those things which tend to the honour of God, and our own peace, is a practice the generality of christian professors are preposterously defective in, notwithstanding we are so high, and so frequent in profession and confession of that christian faith, which overcomes the world. We see and mournfully behold, that abundance of professors amongst us are evidently overcome by the spirit of the world, in conjunction with their own corrupt passions; for did we, as we profess, deny the gratifications of them, the world, or the devil would have nothing to fasten their temptations on; these are their goods, and till people will be prevailed with to subject their will to the will of God, it will be the mournful state of them, to say and do not; though the doctrine of self-denial, our peculiar characteristic, is so often preached. But oh! that there was an heart in ministers, elders, and the people to fear God always, and not let an Yearly Meeting begin and end our zeal. All that is said we assent and consent to; and then return to our former course of life; as I may say, with boldness, is too much the case. We affect much zeal for the cause of God, and the welfare of our brethren, once a year, and then return to the old practice of minding our own things, worldly things, and not the things of another,—the momentous things which concern our souls, as well as the happiness of the souls of our brethren. There is hardly to be found mourning men and women, weeping for the abominations of the times; the desolation standing where indeed it ought not, even amongst the professors of the glorious principle of the light, and which has mournfully destroyed the daily sacrifice. No family retirement to look into our accounts on week days, which makes many strangers to any weighty exercises on First-days. That the ministry, low as it is in this city, is to call the people to the first principles of the oracles of God; to wit, attending to the teaching of his Spirit, to hearken and hear; but people don't seem to like this exercise, lest they should be reproved, which we are not often by such preachers as prophesy smooth things. We hear little but of the enduring mercy of God, and the people presume upon it; so that their hearts are set in them to do evil. One would imagine sometimes by what we hear, that every attribute of the Divine being was dispensed with, because they give this of mercy in so large a latitude. But I am weary of complaining; and lest I should weary thee, shall think of coming to a close. Yet just that I was comforted in a meeting of ministers and elders yesterday; not that the accursed thing was found among us, but that dear Samuel Emlen was enabled, by Divine aid, to point out to us, in what, and how we kept it in our tents. We have not had such a salutary prescription this long time. I heartily wish it may have a good effect. Though unhappily for us, instead of saying, Lord, is it I? with the utmost temerity, too many are saying, Lord, it is not I. I now conclude, in that love I always felt for thee and thy wife, and in the fellowship of the gospel of peace, take my leave and bid you dearly farewell.

SOPHIA HUME.

My love is to every member who loves the Lord Jesus Christ in sincerity. I have great unity with John Woolman; but thou perhaps will hear few besides has, though they commend and say, If he has this faith to himself, they can be quite easy with him; but desire to be excused, if he is proposed as an example.

From the Leisure Hour.

Second Shape.

Second shape is almost an invention of mine, though not quite. I, perhaps, should call it a free translation of the scientific term of Greek significance—*allotropism.*

There is a fashion in philosophy, no less than in the cut of a gentleman's coat or the architecture of a lady's bonnet. Every now and then one finds scientific treatises pervaded with a few pet words, representing facts or theories in vogue at the time. Far be it from me to speak disparagingly of *all* hard scientific terms; most of them have a real significance, though a few, it must be confessed, are employed on occasions when they need not, and are made to solace the pride of philosophy by standing for things really unknown, though philosophers do not like to say so. It is my intention, presently, to state so much about that hard word *allotropism*, by way of explanation, as shall reconcile the reader to it when next it comes in his path; and I shall begin by taking the liberty of denominating it *second shape.*

In order to be quite intelligible, the reader must be informed that this world of ours, its atmosphere, its animals, and its vegetables, are made up of some fifty-eight or sixty different materials or elements. Chemists do not exactly know the number, because the claim of certain materials to be different from all other materials is not quite admitted. Many of them have to submit to the torture and the scrutiny of chemists for years, before their patent of nobility, their right and title to be considered as simple bodies, is fully conceded; but, until comparatively late years, the assumption was taken for granted, that one and the same body must necessarily display, in its simple and uncombined state, the same characteristics. I really do not know on what grounds this assumption was so complacently accepted, for the fact has been long known that charcoal and the diamond are one and the same body—carbon. So it was, however; the dissimilarity in appearance of the diamond and charcoal was long known, before chemists suspected that what held good for carbon might also hold good for other bodies. At length, however, the curious fact was placed beyond doubt, and the term *allotropism* was invented—a term which I have ventured to render by the homely phrase, *second shape.* Let the reader not misunderstand me: the shape or appearance of materials is marvellously changed by composition. The very substance carbon, out of which, in its pure state, charcoal and diamonds are formed, bathes our bodies as an invisible gas; yet, the gas is not carbon alone, but carbon in combination with oxygen. All the pit-coal in existence, all the charcoal, all the carbon of animals and vegetables which, after burning in close vessels, will become charcoal, once existed in this gaseous invisible form. In the form of this gas we evolve from our lungs no less than about thirteen ounces of charcoal every twenty-four hours. The charcoal is thoroughly altered from its ordinary form, seeing that it exists as a gas; but it is not uncombined, it is united with oxygen; therefore the wonder is less great than it would have been had no combination taken place. The great wonder of the allotropic or second shape condition of bodies is, that the second shape is unattended with any combination; wherefore it occurs we cannot tell: the whole thing is a mystery to us.

The most familiar example of second shape is, as I before mentioned, furnished by carbon. In the diamond it exists under one form; in charcoal under another. We have all been so accustomed from our earliest school-days, to accept for granted the identity of the diamond and charcoal, chemically speaking, that perhaps my readers will not require that I should furnish proof of that identity. It may be interesting for them, however, to know that the diamond can readily be converted into coke, which is only a particular form of charcoal, and that although the converse of this—the conversion of coke into diamonds—has never been accomplished, nevertheless, I believe that the diamond has actually been made by one of those tortuous chemical operations described some time since in an article on "aluminium." By what strange agency the diamond has been made by the operations of nature, it is impossible to say. There is very little reason, however, to doubt that the origin of the gem is vegetable. Diamonds are sometimes found with little bubbles of air in their substance, and occasionally small insects; circumstances which go to prove that the gems in question must once have existed in a soft or pasty state; and, looking at the comparatively small amount of carbon which naturally and originally existed in the mineral world, we have strong reason to believe the diamond must have been of vegetable extraction.

Next to carbon, sulphur or brimstone furnishes the most prominent example of allotropism. Everybody is conversant with the ordinary appearance of sulphur or brimstone—a solid yellow inflammable body, easily pulverizable, and therefore brittle: such are the leading properties of sulphur in its common or ordinary state. The reader may now perform an experiment if he pleases; he will not require any out-of-the-way things, and the result will be far more instructive than whole pages of description.

Let him take a Florence oil-flask, and tie a piece of cloth round its neck, in order to protect the fingers when the flask becomes heated, as it will be in the course of our experiment. Having put a little sulphur or brimstone into the flask, (whether the sulphur be in lump or powder matters not,) and commenced the application of heat from any convenient source—than which nothing is better

than a common spirit-lamp—let the experimenter look well to what takes place. The brimstone will soon begin to melt, and will become quite fluid. If a little of the material be now poured out upon a slab, and allowed to cool, it will concrete into the form of ordinary yellow brimstone. This is just what one would have supposed. Still continuing the application of heat, a series of very curious phenomena occur. Firstly, the whole of the brimstone previously limpid and liquefied, becomes thick, glutinous, and almost black; indeed, so thick does it become just at one instant, that, if the proper moment be chosen, the flask may be inverted without causing the flow of one particle of brimstone.

Still persisting in the application of heat, the thickened and black-coloured contents become liquid once more, but not so liquid as at first, and the colour is also different, the brown tint being still retained. The sulphur has now assumed its allotropic or second shape, a few evident proofs of which may be now adduced. If the allotropic melted sulphur be poured into cold water, it cools, of course; but what a curious result! It no longer cools into a lump of ordinary yellow brittle sulphur as before, but it assumes the appearance of glue; like which, it may be pulled into long threads. Perhaps the most striking method of illustrating this peculiar condition is shown by pouring the allotropic sulphur spirally around an inverted funnel placed to stand in cold water.

So different are the physical properties of sulphur in its second or allotropic shape, from sulphur in its ordinary condition, that it would be regarded as positively another substance, did not chemical analysis come to our aid, and prove the two to be identical. Nor is this all: sulphur is occasionally administered as a medicine; and, according to the results of a Belgian physician, allotropic sulphur possesses different medical properties from the ordinary material. No substance can be less proper (from its brittleness) than ordinary sulphur fused, for taking impressions of medallions and seals; the dark pasty substance, however, generated when fused allotropic sulphur is poured into water, is better than any other material adapted to this end.

Still more extraordinary is the allotropic or second shape presented by phosphorus; indeed, it was in reference to phosphorus that the attention of philosophers became directed to the wonders of allotropism.

(To be concluded.)

Dymond on War.

(Continued from page 187.)

Such are the arguments which are adduced from the christian scriptures, by the advocates of war. Of these arguments, those derived from the cases of the centurion and of Cornelius, are simply negative. It is not pretended that they possess *proof*. Their strength consists in silence, and of this silence there appears to be sufficient explanation. Of the objection arising from the payment of tribute, I know not who will avail himself. It is nullified by itself. A nearly similar observation applies to the instruction to *buy swords;* and with the case of John the Baptist I do not conceive that we have any concern. In these five passages, the sum of the New Testament evidences in favour of war unquestionably consists: they are the passages which men of acute minds, studiously seeking for evidence have selected. And what are they? There is not one of them, except the payment of tribute and the instruction to buy swords, of which it is even said by our opponents that it *proves* any thing in favour of war. A "NOT" always intervenes—the centurion was *not* found fault with: Cornelius was *not* told to leave the profession: John did *not* tell the soldiers to abandon the army. I cannot forbear to solicit the reader to compare these objections with the pacific evidence of the gospel which has been laid before him; I would rather say to compare it with the gospel itself; for the sum, the tendency of the *whole revelation* is in our favour.

In an inquiry whether christianity allows of war, there is a subject that always appears to me to be of peculiar importance—the prophecies of the Old Testament respecting the arrival of a period of universal peace. The belief is perhaps general among christians, that a time will come when vice shall be eradicated from the world, when the violent passions of mankind shall be repressed, and when the pure benignity of christianity shall be universally diffused. That such a period will come we indeed know assuredly, for God has promised it.

Of the many prophecies of the Old Testament respecting it, I will refer only to a few from the writings of Isaiah. In his predictions respecting the "last times," by which it is not disputed that he refered to the prevalence of the christian religion, the prophet says,—"They shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift the sword against nation, neither shall they learn war any more." Again, referring to the same period, he says,—"They shall not hurt nor destroy in all my holy mountain, for the knowledge of the Lord shall cover the earth as the waters cover the sea." And again, respecting the same era,—"Violence shall be no more heard in thy land, wasting nor destruction within thy borders."

Two things are to be observed in relation to these prophecies: first, that it is the will of God that war should eventually be abolished. This consideration is of importance, for if war be not accordant with His will, war cannot be accordant with christianity, which is the revelation of His will. My business, however, is principally with the second consideration—*that christianity will be the means of introducing this period of peace.* From those who say that our religion sanctions war, an answer must be expected to questions such as these: By what instrumentality and by the diffusion of what principles, will the prophecies of Isaiah be fulfilled? Are we to expect some new system of religion, by which the imperfections of christianity shall be removed, and its deficiencies supplied? Are we to believe that God sent his only Son into the world to institute a religion such as this—a religion, that in a few centuries, would require to be altered and amended? If christianity allows of war, they must tell us what it is that is to extirpate war. If she allows "violence, and wasting, and destruction," they must tell us what are the principles that are to produce gentleness, and benevolence, and forbearance.—I know not what answer such inquiries will receive from the advocate of war, but I know that Isaiah says the change will be effected by *christianity:* And if any one still chooses to expect another and a purer system, an apostle may perhaps repress his hopes:—"If we, or an angel from heaven," says Paul, "preach any other gospel than that which *we* have preached unto you, let him be accursed."

Whatever the principles of christianity will require hereafter, they require now. Christianity, *with its present principles and obligations*, is to produce universal peace. It becomes, therefore, an absurdity, a simple contradiction, to maintain that the principles of christianity allow of war, when they, and they only, are to eradicate it. If we have no other guarantee of peace than the existence of our religion, and no other hope of peace than in its diffusion, how can that religion sanction war? The conclusion that it does not sanction it appears strictly logical: I do not perceive that a demonstration from Euclid can be clearer; and I think that if we possessed no other evidence of the unlawfulness of war, there is contained in this a proof which prejudice cannot deny, and which sophistry cannot evade.

The case is clear. A more perfect obedience: to that same gospel, which we are told sanctions slaughter, will be the means, and the only means of exterminating slaughter from the world. It is not from an alteration of christianity, but from an assimilation of christians to its nature, that we are to hope. It is because we violate the principles of our religion, because we are not what they require us to be, that wars are continued. If we will not be peaceable, let us then, at least, be honest, and acknowledge that we continue to slaughter one another, not because christianity permits it, but because we reject her laws.

The christian ought to be satisfied, on questions connected with his duties, by the simple rules of his religion. If those rules disallow war, he should inquire no farther; but since I am willing to give conviction to the reader by whatever means, and since truth carries its evidence with greater force from accumulated testimony, I would refer to two or three other subjects in illustration of our principles, or in confirmation of their truth.

The opinions of the earliest professors of christianity upon the lawfulness of war are of importance; because they who lived nearest to the time of its Founder were the most likely to be informed of his intentions and his will, and to practise them without those adulterations which we know have been introduced by the lapse of ages.

During a considerable period after the death of Christ, it is certain, then, that his followers believed he had forbidden war, and that, in consequence of this belief, many of them refused to engage in it, whatever were the consequences, whether reproach, or imprisonment, or death. These facts are indisputable: "It is as easy," says a learned writer of the seventeenth century, "to obscure the sun at mid-day, as to deny that the primitive christians renounced all revenge and war." Of all the christian writers of the second century, there is not one who notices the subject, who does not hold it to be unlawful for a christian to bear arms: "and," says Clarkson, "it was not till christianity became corrupted that christians became soldiers."

Our Saviour inculcated mildness and peaceableness; we have seen that the apostles imbibed his spirit, and followed his example; and the early christians pursued the example and imbibed the spirit of both. "This sacred principle, this earnest recommendation of forbearance, lenity, and forgiveness, mixes with all the writings of that age. There are more quotations in the apostolical fathers, of texts which relate to these points than of any other. Christ's sayings had struck them. *Not rendering*, says Polycarp the disciple of John, *evil for evil, or railing for railing, or striking for striking, or cursing for cursing.*" Christ and his apostles delivered general precepts for the regulation of our conduct. It was necessary for their successors to apply them to their practice in life. And to what did they apply the pacific precepts which had been delivered? They applied them to war: they were assured that the precepts absolutely forbade it. This belief they derived from those very precepts on which we have insisted: They referred, expressly, to the same passages in the New Testament, *and from the authority and obligation of those passages*, they refused to bear arms. A few examples from their history will show with what undoubting confidence they believed in the un-

lawfulness of war, and how much they were willing to suffer in the cause of peace.

Maximilian, as it is related in the Acts of Ruinart, was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name, Maximilian replied, "I am a christian, and cannot fight." It was, however, ordered that he should be enrolled, but he refused to serve, still alleging *that he was a christian*. He was immediately told that there was no alternative between bearing arms and being put to death. But his fidelity was not to be shaken,—"I cannot fight," said he, "if I die." The proconsul asked who had persuaded him to this conduct; "My own mind," said the christian, "and He who has called me." It was once more attempted to shake his resolution by appealing to his youth and to the glory of the profession, but in vain;—"I cannot fight," said he, "for any earthly consideration." He continued steadfast to his principles, sentence was pronounced upon him, and he was led to execution.

The primitive christians not only refused to be enlisted in the army, but when they embraced christianity whilst already enlisted, they abandoned the profession at whatever cost. Marcellus was a centurion in the legion called Trajana. Whilst holding this commission he became a christian, and believing, in common with his fellow christians, that war was no longer permitted to him, he threw down his belt at the head of the legion, declaring that he had become a christian, and that he would serve no longer. He was committed to prison; but he was still faithful to christianity. "It is not lawful," said he, "for a christian to bear arms for any earthly consideration;" and he was in consequence put to death. Almost immediately afterwards, Cassian, who was notary to the same legion, gave up his office. He steadfastly maintained the sentiments of Marcellus, and like him was consigned to the executioner. Martin, of whom so much is said by Sulpicius Severus, was bred to the profession of arms, which on his acceptance of christianity, he abandoned. To Julian the apostate, the only reason that we find he gave for his conduct was this,—"I am a christian, and therefore I cannot fight." The answer of Tarachus to Numerianus Maximus is in words nearly similar;—"I have led a military life, and am a Roman; and because I am a christian I have abandoned my profession of a soldier."

(To be continued.)

From Littell's Living Age.

Home-Made Gas—A Simple Process.

A valuable improvement in the manufacture of gas, involving, indeed, a new idea, has recently been made known in London by — Leslie, already the author of several new contrivances in that branch of industry, and the inventor of the powerful gas-burner which goes by his name. It has hitherto been the custom in the manufacture of gas from coal and other bituminous substances to subject them to the process of destructive distillation at a high temperature, by which means a large quantity of permanent gas is evolved, which is then subsequently purified. This necessitates the carriage up to the metropolitan gas-works of immense quantities of useless material, in addition to the real gas-making constituent of the coal, and also renders it necessary for the companies to have large and expensive works in the heart of London, where the process of purification, with its concomitant evil of half poisoning the neighbourhood by the sickening odor with which they are surrounded, is obliged to be carried on.

Leslie's plan is to divide the process of gas-making into two distinct branches. The first operation is to be carried on at the collieries, where coal is cheap, labour plentiful, and an acre or two more or less covered by the works of little consequence. Here the refuse coal, which is now completely wasted at the pit's mouth, is to be submitted to distillation at a low temperature in revolving cylinders, heated externally by a fire. The revolution of the retorts causes the small lumps of coal to be constantly kept in motion, and prevents one portion becoming hotter than any other.

Thus all the products are distilled off in a liquid state, and are condensed in suitable vessels, which are kept cool by water. Care is taken to keep down the temperature of the rotating retort to as low a point as practicable, in order to prevent the production of gas, which will not condense, the object being to obtain only fluid hydro-carbon oils by the first process of distillation. The oils so obtained may then be submitted to purification from the nitrogenous and sulphur compounds which are so fruitful a source of complaint when they find their way into illuminating gas; and we need scarcely say that it is far easier to remove all the nitrogen and sulphur from a gallon of this oil than from the one hundred and fifty or two hundred feet of gas, of which it is the representative. When the oil has been properly prepared and purified from all deleterious substances, Leslie proposes that it should be conveyed up to London, or wherever else it may be needed, to be converted into gas. These works need only consist of a few retorts and a gas-holder or two, all the complicated machinery now needed for the purification being rendered unnecessary. The retort being heated to redness, a little of the oil is allowed to flow into it, when instantly it is converted into permanent gas, and carried through a pipe into the gas-holder of the ordinary construction, from which the illuminating gas is supplied to the mains as heretofore.

The patentee calculates that a ton of good coal will yield one hundred and sixty-eight gallons of the hydro-carbon fluid. Now one hundred and sixty-eight gallons is almost exactly one cubic yard, and as each gallon is estimated to yield almost instantaneously one hundred and twenty-eight cubic feet of gas, we have thus twenty-one thousand five hundred and four cubic feet of gas from one hundred and sixty-eight gallons, the material for the production of which only occupying the space of one cubic yard.

In one experiment which Leslie exhibited a short time since, two and a half pounds of Boghead coal were placed in a retort, which was kept revolving over a slow fire, at a temperature scarcely exceeding that of melting lead. Owing to the low temperature and the rotation of the retort, no gas was produced, but the constituents were all evolved in the liquid form. In a short time the two and a half pounds of coal had yielded one and a half pints of hydro-carbon fluid, leaving three-fourths of a pound of coke in the retort. When the flow of oil ceased, it was conveyed to a red-hot iron retort, into which the fluid was poured by means of a funnel. Immediately, as if by magic, the gas-holder, which was in connection with the retort, began to rise, and within a minute and a half twenty-five cubic feet of gas had come into the holder. The luminosity of this gas was then subjected to accurate measurement by means of a photometer. Those of our readers who are acquainted with the technicalities of gas-testing will understand what brilliancy and value it possessed when we state that it equalled twenty sperm candles when burning at the rate of only four feet per hour.

This progress promises to effect a complete revolution in the manufacture of gas. It will be brought up to the customers in a highly condensed and purified form. This can be stowed away in any quantity for future use, and can be sold for private consumption, and for the supply of small villages, gentlemen's seats, railway stations, shipping, or other purposes, where it is preferred to make gas on the spot as it is wanted. All that would then be needed for the immediate production of ten, fifty, a thousand, or a million cubic feet of gas would be to draw off the proper quantity of fluid, and allow it to drop into one or more red-hot retorts, connected with a gas-holder of the proper size.

The manipulation is so easy, and the necessary apparatus so simple, that there would really be no reason why every private family should not make their own gas. As it grew dusk, it would only be necessary to tell the kitchen maid to put a small iron bottle in the fire, and when this was red-hot, the master, instead of turning the gas on at the main, as at present, would have to pour half a pint or a pint of oil into the retort, when his gas-holder will be filled with enough gas for the night's consumption, at a mere nominal expense, and of a purity and brilliancy hitherto unattainable.

Time with Eternity.—The prospect of a change which awaits us all from a state of probation, to a state of fixedness, seems to me increasingly awful: and as we are engaged rightly to place time in comparison to eternity, how well calculated it seems to incite us to diligence in the work and warfare, and to regard this state of being only with reference to that which will stand us in stead beyond the grave. May I, and all that I love be more and more engaged in the work of the soul's everlasting salvation, counting all things but loss and dross, that we may win Jesus Christ, and be found in Him. May I be incited to greater diligence to the work of the day, that let the summons come sooner or later, I may not be found like the foolish Virgins who had their lamps but the oil was wanting.—*From the M.S.S. of a deceased minister, about two months before her death.*

Farmers' Profession.—It is the general impression, especially among the young, that the profession of the farmer is too slow an avenue to gain. This is a great and fatal mistake. Thousands of young men have crowded into the various professions other than that of agriculture, and they have thrown themselves away in loose, irregular actions, and their grey hairs have found them with no laurels worth preserving. Let our young men who are about selecting a profession that is to furnish them with employment for a life-time, first pause to examine our commercial and general business statistics; or if these are not at hand, let them ask the necessary information of some business man. Let them inquire what has been his experience, and what the result of his observation? If I am not mistaken, he will tell you that out of twenty merchants in the circle of his acquaintance, doing business for so many years, nineteen have become bankrupt. That out of as many lawyers, only five have reached the "upper story" of that profession; and so on through the whole chapter of professions and business pursuits of life, that of the farmer is the only one in which success is the rule, and not the exception.

Obedience to the Divine Will.—It is not always those who are qualified to be the most conspicuous religious characters, who are the most acceptable with Him who sees not as man sees, but it is those who are wise enough to be obedient to the Divine will, who shall "shine as the brightness of the firmament; and those who turn many to righteousness shall be as the stars for ever and ever."—*Sarah [Lynes] Grubb.*

For "The Friend."

When persons, arrested by the illuminations of divine grace, are made to see their sinfulness, they are often greatly humbled, so as to feel unworthy of divine notice, and unfit even for the society of religious Friends. They become sensible that they can do no good thing, and fear to attempt any act in a religious line where they may apprehend it to be called for; and when they put their hand to the plough, it is done with diffidence, and their offerings are owned by discerning Friends, who rejoice for their faithfulness. As they keep in child-like dependence upon the Lord, enduring the further operations of his humbling power, a gradual growth in the hidden life is attained, an enlargement of understanding in the Lord's way of refining his people, and the mysteries of Christ's kingdom are opened. Their changed condition has an effect upon beholders, producing serious reflection in them, showing the goodness of the Lord and the excellency of the Truth in converting sinners; and the dignity with which it clothes the lowliest members of the Lord's family, is at times displayed in these his children. Divested of self-confidence, they show proper deference to the judgment of experienced brethren and sisters, and rightly estimate the value of their counsel. In this humble, watchful state they are preserved, and are honoured for the works' sake, whatever station they may occupy in the church of Christ. Jealousy is excluded from their thoughts, heavenly love fills their hearts, and they become helpers and a strength in the Lord, to their older friends. Many have reached to a large growth in the divine life, and as by the aid of the Holy Spirit, they have maintained a humble watchfulness unto prayer, in the fear of the Lord, and the fear of losing a good condition, and of bringing reproach upon their religious profession, they have been kept through faith and obedience, and in the Lord's unmerited mercy, preserved unto the end, even of a long life.

But there appears to be no time, when our unwearied enemy is not watching and seeking to deceive and to betray, even the Lord's children and servants, for he will hunt for the precious life. If he does not succeed in leading into gross conduct, he can assume the appearance of an angel of light, and endeavour to exalt the unwatchful by his flatteries, and to draw them from a lowly state of self-denial, into an imaginary attainment of clearer vision and sounder judgment, above their brethren. By little and little, losing the true child's condition, they sometimes condemn those who have kept this safe abiding place, because they do not flatter them in their wrong opinions. How mournful to see men and women, who have known the Truth, gradually losing through the deceptive power of Satan, that tenderness and godly fear they formerly had, while they imagine themselves to be under divine guidance, becoming more and more clouded, so as not to see their own condition, while they are condemning others, and turning the children away from the Truth, and setting them against their true Friends.

Sowing discord and division in civil and religious society, is among the most mischievous evils of the present day, and will produce bitter fruits to those who practice it, and much suffering and distress to those who mourn over it. It cannot yield peace and settlement to the authors, while they are engaged in it, and less so when they are brought upon a dying bed. To be the instruments of misleading honest hearted persons, and tender unsuspecting children, so as to deprive them of the blessings of religious society and of the watchful care of their true friends, and endanger their best interests, must be a fearful departure from the way of Truth, and every one of us has need sincerely to put up the petition, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Whatever may be our standing in Society, however correct our religious principles or fair our character among men, let none of us boast that our building stands strong, and we are in no danger. If we are upon the immutable foundation, it was the Lord's mercy that placed us there, and He only can keep us on it. But self and all pride must be kept in the dust, and He alone exalted over all in our hearts, ruling in his kingdom set up there. In this lowly dependent state, the Lord will defend all such as the apple of his eye, against the many devices of Satan, and nothing shall be able to pluck them out of his Divine hand.

Food Statistics for the Past Year.—There has been sold at the Philadelphia drove yards a grand total of 554,778 head of cattle, of all kinds. This aggregate was divided as follows: Beeves, 82,365; sheep, 269,020; hogs, 199,179; cows, 4,214. It would be difficult to make an accurate guess as to what proportion of this vast quantity of flesh was consumed in the city. Much of the meat was cured and packed here and sent abroad in a compact shape. There are two or three large packing establishments in the city which have heavy contracts for supplying the army with meat. In addition to the meat that came into the city on the hoof, large quantities came hither from the West, in the form of hams, bacon, &c. There was also a large quantity of fresh meat brought into the city from the neighbouring counties, and from New Jersey, which never reached the drove yards, and of which no record was kept. When we add to all these supplies the huge quantities of poultry, fish, and oysters, brought into the city and consumed here, the conclusion may be safely arrived at, that vegetarianism is making but slow progress here. In addition to the enormous consumption of breadstuffs required to supply six hundred thousand mouths, the following figures will show the quantities of this description of food which were shipped from our port during 1861: Barrels of flour, 440,878; bushels of wheat, 2,044,343; bushels of corn, 792,725; barrels of corn meal, 28,314; bread, packages, 23,416.

The Christian Quaker, or the mere Profession of Religion without the Reality.—He is as well taught to deny the religions as cares and pleasures of the world; Such as profess religion from what they have either been taught by others, or read and gathered after their carnal minds out of the Scriptures, intruding into the practices of either prophets or apostles, as to external and shadowy things, not being led by the same power they had, he can have no fellow-ship with:—he counts all such faith and worship the imagination of men, or a mere lifeless imitation. He prefers one sigh, begotten from a sense of God's work in the heart, beyond the longest prayers in that state. He leaves them all, walks as a man alone, fearing to offer God a sacrifice that is not of his own preparing. He charges all other faiths and worships, with insufficiency, and mere creaturely power, which are not held and performed from a holy conviction and preparation by the angel of God, the Light of his presence in the heart and conscience. Therefore, it is, that he goes forth in the strength of his God against the merchants of Babylon; and woes and plagues are rightly in his mouth against those buyers and sellers of the souls of men. He is jealous for the name of the Lord, and therefore dares not speak peace unto them, neither can he put into their mouths, but testifies against all such ways. Freely he received, freely he gives.—*William Penn.*

Fungi the Cause of the Potato Disease.—Professor De Bary, of Friburg, in Saxony, has conducted some patient investigations on the cause of the Potato Disease. They confirm the results of other scientific observers, that it is caused by fungi. The spores, or reproductive bodies of these fungi, are very small—19,620 of them having been found on a square line or space. They abound all through the tissue of the potato plant; and hence no external applications can prevent or cure the disease, as it can in the vine mildew, where the threads of fungi are spread on the outer surface. De Bary has, however, proved that it requires an abundance of moisture to make these spores spread freely. The practical inference is, that plants should be specially grown for seed. They should be grown on high and dry ground; very little manure should be given that would encourage watery luxuriance. Great width of row should be given to encourage firm, hard stems, well inured to light and air; and whenever any indications of disease appear, the injured parts should be promptly cut away. It is believed that close attention to these matters might, in time, eradicate the disease.

Rise of the British National Debt.—It began under Charles II, in 1660; but with all his extravagance and profligacy, it reached, in 1681, only a little more than £600,000. How small a beginning for the gigantic proportions it has since attained! In 1763, it had risen to £139,000,000. At the close of the French Revolution in 1802, it was £571,000,000. In the twelve years of the wars of Napoleon, it increased to £865,000,000, which was its maximum. From this point it rapidly decreased for thirty years, having been reduced in 1845 to £768,789,241. At the close of the Russian war in 1856, it had increased to £800,000,000; and in consequence of the Indian mutiny, the Chinese war, and the distrust of France, can hardly have diminished since. The interest on the present debt, at the rate of 3 1-2 per cent, is $134,400,000 per year, or $368,000 a day, $15,333 an hour, $225 a minute.

Holding out False Inducements.—We must not think ourselves more wise than the great and compassionate Teacher, who was well acquainted with the timidity of his little ones, yet in their state of infancy told them plainly, that all pretensions to discipleship were vain, unless a willingness to deny self, and daily to bear the cross, was previously cherished; and I have never had unity with a certain species of fleshly wisdom, which in endeavouring to enlist soldiers under Christ's banner, adopts a mode very similiar to those who keep out of view the hardness which must be endured, and endeavour to allure by temporary gratification.—*W. Lewis.*

Small-pox and Vaccination.

The London Times has a review notice of a pamphlet on this subject, by Dr. Collinson, (Hatchard,) in which some remarkable facts are brought out. The historical *resumé* is striking. We are (it states) too apt to underrate the destructive capacity of this pestilence, and are usefully reminded of its former ravages, independently of the circumstance that the deaths ascribed to it annually have now risen from 2277 in 1856, to 6460 in 1858, and were doubtless still more numerous in 1859. We must, indeed, revert to the præ Jenner period, to estimate its wholesale destructiveness. There was no small-pox, as far as we can learn, in the ancient world, and the disease first appeared on the borders of the

Red Sea, about the sixth century, from what source is now barely conjecturable. The first recorded case in Europe is probably that of Elfrida, daughter of Alfred the Great, and wife of Baldwin, of Flanders, A. D. 907. But there are reasons to suppose that the disease reached England perhaps a century earlier, though it did not extend to the north of Europe until a much later date. Through the crusades, and the intercourse with the Eastern world, its ravages were extended, and it was subsequently conveyed by the Spaniards to America. In the western hemisphere, among the dark-skinned races, it was notoriously more fatal than the ravages of fire, sword, and famine combined. In Hispaniola and Mexico, counting its victims by three or four millions, it may be said to have been the principal agent in annihilating their population. Half a century later it desolated the Brazils, and later still, Peru, so that its mines were for a time deserted, and its inhabitants reduced to a remnant. Prescott has likened its progress to the desolating passage of fire over the prairies; and Catlin has estimated that among the red Indians it has destroyed, in comparatively recent times, 6,000,000 —that is to say, half their numbers. It entirely swept away certain tribes, such as that of the Mandans; and it is stated that, the translation of the Bible having been made for the Six Nations, by the time it was finished there was no one left to read it, the entire race having perished of small-pox. Even in Siberia and Iceland, in 1807, it carried off 18,000 out of 50,000. In 1734, it destroyed two-thirds of the inhabitants of Greenland. The statistics of Eastern countries are mainly matters of conjecture, yet we know that the capital of Thibet was deserted for three years, in consequence of one of its visitations; and in a single year in Russia, it is said to have cut off 2,000,000. It has been computed—indeed, Dr. Collinson says it may be safely asserted—that it has been more fatally destructive than any of the pestilences which have desolated mankind.

Even in civilized Europe, the computations of its ravages heretofore might be stated at hundreds of thousands annually. Dr. Lettsom says 210,000, — Simon 500,000; Bernouilli, 15,000,000 every twenty-five years. M. de la Condamine assigns to it a tenth of the deaths in Sweden and France; Dr. Jurin one-fourteenth of those in England, even when it was not raging epidemically. Forty-five millions in one century, in Europe alone, is the official estimate of Denmark, in reply to English inquiries. Its ravages in particular families, imply its former effects in the aggregate, as illustrated by — Simon, in the family of our William III. William's father and mother, his wife, his uncle, the Duke of Gloucester, and his cousins, the eldest son and youngest daughter of James II., were all victims to small-pox; and the great Prince himself suffered from it so severely that his constitution was undermined, and his health permanently shattered.

Facts are then given with regard to the introduction of inoculation, at the instance of Lady Mary Wortley Montague, who, in 1717, wrote her celebrated letter from Adrianople, stating the success with which it was practised there; and the subsequent discovery of vaccination by Jenner. Vaccination was shortly propagated all over the globe by agencies which Dr. Collinson enumerates, and its results in some of the Continental countries were even more startling and complete than in the United Kingdom. Dr. Farr has combined the statistics on this head, and either in gross or detail they may be considered as conclusive. In Sweden, for twenty-eight years previous to the discovery of vaccination, 2050 out of each million died annually of small-pox, while for forty years after vaccination, the death-rate averaged only 158. In Westphalia it came down, under similiar circumstances, from 2643, to 114; in Bohemia, Moravia, and Silesia, from 4000 to 200. In Denmark the fatality of the disease became but an eleventh of what it had been; in Berlin, and large parts of Austria, one-twentieth. Finally, from observations made for twenty-one years, on 40,000 persons in Bohemia, it appears that the risk of death to vaccinated persons, if they happen to contract the small-pox, is at the rate of 5½ to 100 patients, but the risk of death to non-vaccinated persons when they contract the disease, is at the rate of 29 4-5ths for every 100 patients. And the concurrent testimony of London, Vienna, and Milan shows, on an experience of nearly 26,000 cases, that small-pox after vaccination, if it occurs, is but a fifth or sixth part as dangerous as the natural disease.

The remainder of the notice is devoted to the discussion of the causes of the diminution in the protective influence of infantine vaccination. Four causes are assigned for the recent increase of small-pox. First, bad vaccination in respect of the choice of the matter employed, and of the observance of the rules propounded by Jenner. Secondly, there is reason to believe that, apart from disturbing causes, the cow-pox matter itself tends to deteriorate by descent. Thirdly, apart from the fact of all renewal of lymph having been omitted by the National Vaccine Establishment, since Jenner's time, there was some time since a demand upon its resources which it was unable to supply with lymph of the best existing quality; and, fourthly, there was no Government requirement of vaccination till recently, and even yet this is imperfectly enforced. Finally, an estimate of the effects of these causes in combination, tends to restore confidence in vaccination, when it is performed under the conditions which we now know to be necessary, and when, as is now proposed, we replace the deteriorated lymph, by resorting again to the original fountain.

Selected.

DOEST THOU WELL TO BE ANGRY?

JONAH IV. 4.

Doest thou well, in thy sullen wrath,
To crush the flowers that adorn thy path,
To cull the thorn from the trampled rose,
And spread thy couch where the whirlwind blows,
To turn from each social haunt aside,
And chafe thy spirit with scorn and pride?

Is it well when thy heart's fine chords are torn
By the barbéd point of the rankling thorn?—
When the gust of passion its depths hath swept,
Waking the foes that in ambush slept—
And burning tears of remorse and shame
Fall thick from the cloud whence the tempest came?

Say, is it well, o'er thy brother's soul
To bid the tide of resentment roll?—
To chase the calm of his tranquil mood,
Rousing his passions to conflict rude?—
To flush his cheek, and to cloud his brow—
Is it well? The error is twofold now.

Why wilt thou fan with the breath of strife,
The flame that wasteth the joys of life
Hath not the portion of man below
Enough already of care and woe?
Are there not tears all around thee shed?
Swell not the fount whence their streams are fed.

What is it hath grieved thee? A look—a word?—
Another's will to thine own preferred?—
Some petty hindrance—some passing slight?—
Perchance invasion of fancied right?
And is it for trifles such as *these*,
Thou art making sport of thy bosom's peace?

As melts the dew in the morning ray,
The clouds shall melt from thy soul away,
And no trace remain 'neath the morrow's sun,
Save of the wrong in thy passion done;
Then pause, while its fury thou yet mayest quell—
Oh! pause and control thee—*it is not well!*

Hannah Bowden.

The Cinnamon Crop in Ceylon.—The cinnamon gardens in the neighbourhood of Colombo, although for the most part gone to decay, nevertheless impart to the whole scene a singularly cheerful, agreeable aspect. The bushes, from four to six feet in height, with their smooth, beautiful, light green leaves, resemble those of the bay tree, and their pale yellow stamens shoot up doubly fresh and succulent, from the snow-white quartz soil, in which they best thrive. The flowering season of the cinnamon is in January, and the fruit ripens in April, when the sap is richest in the shrub. In May the boughs are begun to be "barked," which process continues till October. The pruning and gathering of the yearling shoots, which are about the thickness of a man's thumb, is very laborious, and employs many hands. Each labourer cuts off as many as he can conveniently carry in a bundle, then, with the point of a crooked knife, made for the express purpose, strips the entire rind from the wood, carefully scrapes off the exterior cuticle and innermost layer, and lays the stripped off cinnamon rind, now reduced to the thickness of parchment; in the sun, where it dries and curls together.

All around the hut, in which the peeling of the rind is carried on, is diffused a most exquisite aroma, caused by the breaking of the leaves or twigs. What is related, however, by travellers, of the fragrance of the cinnamon forests, which they have scented at a great distance seaward, would seem to indicate that this delicious odour emanates from various other aromatic plants in which Ceylon is so rich, rather than the cinnamon groves, the aroma of which, indeed, is not perceptible beyond the immediate vicinity. The best description of cinnamon is not so thick as stout paper; and is fine grained, flexible, light brown or golden yellow, sweet and pungent; the coarser qualities are thick-skinned, dark brown, acrid, stinging, and leave a bitter aftertaste. In the ware houses, the cinnamon rinds and canes stored for shipping are piled upon each other, packed in bales of about ninety pounds weight each, and carefully sewed. In all the cavities and spaces between each layer, an immense quantity of pepper is strewn, to preserve the cinnamon during its sea voyage, by which both spices are benefitted, the black pepper absorbing all the superfluous moisture, and gaining by the fragance of the cinnamon.

Who shall have right to the Tree of Life.—I firmly believe, that without repenting and forsaking of past sins, and walking in obedience to His heavenly voice, which would guide into all truth, and establish there, remission and eternal life can never be obtained; but them that fear his name and keep his commandments, they, and they only, shall have right unto the tree of life. For His name's sake I have been made willing to relinquish and forsake all the vain fashions, enticing pleasures, alluring honours and glittering glories of this transitory world, and readily to accept the portion of a fool, from this deriding generation, and become a man of sorrows and a perpetual reproach to my familiars: yea, and with the greatest cheerfulness can obsignate and confirm, with no less seal than the loss of whatsoever this doating world accounts dear, this faithful confession, having my eye fixed upon a more enduring substance, and lasting inheritance: and being most infallibly assured, that when time shall be no more, I shall, if faithful hereunto, posses the mansions of eternal life, and be received into everlasting habitatious of rest and glory.—*William Penn.*

It is often better to pray for those who are mistaken, than to dispute with them.

Spiritual sloth, leads to spiritual poverty.

For "The Friend."

To the Editors of "The Friend,"—An Epistle of Edward Burrough addressed to Friends in 1660, s so fully in accordance with my own feelings in regard to the war, I should be glad to see the latter part of it published in "The Friend," if the editors think proper so to do. Volume 14th, of Friends' Library, pages 480 and 481.

Salem, Ohio, Second mo. 8th, 1862.

"And as concerning the times and seasons, and the present confusions and distractions that are amongst men, much might be spoken; but certainly the end of all these things shall be turned for good unto us and unto all that do abide in faith and patience unto the end. Though the present times may be of an heavy countenance towards us, like as if we should be swallowed up through the roaring of the sea, and because wickedness doth abound by that spirit that now is exalted; yet in this let us respect the Lord, for certain it is, that times and seasons are in his hand, to change them at his pleasure, and to take them from one, and give them to another when he will. The day is his, and the victory is in his hand. Oh! let not mortal men glory against him; man's time is but for a moment, and it is our blessedness and peace to be still; and to have a respect to the Lord through all these overturnings. And though the spirit that now is, be wicked and abounding in iniquity, yet the Lord will limit its way. And as for all the confusions, and distractions, and rumors of wars, what are they to us? What have we to do with them? Wherein are we concerned in these things? Is not our kingdom of another world, even that of peace and righteousness? Hath not the Lord called us, and chosen us into the possession of that inheritance, wherein strife and enmity dwell not? Yea, he hath broken down that part in us that is related thereunto, and being dead in that nature of strife, bloodshed, and wars, how can we live in strife and contention in the world, or have fellowship with any therein. Can we have pleasure in the confusion and distraction amongst men, or join in any thing with them, if so be we are quickened in the new life to God, which is a life of love and peace, and free from such things? if we are crucified in the life to this world, out of which all strife and confusion arise, how can we live therein? Therefore these things are nothing to us, neither are we of one party, or against another, to oppose any by rebellion, or plotting against them, in enmity, and striving with them by carnal weapons, nor to destroy any men's lives, though our enemies; for we war not for any, nor against any, for the matters of this world's kingdom. But our kingdom is inward, and our weapons are spiritual, and our victory and peace are not of this world. Our war is against souls enemies, and against the powers of darkness, even by the sword of the Spirit, which God hath given us, and called us to war therewith, to convert people from sin and death, and from the very occasion of wars and contentions about the things that are earthly. This is our calling and work at this day; and these things all the children of the Lord are to mind, and to keep over the spirit of this world in all people, which all this enmity, strife and confusion that is up amongst men, lodgeth in, and riseth out of it. These things are the fruits of the spirit of this evil and sinful world, and the fruits of the Spirit of God are of another nature, even peace and meekness towards all, and not enmity towards any. In this Spirit let us live and walk, admonishing all hereunto, and praying for our enemies, and not hating them, but doing good for evil, and not rendering evil for evil; but being meek and humble, merciful and patient towards all. This is the true christian life, learned of Christ, and this life is blessed in this world, and in the world to come. They that live here are redeemed out of the world, wherein is trouble and confusion, wars and strifes. But let us not heed any of these things, for they rise and fall in their season, and are brought forth and effected in the changeable and erring spirit, which worketh not the honour of God, but is in the dishonour to him. Friends, let us be a people separate from all that live therein, waiting for the deliverance of the Holy Seed in all, and believing, that through all these things the Lord will set up his kingdom.

"Thus it must come to pass, Babylon must fall with a great noise; for in strife and confusion was she builded, and therein hath she long stood, and thereby must she fall. Tribulations must come upon the earth, that people may learn to fear the Lord through his judgments. And He will speedily do great things in the world, which cannot be believed by many, if it were told them, for hell and death must be destroyed, and the beast must be taken alive, and cast into the lake of the anger of God. But blessed are they that do wait upon the Lord, and rest under his shadow, and wait in his counsel, and receive his instructions; they shall see the marvellous works of his hands, but the wicked and unbelieving shall be turned into darkness, and shall not see the countenance of the Lord to refresh them, but their sorrow shall be increased.

EDWARD BURROUGH."

Trees for Winter.—No class of plants are more useful, and none made worse use of, than evergreens. For shelter there is nothing like the Norway Spruce, yet we see many gardens and houses exposed to the Northern blasts, without an evergreen, or tree, or shrub of any kind to break the force of the fierce winter winds. Other gardens are nearly filled with evergreens, and this gives them a dark and gloomy appearance. For a screen, of course, the trees must be planted close in rows; but on the lawn, for beauty, here and there a fine specimen, intermixed with other trees, are all that is required. Trees with bright berries, like the Mountain Ash and Euonymous, are very desirable, and give to the winter garden a bright and lively look. A correspondent thinks that evergreens, and especially evergreen shrubs, are neglected in this country, and writes us to urge our readers to give more attention to this beautiful class. It is true that there is no country where evergreens are more needed than our own. Without them, how cheerless and desolate our gardens appear full five months of the year! Our attempts to introduce new evergreens, however, have not always been crowned with success, as many things of which we had strong hopes have proved too tender for our severe climate. Then our most beautiful native evergreen shrubs, such as the Holly, the Rhododendron, and the Kalmia, are difficult to remove, and do not thrive well with common treatment, and in an ordinary soil. They are not generally propagated or planted, and deserve far more attention from both nursery-men and amateurs than they have received. We have, however, many beautiful evergreen trees, that will grow as easily as a poplar, and are hardy enough for any climate between this and the Polar sea. —*N. Y. Rural.*

Scripture Prophecy Fulfilled.—The *American Messenger* says: Caldwell, a mis-ionary of the Presbyterian Board, stationed at Roorkhee, India, a place where the government have established extensive works for making engines and other iron machinery, in a recent letter to a minister in New York city, states the following interesting fact. After the Sepoy mutiny was suppressed, the government, as a means of safety, disarmed the people. The guns, swords, spears, and other weapons of war taken in the upper provinces, were sent to the iron-shops at Roorkhee, to be recast into more peaceful implements. He states that 2,700 tons' weight of small-arms, chiefly sword-blades and gun-barrels, not including a large number of cannon of every calibre, were transformed into mattocks, hoes, crowbars, and other useful articles; while cannon, shot and shells were melted down and moulded into different machinery required for churches and railroads, and no small portion into printing-presses. May the time not be far distant when the whole of the prediction shall also be fulfilled: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning hooks: nation shall not lift up the sword against nation, neither shall they learn war any more."

CIRCULAR OF THE BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association in the Fourth month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John Richardson, No. 116 N. Fourth street, Philadelphia.

THOMAS KIMBER,
CHARLES YARNALL,
SAMUEL BETTLE, JR.,
Committee of Correspondence.

Philad., Second mo., 1862.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any *families* of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many *members* of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Beware of indulging too freely in conversation. Be frequent in retirement.

THE FRIEND.

SECOND MONTH 22, 1862.

We are much obliged by our friends who furnish us with selections for "The Friend," as well as those who favour us with original communications. We wish to suggest to some of the former, more care in the selections made, to have them accurately transcribed; and where any sentences are omitted in the body of the extract, to have such omission properly designated. We sometimes find a stanza left out in a piece of poetry, or words substituted for those used by the author. Justice requires that in all such cases the change should be indicated. It cannot be expected that we should always take the time to verify the extracts, even if we know where they come from. We would prefer in all cases that the source whence the selection is made, should be given.

It is encouraging to find so many disposed to lend their aid towards enriching our columns with original and selected matter, and while offering them the above hints, we desire to return our thanks, and solicit their continued co-operation in so good a work.

SUMMARY OF EVENTS.

FOREIGN.—Liverpool dates to the 2d inst. It is announced that neither France nor Great Britain will at present interfere in favour of the "Southern Confederacy."

Earl Russell has sent a letter to the Lords Commissioners of the Admiralty, prohibiting any ship of war or privateer of either belligerent from entering and remaining in the waters of any British port, except in stress of weather. The port of Nassau and other ports of the Bahama Islands are specially mentioned. When driven in by stress of weather, provisions may be supplied, but only such quantity of coal as may be sufficient to carry the vessel to the nearest port of her own country is to be given, and no second supply is to be allowed to the same ship in the same port within a period of three months.

The U. S. steamer Tuscarora had left Southampton, and the Nashville had been ordered to depart.

The Independence Belge asserts that the Southern Commissioners have informed the English government that, in return for the recognition of the Southern Confederacy, they would establish most absolute free trade for fifty years, abolish the external slave traffic, and emancipate all the blacks born after the recognition. These offers, it is said, will not induce Great Britain to abandon the policy of neutrality, which has been decided upon.

The Liverpool cotton market was steady. Fair Orleans, 14*d.*; middling, 13*d.* Stock in port, 546,440 bales, including 216,800 American. Flour, 29*s.* a 32*s.*; Red wheat, 10*s.* 10*d.* a 12*s.* 5*d.*; white, 12*s.* 6*d.* a 13*s.* 3*d.* per cental.

MEXICO.—Vera Cruz dates to the 1st. inst. The Commissioners sent by the allied plenipotentiaries to Mexico, with an ultimatum, returned to Vera Cruz on the 28th ult. They were well received by Juarez, the President of Mexico. He acknowleged the breach of the treaties, and offered satisfactory security for the future. He proposed that the allied ministers should come to Orizaba, and treat there in detail, but he required as a preliminary condition, that the whole expeditionary force should be re-embarked, except a guard of two thousand men who should accompany the ministers to Orizaba. The propositions of Juarez were considered inadmissible, and it was determined to march the allied army to the city of Mexico.

UNITED STATES.—*The Finances.*—The Treasury Note bill has passed the Senate nearly in the form it came from the House. The principal amendment inserted by the Senate is that which requires all the interest on the funded debt to be paid in coin.

State Prisoners.—The President of the United States has directed that all political prisoners, now held in military custody, be released on their subscribing to a parole engaging them to render no aid or comfort to the enemies in hostility to the United States.

The Secretary of War will, however, in his discretion, except from the effect of this order all persons detained as spies in the service of the insurgents, or others whose release at the present moment may be deemed incompatible with the public safety.

To all persons who shall be released, and shall keep their parole, the President grants an amnesty for past offences of treason or disloyalty which they may have committed.

The War.—The attack upon the fortified island of Roanoke, which commenced on the 7th inst., and was renewed on the following day, resulted in its capture. A small number of the rebel troops escaped to the mainland; all the rest were made prisoners. When General Burnside forwarded his despatch, the prisoners had not been counted, but they were estimated at nearly 3000. About 400 men were killed and wounded on both sides during the engagement. The rebel gun-boats which aided in the defence of the island, were nearly all captured or destroyed. Owing to the illness of Gen. Wise, he was not on the island at the time of its capture, and consequently escaped. His son, O. Jennings Wise, was killed. Elizabeth City, a town of 2000 inhabitants, on the Pasquotank river, was fired by the rebels, and about half the houses consumed. The inhabitants sent to the U. S. expedition for assistance to extinguish the flames, and were thus enabled to save a part of the town. Edenton, N. C., and other towns on the Sound, have been occupied by the Federal forces, without opposition.

Advices from Port Royal to the 10th inst., state that the vessels employed for the purpose, had succeeded in cutting off all communication between Fort Pulaski and Savannah. The Federal forces had also destroyed the water pipes leading to the city, and supplying it with water. Within the last month, a number of regiments have arrived at Port Royal, and large supplies of heavy artillery.

After the capture of Fort Henry, some of the Federal gun-boats proceeded up the Tennessee river, as far as Florence, Alabama. They found the navigation unobstructed, and were warmly greeted by the Union men along the entire route. The officers of the boats say it is impossible to doubt the genuineness of the greetings that everywhere met them. The rebel press being wholly under the control of the politicians, are unable to express the feelings of the people. The secession element was principally composed of the lawless politicians of the community, who overawe by violence the order-loving Union citizens. All the rebel gun-boats found on the river, were captured or destroyed, but private property was not molested. It is stated that 50,000 Federal troops have entered West Tennessee. Fort Donelson on the Cumberland river was invested on the 13th inst. A large rebel force was collected at that point, and an obstinate defence was anticipated. Generals Pillow, Floyd, Johnston and Buckner were all reported to be there. The attack upon Fort Donelson, by land and water, continued on the 14th and 15th inst. A despatch from the camp, dated at 6 P. M. on the 15th, says that the right wing of the rebel fortifications had been taken. The rebel forces are said to number 25,000, and their position, to be a very strong one. The outer works and bastions of the fort are located on ridges, from one hundred and fifty to two hundred and fifty feet high, covered with dense timber and undergrowth.

Springfield, Missouri, has been again occupied by the Union forces. The rebel army retreated after a short engagement, leaving a large amount of stores and camp equipage which they were unable to take in their flight. The retreating rebels were pursued, and many of them captured.

Detachments from Gen. Lander's army, in Morgan county, Va., have recently surprised and broken up two rebel encampments, taking a number of prisoners. It is believed that no considerable body of armed rebels can be now found in Virginia, west of Winchester.

Bowling Green, Ky., has been evacuated by the rebel forces, and is now in possession of the Federal troops. A large portion of the rebel army has been sent from this place to Fort Donelson.

Fort Donelson, Tenn.—This important stronghold of the rebels surrendered to the U. S. forces on the 16th inst. Generals Johnston and Buckner, with 15,000 of the Confederate troops, were taken prisoners. General Floyd escaped with 5000 rebels during the previous night. He and Gen. Pillow are accused by the rebels of cowardice and treachery. Sixty-five field pieces and heavy guns, 20,000 stand of arms and a large quantity of army supplies were taken. The loss of life on both sides was heavy. That of the Federal troops was estimated at 400 killed and 800 wounded.

Affairs in the South.—The loss of an entire army in North Carolina, and the recent disasters in Kentucky and Tennessee, appear to have had a discouraging effect upon the rebel cause. Norfolk, Va., has been placed under martial law, and every possible effort has been made to resist its apprehended capture by the Federal forces. The Richmond (Va.) Dispatch says, "Our Tennessee exchanges give us gloomy prospects for the future in that part of the country." The threatening state of affairs in East Tennessee is alluded to, where the people are said to have an idolatrous love for the old Union. In every village and neighbourhood, traitors to the South were, it is said, manifesting their joy at the expected approach of the Northern army, and even in Memphis there were expressions of satisfaction on the arrival of news of Federal successes. The Southern papers contain numerous articles urging the government to take some measure to keep the soldiers in service, as their term of enlistment is expiring, and they are fast becoming demoralized. In consequence of the large crop of sugar and molasses in Louisiana, much of which is unsold, a movement is on foot among the planters to plant only half a crop of cane, and turn their attention to other products. The cotton planters of Nachitoches Parish, La., in a late public meeting, resolved that no planter, whatever may be his force, should plant or raise more than five bales of cotton of 500 pounds each in 1862, unless the blockade is raised before the first of next month.

Port Royal, S. C.—The steamer Baltic was recently sent to New York, with a load of cotton. The weather was becoming very warm, and heavy rains were falling. Oranges, bananas, and other tropical fruits were abundant. Many negroes were still employed in gathering cotton, but their number had increased so that it was impossible to find work for one half of them. It is said, many of them are suffering for want of proper care, and their increasing numbers threaten to embarrass the movements of the army. A portion of them occupy the deserted houses of the planters, and live and revel on the property of their late masters.

Philadelphia.—Mortality last week, 286.

New York.—Mortality last week, 403.

Western Virginia.—The Constitutional Convention of the new State has adopted as a fundamental article of the Constitution, that "no slave shall be brought, or free person of colour come into this State, for a permanent residence, after this Constitution goes into operation."

The Loyal Indians.—Congress has passed a resolution for the relief of the loyal Choctaw, Creek, and other Indians, who have been driven from their homes by the rebels. There were between 4000 and 5000 of these Indians at Leavenworth, in a destitute condition.

RECEIPTS.

Received from J. Boadle, Mass., $2, vol. 35; from Jesse Hall, O., $1, to 52, vol. 35, for Wm. Hall, jr., $2, vol. 35; from Jehu Fawcett, agt., O., for Eliz. Fawcett, Sl. Street, and Jonathan Fawcett, $2 each, vol. 35, for E. Bonsall, Sr., $2, vol. 34, for Asa Ware, $4, vols. 34 and 35, for Benj. Winder, $1, to 26, vol. 35; from H. Harrison, Ill., $2, vol. 34; from Wm. Campbell, Pa., per A. Hutton, $2, to 24, vol. 34.

GRISCOM STREET SOUP-HOUSE.

The daily delivery of soup is large, and a part of the Society's income being unavailable, there is reason to apprehend its funds will be inadequate to meet the demands. The coloured people not participating in the work connected with the war, and their usual avocations being interrupted, many of them are destitute of the means of living, and are drawing largely on our supply of soup. Donations of articles suitable for making soup, will be gratefully received at the House, No. 16 Griscom street, between Fourth and Fifth streets and Spruce and Pine streets, and in money, by JEREMIAH HACKER, Treasurer, Fourth street, below Spruce street, or by THOMAS EVANS, 817 Arch street.

WANTED.

A well qualified Female Teacher wishes a school for the summer; not particular as to location.

For information, inquire at the office of "The Friend."

DIED, Sixth month 12th, 1861, ELIZABETH N., infant daughter of Samuel and Hannah Smith, aged ten months.

——, on First month 14th, 1862, SARAH E., beloved daughter of Samuel and Hannah Smith, aged eleven years and fourteen days; members of Plymouth Monthly and Southland Particular Meeting of Friends, Washington county, Ohio. She was lovely and pleasant in her life; near her close, addressing those about her, she said "O, how happy I feel; happy, happy, happy;" said she wanted to go to heaven. She then repeated the stanza "I want to be an angel," and quietly fell asleep in Jesus.

THE FRIEND.

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From the Christian Observer.

The Life of Columbus, and its Disregarded Lessons.

Christopher Columbus was a native of Genoa. He was the son of a wool-comber, and his forefathers had followed that trade or handicraft for several generations. But as he soon showed a predilection for a seafaring life, he was sent for a short time in his youth to the university in Pavia, where he studied geometry, geography, astronomy, and navigation. At about the age of fourteen, he made his first voyage, after which he is to be regarded as one devoted to the calling of a navigator. For twenty years we have only faint glimpses of his life as a seaman, but these show us that up to his thirty-fifth year he was ceaselessly employed; sometimes in commerce, sometimes in war; but invariably in active life on the ocean.

It was about the year 1470 that Columbus arrived in Lisbon. The efforts and enterprise of Prince Henry of Portugal had attracted to the Lusitanian capital "the learned, the curious, and the adventurous," from all parts of the world. This distinguished man, the son of King John I. and Philippa of Lancaster, sister to our own Henry IV., had for years been labouring in the study of the sciences, and in the promotion of geographical discoveries, and had assembled around him men who were devoted to scientific researches from various countries. Under his auspices a great part of the west African coast had been explored, several important settlements founded, and a way opened for the grand discoveries of Vasco de Gama, which rendered memorable the close of that century.

Columbus had been a thoughtful, reasoning, and enthusiastic navigator from his youth; and when he visited Portugal, he was led there by the interest he took in Prince Henry's undertakings. While resident in Lisbon, he married the daughter of an Italian lately dead, who had been one of Prince Henry's most distinguished navigators, and from his wife's mother he obtained the papers, charts, and journals of the deceased commander. During the intervals of his voyages to Guinea or elsewhere, he constructed maps and charts, and corresponded with men of science in Italy and other countries. The moment was one in which, all over Europe, the question was agitating men's minds, "How India was to be reached by sea?" The route afterwards taken by Vasco de Gama, by the Cape of Good Hope, had not yet been discovered; the existence of the American continent was wholly unknown; and, among other problems then under examination, that which chiefly interested Columbus was, whether a voyage from Europe, *due west*, would not, in process of time, bring the voyagers to the eastern side of the Asiatic continent.

It is abundantly evident that, in the course of the twenty-two years which elapsed between his arrival at Lisbon in 1470, and his agreement with the sovereigns of Spain in 1492, the mind of Columbus became quite settled upon this point. And the difference which existed between the scientific view taken by him, and the popular notion which was generally prevalent, may be easily stated.

No one had yet proved that the earth was a globe, by walking, or riding, or sailing round it. Men in general regarded it as a flat surface, extending over many thousands of miles, and divided, in common language, into three great districts—Europe, Africa, and Asia. All round this vast continent flowed the measureless ocean, whose extent no one had attempted to ascertain; and beyond which there might exist what no one could divine. Taking this view, it was natural that the man who proposed boldly to plunge into this unexplored abyss of waters, and to discover *what might lie beyond it*, should be regarded in very nearly the same light as any enthusiast would now be who should fill his balloon with gas sufficient for a month, and leave this earth on a voyage of discovery among the stars. But to Columbus, and many other men of that time who had studied the subject in the light of science, the whole matter presented itself in a totally different aspect. They had fully satisfied themselves of the globular figure of the earth; and this fact, when once it was firmly believed, changed entirely the whole position of the question. Since some travellers had journeyed half round the earth, why should not others complete the circuit? Marco Polo and Mandeville, journeying *to the east*, had travelled over thousands of miles until they reached the eastern limits of Asia. What was to prevent a navigator, keeping in the same latitude, and sailing *to the west*, from arriving at the same point? These questions were revolved in the minds of Columbus and his friends, year after year, till it became established in his mind and theirs, as a settled principle, that a ship, properly equipped and provided, and sailing from the coasts of Spain to the westward, must, in due time, arrive at the eastern shores of the great Asiatic continent.

When this belief had been thoroughly adopted, it became very natural that an ardent and enthusiastic man like Columbus, being also a fearless navigator, should begin to entertain a vehement desire to be himself the first discoverer of the great western road to China, India, and Japan. And accordingly, about 1483 or 1484, some ten or twelve years after his attention had first been directed to the question, we find Columbus asking an audience of John II. of Portugal, and laying his calculations and his plans before him. His offer was entertained, and several conferences were held upon the subject. But already we begin to meet with that fatal mistake which embittered the whole of the great navigator's after life. Himself the son of an Italian artisan, and entirely destitute of all means for the fitting out a proper squadron of discovery, he yet "demanded," says Irving, "high and honourable titles and rewards, that he might leave behind him a name and a family worthy of his achievements."

John II. is accused of double-dealing in this negotiation; but, however this might be, it is certain that the negotiation between him and Columbus came to an unfavourable close, and, towards the end of 1484, the enthusiastic navigator, whose whole soul seems to have been now wrapped up in the great idea which had possessed him, quitted Portugal, and passed into Spain. It seems probable that he had to leave behind him creditors whom he could not satisfy. Like thousands of other projectors, "he had suffered his own affairs," says Irving, "to go to ruin, and was reduced to struggle hard with poverty. He had to beg his way from court to court, to offer to princes the discovery of a world."

A notion prevails, which seems to have some probability, that his project was next urged upon the government of his own State, Genoa, but urged in vain. It is towards the end of 1485, in the fiftieth year of his age, that we find him in the south of Spain, seeking to interest in his great object the Spanish nobles of Andalusia. The Duke of Medina Celi entertained him at his house, and, for a time, seemed disposed to provide him with two or three vessels fit for such an enterprise. But the project appeared too vast for a subject, and the duke finally preferred to give Columbus a letter to Queen Isabella, recommending him to her notice. The ardent navigator was thus once more engaged in the anxious toil of a court-suitor, and he spent the following six years of his life in the painful and harassing task of following the king and queen from place to place, waiting their leisure to attend to him. At last, in February, 1492, he turned his back on the Spanish court, and set out for France, with the purpose of addressing his application, in the fifty-seventh year of his age, to a *fourth* government, undismayed by three previous failures. Irving justly remarks that it is impossible not to admire the great constancy of purpose and loftiness of spirit displayed by Columbus. More than eighteen years had now elapsed "since he first espoused the project. What poverty, neglect, ridicule, contumely, and disappointment had he not suffered; yet nothing could shake his perseverance."

But while we readily accord to the great navigator all this praise, it would be wrong to overlook the fact, which now begins to be very apparent, that a disregard of the counsel of God to Baruch, (Jer. xlv. 5,) was the grand mistake of his life. He quitted the court of Spain—not because the king and queen refused to entertain the project, but on a *quarrel about terms!* "His principal stipulation was," says Irving, "that he should be invested with the titles and privileges of admiral and viceroy over the countries he should discover, with one-tenth of all gains, either by trade or con-

quest." "More moderate conditions were offered to Columbus, and such as appeared highly honourable and advantageous. It was all in vain; he would not cede one point of his demands, and the negotiation was broken off."

We do not meddle with the dispute, whether this conduct on the part of Columbus was "mercenary" or not. We merely take notice of the fact, that this determination to be *great* was the one grand source of all the miseries of his subsequent life. The position assumed by him was unlike that of any other discoverer. Vasco de Gama, Cabral, and others, were, again and again, sent forth by the neighbouring government of Portugal. They expected and received honours and rewards for their courage, enterprise, and success; but we never hear, on their part, of any strife or contention about *terms*, or of any "demand" for such or such great honours, titles, or privileges. This peculiar pretension was put forth only by this son of a Genoese wool-comber. As we have already said, we mean not to discuss the abstract justice of his pretensions; we desire not to stigmatize him as greedy of gain; but we point out *this* as the one fatal mistake of his life; as that which embittered every step of his otherwise splendid career; and, finally, overshadowed his latest days with all the gloom of disappointed hopes and frustrated expectations.

(To be continued.)

Bymond on War.

(Continued from page 195.)

These were not the sentiments, and this was not the conduct, of the insulated individuals who might be actuated by individual opinions, or by their private interpretations of the duties of christianity. Their principles were the principles of the body. They were recognized and defended by the christian writers their contemporaries. Justin Martyr and Tatian talk of soldiers and christians as distinct characters; and Tatian says that the christians declined even military commands. Clemens of Alexandria calls his christian contemporaries the "Followers of Peace," and expressly tells us that "the followers of peace used none of the implements of war." Lactantius, another early christian, says expressly, "It can *never* be lawful for a righteous man to go to war." About the end of the second century, Celsus, one of the opponents of christianity, charged the christians *with refusing to bear arms even in case of necessity.* Origen, the defender of the christians, does not think of denying the fact; he admits the refusal, and justifies it, *because war was unlawful.* Even after christianity had spread over almost the whole of the known world, Tertullian, in speaking of a part of the Roman armies, including more than one third of the standing legions of Rome, distinctly informs us that "not a christian could be found amongst them."

All this is explicit. The evidence of the following facts is however, yet more determinate and satisfactory. Some of the arguments which, at the present day, are brought against the advocates of peace, were then urged against these early christians; and *these arguments they examined and repelled.* This indicates investigation and inquiry, and manifests that their belief of the unlawfulness of war was not a vague opinion, hastily admitted, and loosely floating amongst them; but that it was the result of deliberate examination, and a consequent firm conviction that Christ had forbidden it. Tertullian says, "Though the soldiers came to John and received a certain form to be observed, yet Jesus Christ, by disarming Peter, disarmed every soldier afterwards; for custom never sanctions any unlawful act." "Can a soldier's life be lawful," says he, in another work, "when Christ has pronounced that he who lives by the sword shall perish by the sword? Can any one, who possesses the peaceable doctrine of the gospel, be a soldier, when it is his duty not so much as to go to law? And shall he, who is not to revenge his own wrongs be instrumental in bringing others into chains, imprisonment, torture, death?"—So that the very same arguments which are brought in defence of war at the present day, were brought against the christians sixteen hundred years ago; and, sixteen hundred years ago, they were repelled by these faithful contenders for the purity of our religion. It is remarkable, too, that Tertullian appeals to the precepts from the mount, in proof of those principles on which this Essay has been insisting:—that the dispositions which the precepts inculcate are not compatible with war, and that war, therefore, is irreconcileable with christianity.

If it be possible, a still stronger evidence of the primitive belief is contained in the circumstance, that some of the christian authors *declared that the refusal of the christian to bear arms,* was a fulfilment of ancient prophecy. The peculiar strength of this evidence consists in this—that the fact of a refusal to bear arms is assumed as notorious and unquestioned. Irenæus, who lived about Anno 180, affirms that the prophecy of Isaiah, which declared that men should turn their swords into ploughshares, and their spears into pruning-hooks, *had been fulfilled in his time;* "for the christians," says he, "have changed their swords and their lances into instruments of peace, and *they know not now how to fight.*" Justin Martyr, his contemporary, writes,—"That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, *do not now fight with our enemies.*" Tertullian, who lived later, says, "You must confess that the prophecy has been accomplished as far as *the practice of every individual is concerned,* to whom it is applicable."

It has been sometimes said, that the motive which influenced the early christians to refuse to engage in war, consisted in the idolatry which was connected with the Roman armies. *One* motive this idolatry unquestionably afforded; but it is obvious, from the quotations which we have given, that their belief of the unlawfulness of *fighting,* independent of any question of idolatry, was an insuperable objection to engaging in war. Their words are explicit: "I cannot *fight* if I die."—"I am a christian, and, therefore, I cannot *fight.*"—"Christ," says Tertullian, "*by disarming Peter,* disarmed every soldier;" and Peter was not about to fight in the armies of idolatry. So entire was their conviction of the incompatibility of war with our religion, that they would not even *be present* at the gladiatorial fights, "lest," says Theophilus, "we should become partakers of the murders committed there." Can any one believe that they who would not *even witness* a battle between two men, would themselves fight in a battle between armies? And the destruction of a gladiator, it should be remembered, was authorized by the state as much as the destruction of enemies in war.

It is, therefore, indisputable, that the christians who lived nearest to the time of our Saviour, believed, with undoubting confidence, that he had unequivocally forbidden war—that they openly avowed this belief, and that, in support of it, they were willing to sacrifice, and did sacrifice, their fortunes and their lives.

Christians, however, afterwards became soldiers. And when?—When their *general* fidelity to christianity became relaxed;—when, *in other respects,* they violated its principles;—when they had begun "to dissemble," and "to falsify their word," and "to cheat;"—when "christian casuists" had persuaded them that they might "*sit at meat in the idol's temple;*"—when christians accepted even the *priesthoods of idolatry.* In a word, they became soldiers, when they had ceased to be christians.

The departure from the original faithfulness was, however, not suddenly general. Like every other corruption, war obtained by degrees. During the first two hundred years, not a christian soldier is upon record. In the third century, when christianity became partially corrupted, christian soldiers were common. The number increased with the increase of the general profligacy; until at last in the fourth century, christians became soldiers without hesitation, and, perhaps, without remorse. Here and there, however, an ancient father still lifted up his voice for peace; but these, one after another, dropping from the world, the tenet that *war is unlawful,* ceased at length to be a tenet of the church.

Such was the origin of the present belief in the lawfulness of war. It began in unfaithfulness, was nurtured by profligacy, and was confirmed by general corruption. We seriously, then, and solemnly invite the conscientious christian of the present day to consider these things. Had the professors of christianity continued in the purity and faithfulness of their forefathers, we should *now* have believed that war was forbidden; and Europe, many long centuries ago, would have reposed in peace.

Let it always be borne in mind by those who are advocating war, that they are contending for the corruption which their forefathers abhorred; and that they are making Jesus Christ the sanctioner of crimes, which his purest followers offered up their lives because they would not commit.

An argument has sometimes been advanced in favour of war from the Divine communications to the Jews under the administration of Moses. It has been said that as wars were allowed and enjoined to that people, they cannot be inconsistent with the will of God.

We have no intention to dispute, that, under the Mosaic dispensation, some wars were allowed, or that they were enjoined upon the Jews as an imperative duty. But those who refer, in justification of our present practice, to the authority by which the Jews prosecuted their wars, must be expected to produce the same authority for our own. Wars were *commanded* to the Jews, but are they commanded to us? War, in the abstract, was never commanded. And, surely, those specific wars which were enjoined upon the Jews for an express purpose, are neither authority nor example for us, who have received no such injunction, and can plead no such purpose.

It will, perhaps, be said that the commands to prosecute wars, even to extermination, are so positive and so often repeated, that it is not probable, if they were inconsistent with the will of Heaven, they would have been thus peremptorily enjoined. We answer, that they were not inconsistent with the will of Heaven *then.* But even then, the prophets foresaw that they were not accordant with the universal will of God, since they predicted that when that will should be fulfilled, war should be eradicated from the world. And by what dispensation was this will to be fulfilled? By that of the "Rod out of the stem of Jesse."

But what do those who refer to the dispensation of Moses maintain? Do they say that the injunctions to the Jews are binding upon them? If they say this, we have at least reason to ask them for greater consistency of obedience. That these injunctions, in point of fact, do not bind them, they give sufficient proof, by the neglect of the greater portion of them, enforced as those injunctions were,

by the same authority as that which commanded war. They have, therefore, so far as their argument is concerned, annulled the injunctions by their own rejection of them. And out of ten precepts to reject nine and retain one, is a gratuitous and idle mode of argument.

If I be told that we still acknowledge the obligation of many of these precepts, I answer that we acknowledge the duties which they enjoin, but not because of the authority which enjoined them. We obey the injunctions, not because they were delivered under the law, but because they are enforced by Christianity. The command, "Thou shalt not kill," has never been abolished; but christians do not prohibit murder because it was denounced in the decalogue, they would have prohibited it if the decalogue had never existed.

And *why* was the law superseded? Because it made nothing perfect."—"The law was given by Moses, but grace and *truth* came by Jesus Christ." The manner in which the author of "truth" preceed some of his most important precepts, is much to our present purpose. "It hath been said by them of old time, an eye for an eye," &c. He then introduces his own precept with the contradistinguishing preface—"But *I* say unto you." This, therefore, appears to be a specific abrogation of the *authority* of the legal injunctions, and an introduction of another system; and this is all that our present purpose requires. The truth is, that the law was abolished because of its imperfections; yet we take hold of one of these imperfections in justification of our present practice. Is it because we feel that we cannot defend it by our own religion.

(To be continued.)

Spontaneous Combustion.

(Concluded from page 133.)

A writer of high scientific authority thus speaks of spontaneous combustion:

"The fires that owe their origin to spontaneous combustion, are much more numerous than the public are aware of, or will readily believe. Indeed, we are convinced that many fires, whose mysterious occurrence in places where neither lamps nor stoves were used, have caused them to be included among the list owing their origin to the melevolence of the incendiary, have in truth been produced by natural causes of ignition, which better information would have guarded against. Dr. Inman has read before the Literary and Philosophical Society of Liverpool, a larger and more complete account of what is known of the circumstances and causes of spontaneous combustion, that we have yet seen. It also contains a report of various experiments by the author himself, which tend still further to throw a light on this heretofore nascent and somewhat obscure subject. In testing the influence of different substances, on painters' oil, for instance, in evolving heat, and producing spontaneous combustion, Dr. Inman found that charcoal had the most powerful influence; indeed, of this fact painters are already aware, inasmuch as they know that lamp black and their oil have at once to be ground, or they will ignite even in a few minutes. Next to charcoal, stood sponge, then worsted, saw-dust, cotton, wool, tow and shavings. The precise measure and time in which these various substances absorb oxygen when mixed with oil, are noted in a tabular form. We were rather surprised to find worsted, an animal substance which merely singes, and does not tend, under ordinary circumstances, to burst into flame when fire is applied, ranking here next to charcoal, and before cotton-wool; but our impression of the greater risk of spontaneous combustion from cotton than from animal wool, is nevertheless borne out by these experiments; for Dr. Inman afterwards remarks in reference to cotton, though not specially to animal wool, that in effect, and on account probably of the relative forms and surfaces and access to air, of the different substances, 'it is far more difficult to get small quantities of tow to ignite, even under very favourable circumstances, than cotton-wool; indeed we may say that when the quantities used are small, it is difficult to procure actual ignition with anything but cotton-wool; when the quantity used is large, it is only a question of time.'

"One point well worthy of notice is the enormous amount of oxygen absorbed by painters' oil in the first twelve hours, compared with the ultimate quantity. This, the writer suggests, may explain how it is that fires so frequently break out within a very brief period after workmen have quitted premises where they may have been using painters' oil, and have left their greasy aprons, rags, or pieces of cotton on which their hands may have been wiped near to each other, or to a warm steam-pipe or stove not yet cold (or in a warm summer day to sunshine, we might add;) or that some few drops of oil have extended from the cans to some dust, saw-dust, shavings, and the like. In such cases we have the materials provided and the train laid, as it were, for a conflagration which will burst out in an hour or two.

"Professor Graham refers to instances of olive oil igniting upon saw-dust; of greasy rags from butter, heaped together, taking fire within twenty-four hours; of the spontaneous combustion of a tape measure, covered with oil varnish; and even of an oilskin umbrella put aside in a damp state. The ignition of such materials, generally, it must be noted, is greatly favoured by a slight warmth, such as the heat of the sun."

Another writer says: It is a fact better ascertained than accounted for that fixed oils, when mixed with any light kind of charcoal, or substances containing carbon, such as cotton, flax, or even wool, which is not of itself inflammable, heat by the process of decomposition, and, after remaining in contact some time, at length burst into flame. This spontaneous combustion takes place in waste cotton that has been employed to wipe machines, and then thrown away and allowed to accumulate into a heap. An instance of this kind is mentioned, where the waste wool in a manufactory for spinning worsteds was thrown into a corner and neglected; it then heated, and was on the point of bursting into flame, when the attention of the workmen was directed to the heap by the smoke and smell. In cotton mills the danger exists in a still greater degree, and it is believed that the destruction of many cotton factories has been occasioned by this means. The cause of this peculiar property of fixed oils deserves more attention than has hitherto been paid to it.

Mr. Marsh, an able chemist, found that iron long under water, when reduced to powder, invariably becomes red-hot, and ignites anything it touches. A general knowledge of this is important, and it accounts for many spontaneous fires. A piece of rusty old iron, brought in contact with a cotton bale in a warehou-e, or on shipboard, may occasion much loss of life and property.

It is calculated that upwards of $100,000 worth of cotton has been lost by fires at sea during the past year, mostly occasioned by spontaneous combustion from the use of oil in the cotton presses at New Orleans, or on shipboard.

Several fires have come under the notice of the fire marshal, that broke out under singular circumstances in the cockloft of old dwellings in a bad state of repair, and which, from a mystery that seemed to characterize them, gave a great deal of concern and disquietude to the families occupying the houses. The origin of these fires was a last satisfactorily traced to the spontaneous ignition of collections of greasy rubbish, occasioned sometimes by the warmth of chimneys passing through the loft, and at other times by the intense heat of the sun, expending its power upon the roofs and penetrating through open trap-doors on extremely hot days. In two of these instances, strong suspicion attached to servant girls, who were at length discovered to be entirely innocent.

The cockloft, in most houses, is made the depository of all kinds of refuse things, such as dirty rags, old hats, bonnets, and other articles of cast-off wearing apparel, remnants of worn out bed clothing, &c. This filthy stuff is allowed to accumulate for years without being disturbed. The permanent housekeeper never gives it a thought. A family vacating a dwelling, hardly ever removes it. The succeeding tenant finds it there, when he comes in, and does not touch it; and so the accumulation goes on from time to time. This rubbish invariably contains matter of an oily nature, and combustion may ensue from the effect of heat at any moment. As a measure of domestic safety, the fire marshal would advise every family to clear their lofts of all such vile collections, particularly where the house has suffered from the ravages of time.

The tendency to spontaneous combustion from the mingling of oil with saw-dust, is so great, that it would be prudent for oil merchants, and druggists, and all other dealers in and manufacturers of oily and greasy substances, to discontinue the use of saw-dust or straw, for cleaning the floors of their establishments, where they become coated with oil or grease. With every precaution on their part, a fire might happen. A small quantity of sweepings, the removal of which had been forgotten, left in an oil store or factory at night, would be sufficient to cause a conflagration.

The Reality of the Indwelling of Christ.—The situation and prospects in every age, of the true disciples of our Lord and Saviour, must prove to the Christian mind a subject of vast importance; and it deeply concerns every one of us to know for ourselves, how far we are promoting, by individual reception of the leaven of His Gospel, that universal diffusion of unmixed "glory" which, we are assured, "shall cover the earth as the waters cover the sea." The government and dominion of "the Prince of life," "the Prince of Peace," which is ultimately to subdue and reduce all things unto itself, (Daniel, ii 4,) the Society of Friends have pre-eminently held, to be wholly of a spiritual character; it is to be set up within man, and "cometh not by observation," neither stands in any mere outward observances, but in "righteousness, peace, and joy in the Holy Ghost." They have all along considered the standing, lasting, and indispensable ordinance of the Gospel to be, the manifestation of the Saviour by his Spirit, as the Guide into all truth; according to the whole tenor of the 14th chapter of John, and likewise that language of the Apostle to the Hebrews: —"Christ was once offered to bear the sins of many; and unto them that look for him, shall be appear the second time, without sin, unto salvation." Chap. ix. 28. This Society has therefore deemed it essential to know the reality of the presence of Christ dwelling in their hearts by faith; and has judged it in the highest degree needful, to love and wait for his appearing and counsel, to bow the neck to his yoke, and to commit themselves in all things most unreservedly to his leadings. In this way they believe it was,

that our blessed Redeemer engaged to manifest himself unto those, and make his abode with them, who should keep his commandments; and thus also it is, that such who do his will are given to know of his doctrine.—*John Barclay.*

Selected.

"What! shall we receive good at the hand of God, and shall we not receive evil."

JOB ii. 20.

I have had my days of blessing,
All the joys of life possessing;
Unnumbered they appear!
Then let faith and patience cheer me,
Now that trials gather o'er me;
Where is life without a tear?

Yes, O Lord! a sinner looking
O'er the sins Thou art rebuking,
Must own thy judgments light,
Surely, I, so oft offending,
Must, in humble patience bending,
Feel Thy chastisements are right.

Let me, o'er transgression weeping,
Find the grace my soul is seeking;
Receiving at Thy throne
Strength to meet each tribulation,
Looking for the great salvation,
Trusting in my Lord alone.

While, 'mid earthly tears and sighing,
Still to praise Thee, feebly trying,
Still clinging, Lord, to Thee;
Quietly on Thy love relying,
I am Thine—and, living, dying,
Surely, all is well with me.

Selected.

THE FOREST MOSS.

By forest fountains hast thou seen
The winsome, fairy sight
Where banks are clad in mosses green,
Some dark, and some so bright!

As when upon a velvet lawn,
Beneath the noon-tide ray,
Where the thick foliage intervenes,
Shadows and sunlight play.

But in the moss a sunshine dwells
No gloomy sky can hide;
The light that other green forsakes,
Will yet with this reside.

In hearts where sorrow's shadow lies,
Are spots of dark, dark green,
But dwelling near the Fount of Life,
There's sunlit *moss* between.

And happy, in a world like this,
Where clouds so often frown,
The heart, that, like the forest moss,
Hath sunshine of its own.

Amid my list of blessings infinite,
Stand this the foremost, "That my heart has bled."
'Tis Heaven's last effort of good-will to man;
When pain can't bless, Heav'n quits us in despair.
Young.

From the Leisure Hour.

Second Shape.

(Concluded from page 195.)

Phosphorus, even in its *ordinary* condition, is a very *extraordinary* body—extraordinary not only on account of its properties, but also on account of the strange places where it is found, and whence it is extracted. Sulphur exists, it is true, in the animal and vegetable kingdoms: very few animal bodies are without it. Chemists can readily detect the presence of sulphur in silk, eggs, wool, feathers, horn, and hair; but the great store-house or magazine of sulphur is the mineral kingdom, after all, especially in the neighbourhood of volcanoes. Phosphorus, too, exists in the mineral world, but very sparingly. In the vegetable world, too, we find it, but only in small quantities. The animal kingdom is our great phosphorus magazine. The blood contains it; the other animal fluids contain it; and, as for bones, a considerable percentage of their weight consists of phosphorus. Many who read these pages, may be conversant, perhaps, with the leading properties of phosphorus; may know that it is like wax in appearance; that it shines in the dark; that it takes fire at a temperature not much above that of the human surface, and that it is very poisonous. All these are very marked properties—far more marked than belong to ordinary sulphur. We shall presently discover to what extent they can be altered by the assumption of second shape, or allotropism.

Allotropic phosphorus is made from ordinary phosphorus, very much in the same manner that allotropic sulphur is made from ordinary sulphur, namely, by the application of heat. The phosphorus requires to be heated, however, in close vessels, in such manner that the supply of atmospheric air may be limited. The reader has already been informed that when ordinary phosphorus is heated in atmospheric air it burns; and if thus heated in an open vessel with an unlimited supply of atmospheric air, it would burn all away. Heated in a close vessel, combustion soon finds its limits in the exhaustion of all that part of the air (oxygen) which supports combustion, and the phosphorus, instead of burning away, is converted into a puce-coloured powder, which latter is nothing more than phosphorus in its allotropic or second shape. But how different is it from common phosphorus! That substance requires to be kept in water, lest at any time it may burst into flame; but so little prone to combustion is allotropic phosphorus, that Professor Schrötter, of Vienna, its discoverer, surprised the chemical section of the British Association, in the year 1849, by bringing some of the curious material in his waistcoat pocket, merely wrapped up in a little paper. Allotropic phosphorus may, in point of fact, be represented as *incombustible.* True, it can be used to advantage in the manufacture of lucifer matches and congreves, as we shall in the sequel find; nevertheless, it may be said to be incombustible. The fact is, that when heated above a certain temperature, by friction or otherwise, it becomes ordinary phosphorus once more, and therefore answers the purpose of a lucifer match constituent.

More striking and more important are the medical peculiarities of allotropic phosphorus. Ordinary phosphorus is a terrible poison, whereas the allotropic variety, so far from being poisonous, is almost devoid of any well-marked physiological action. Soon after the manufacture of lucifer matches, or rather, the successors of lucifer matches, "congreves," became general, the consequence to those engaged was a frightful and too often fatal disease. Persons the most liable to the affection were such as had carious or decayed teeth. The disease was characterized by rapid destruction of the teeth at first, but subsequently of the jaw-bones themselves. So frightful were the ravages of this phosphorus disease, that, according to the police regulations of Prussia, and, I believe, of France, an examination of all persons about to be engaged in the lucifer match manufacture was rendered imperative, and only those having perfectly sound teeth were permitted to take part in the occupation. Notwithstanding all these precautions, the phosphorus disease committed frightful ravages at times. Listen now to a practical application of allotropic phosphorus. Lucifer matches were made of it, and the phosphorus disease was at an end!

The last example I shall cite of allotropism, or *second shape*, is perhaps the most extraordinary, though, owing to the gaseous nature of the subject of it, my remarks will not be so readily followed, except by the chemical reader. Everybody knows that the atmosphere is invisible, and most people have been taught that the atmosphere is composed of two gases, "oxygen" and "nitrogen," about twenty-one of the former to seventy-nine of the latter. Well, oxygen, the first constituent, is subject to a very remarkable state, to the peculiarity of which, attention was first directed by M. Schönbein, a chemist of Basle. He thought he had discovered a new compound, and he termed it *ozone;* but philosophers are now pretty well agreed that ozone is only oxygen in an allotropic condition.

I shall totally omit a description of the methods of converting ordinary into extraordinary or allotropic oxygen; contenting myself with a statement of the enormous difference between the two as to properties. Common oxygen is devoid of smell, whereas ozone is endowed with a pungent penetrating odour. Common oxygen does not bleach: ozone removes organic colours with almost the energy of chlorine. Common oxygen manifests no action upon silver-leaf: ozone corrodes it almost instantaneously. Common oxygen does not impede putrefaction: ozone not only does this, but restores flesh already putrefied to its original sweetness. What marvellous distinctions are these! And yet, so readily is ozone changed into common oxygen, that though it goes in as ozone at one extremity of a red-hot pipe, it comes out as oxygen at the other.

Now, the most important point in connection with ozone is this: it is extensively generated in the great laboratory of nature, and the quantity of it naturally existing in the atmosphere is variable. Chemists have devised an unfailing method of detecting ozone. For this purpose a certain paper is used, the nature of which I need not fully describe; suffice it to say, that the paper turns blue if exposed to an atmosphere containing ozone, and that the shade of blueness is commensurable with the amount of ozone present.

Enough has been stated concerning the properties of ozone, to render manifest the influence it must exercise in the grand economy of nature. Present in extreme quantity, it is not difficult to contemplate the energy of its action on the lungs; how it must produce coughs, chest diseases, influenzas, always troublesome, often mortal; for the influenza has sometimes been scarcely less to be dreaded than the cholera itself. Absent, or present in diminished amount, the consequences of such a state can be readily imagined. Seething malaria will then attack their victims unchecked; typhus will rage, and all the large class of diseases known as infectious will assert their empire. Verily, how little do we know of the influences which wander like spirits around and about us: how blind, or slow, are we to see the wonderful agencies of God!

For "The Friend."

[We take from one of our exchange papers the following extracts from a sermon preached by H. Blunt. Although addressed to the inhabitants of Great Britain, the warning it contains is appropriate to the present condition of our country.]

Although the land of Canaan was made over by solemn covenant to the seed of Abram, the justice of God would not consent to their taking possession, until the guilt of the present inhabitants should cry aloud for that punishment with which they were afterwards so fearfully visited. When this period should arrive, the Israelites were to enter in and take possession, "utterly to destroy all they had, and to spare them not, but to slay both man and woman, infant and suckling, ox and sheep, camel and ass."

Surely the effects of a sentence so fearfully

severe, and yet so unquestionably just, could never have been intended to pass away with the guilty generation which it swept into perdition. Does it not cry with a warning voice at the present day, and at the present hour, to every nation under heaven?

Does it not speak with a peculiar emphasis to ourselves, my brethren, as the inhabitants of a country which has most guiltily sinned, and yet for a long series of years most abundantly prospered?

The iniquity of the Amorites was long, very long, nearly four hundred years in filling up—for that period elapsed before the Israelites came into possession—but fill it eventually did, and the moment it had so filled, the justice of God was manifested in their total extirpation. Turn not a deafened ear, or a hardened heart, I beseech you, to so solemn a warning. Are there no events passing around you to lead you to fear that the iniquity of our own nation may also be filling up? that our day of trial may be approaching? that the mercies so abundantly received, so little acknowledged, so long abused, may, as in the case of the Amorites, be cancelling our title-deeds, and preparing the way for the new possessors? and that yet a little while, and a perfectly just and a holy God will be compelled to say, "The iniquity of the people is now full?"

It is for you, brethren, and for myself, under the Divine grace and guidance, yet to endeavour to postpone that sentence; the sins of every nation must be made up of the sins of the individual members of that nation; every humble, holy, prayerful follower of the Lord Jesus Christ, and servant of our God, however low his rank, however weak his attainments, is keeping back the day of solemn and certain visitation. I do not scruple to assert, because from my heart I believe it to be true, since all revelation teaches, and all history confirms it, that the essentially christian part of the community, the men and the women, and the children who fear to offend God, and who love his commandments, who are found in his temples and at his altar in public, and upon their knees in private, are the salt which has kept, and is at this moment keeping—God only knows how long they will be permitted to keep us—from those trials which may be approaching. It is not the wisdom of our statesmen, it is not the courage of our soldiers, it is not whether one party or another hold the helm of government, which can preserve us from the day of visitation; it is instrumentally to be done by the prayers and the lives—the devoted and consistent piety of the people of God.

You, then, who love your country, and who love your own little ones, who are entering upon life at a most awful period, think how powerful an additional motive you have for an increase of faith, and holiness, and self-denial, and obedience. Our iniquity is not yet full; but remember that when the waters are at the brim, one drop will make them overflow. The eye of the Lord is even now upon this guilty country, and upon its guilty inhabitants; the sword of the Lord is even now uplifted to strike: "Offences must needs come, but wo to that man by whom the offence cometh;" wo to those who assist in filling up the rapidly rising measure. Be not content, in times like these, even with mere personal holiness; use your efforts with all over whom you possess the slightest control; urge them to a greater devotedness to God, and to a quiet, peaceable demeanor, to habits of order, and obedience to "the powers that be."

At such a time every one will be a faithful servant to his earthly king who is a true believer in the King of kings. "Pray for the peace of Jerusalem;" be much in prayer, both in your families and in secret, that a God of wisdom may direct the council of our rulers in the administration of the affairs of our country, at this peculiarly trying and difficult crisis. The evil day may still be averted; the gathering tempest which even now darkens and lowers in the distance, may yet be dispersed; devotedness of heart, and soul, and life to God, will yet be accepted; prayer will yet be heard; the hand of the Lord, the providence of the Lord, and the day of the Lord, may yet be more publicly acknowledged by us than they have been, and the glory of the Lord, instead of our own glory, may be made the more frequent subject of our boast.

But time is hastening on, the judgments of God are abroad, our condemnation slumbereth not; the smoking furnace, the symbol of national trial and national suffering, as in the vision of Abram, may be already kindled in our land; if it be, my christian brethren, if no prayers, no efforts shall avail to postpone its approach, let us, then, only supplicate our God that the burning lamp may, as of old, accompany it; that the Divine presence may not forsake his children; that "One like unto the Son of God," may be with us in the furnace, tempering its heat, shortening its duration, sanctifying its fires; that thus, as a nation and as individuals, we come out of the furnace chastened, purified, but not consumed; our dross purged away, and every christian grace and every holy affection shining more and more brightly to the glory of God our Saviour.

For "The Friend."

It may not be amiss to remind the members of the Society of Friends wherever scattered, that the bond of our union is love, "By this shall all men know that ye are my disciples, if ye love one another;" and the reverse is shown by the apostle when he says, "If ye bite and devour one another, take heed that ye be not consumed one of another." In an unguarded moment when we are off the watch, how easy it is for us to let in evil surmisings concerning our friends, even those sometimes that have been our confidants. I now remember reading an anecdote of an old Scotch woman, (if my memory serves me) which will perhaps illustrate the subject a little; she was very cautious about receiving ill reports of her neighbours: one of her neighbour women having expressed herself very freely about another female acquaintance and evidently to her hurt, the honest old woman told her that she would put on her bonnet, and step over the way and enquire of the individual how it was with her. Now would it not be well for us to "step over the way" before judging too harshly, and make some inquiry, how it is with our friends.

An upright honest heart does not fear to ask an explanation of the motives of others, in the spirit of meekness, seeking the welfare of a brother beloved. If the door of the heart is closed against evil surmisings, and nothing permitted to have its seat there but love for our fellow creatures, and for Him who created us, the spoiler would not be permitted to disturb us. How dangerous it is for us to judge our brother without cause; if our love to him is as it is for ourselves, we cannot desire his hurt, but our desire will be that as we have obtained mercy for our many departures from the truth, the same may be extended to him. How desirable then would it be, if we who profess to be the followers of Him who is holy, harmless, undefiled and separate from sinners, would endeavour in our conduct and conversation, to manifest to those around us, that we love God above all things and our neighbour as ourselves. W.

Westmoreland, Pa., Second month 10th.

For "The Friend."

Daniel Wheeler's Testimony.

That faithful champion for the Truth, Daniel Wheeler, when engaged in his religious visit to this country, manifested much anxiety on account of an unsound ministry, which he feared was growing upon the Society, and which would rather fill the ear of the hearers with notions, and tend to bring a day of further trial and calamity upon us, than direct to the only sure and inexhaustible Fountain of light and life, Christ Jesus.

The subjoined are some of his memorandums—stirring and arresting,—referring more or less directly to the subject. "Fourth month 15th, (Philadelphia Yearly Meeting). My way was opened to exhort all to turn to the Lord with full purpose of heart, in the very depths of humility. My soul had mourned over the low state of things among us: the sorrowful and manifest declension, which had so greatly marred and defaced our religious Society, might be traced to our having departed in heart from that precious principle of light and life, bestowed in redeeming mercy on every individual of the human race. It is high time to lay aside the unfruitful works of darkness, and to put on the whole armour of light; for the day is far spent, and the night is at hand."

Again, Fifth month 31st, 1839: "The last sitting of the Select (Yearly) Meeting (New York) was held. In this I had to state in plain terms my fears as to the present state of the ministry; and had to remind Friends of the devastation in our Society in England, from this very cause of unsound ministry having crept in among us. My mind found some relief."

Again, Seventh month 3rd: "Attended the Select (Quarterly) Meeting, (Nantucket, N. E.,) which was a low time; in which I had to speak of the awful responsibility attached to those in the stations of ministers and elders: and to warn those present, of a day of farther trial awaiting our Society; which, from its nearer approximation to the world, would have more difficulty to maintain its standing, than in former instances, when Friends, like Israel of old, dwelt more alone."

And again, Ninth month 2nd. "In the last sitting of the Select (Yearly) Meeting (Ohio,) I had some remarks to make on the great responsibility of those in the station of elders, who, if not anointed from on high, are incapable of discerning from whence the ministry proceeds; and to add my belief, that there is a ministry growing in the Society, which, if not checked, would fill the minds of the hearers with things like the "abomination of desolation" spoken of by the prophet, that would stand in the holy place, where it ought not,—in the place of vital religion, and would make truly desolate and destitute of the presence of the Lord. It was the elders of Ephesus who were sent for, and charged to take heed to themselves and to the flock, by the great apostle."

Some among us may be disposed to get over these awakening admonitions, by saying they belong to a by-gone period. But if the predictions themselves do, have not the truths which they so solemnly set forth, become as bitter fruits, largely partaken of by us, being even now in our hands and mouths. So that we may well retrospectively be warned; at least plainly perceive that a prophet of the Lord has been amongst us whose precepts should be duly regarded in calling us to a return to our "first love." Well, the mercy of our Heavenly Father is from everlasting to everlasting upon them that fear him, and would yet embrace us as a Society, stripped and peeled as we are; He would gather and restore us, if on our parts we would but return unto Him, humble ourselves before Him,

and again as our forefathers did, keep His statutes and commandments. Agreeably to His ancient assurance to a degenerate and rebellious people: "Oh, that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever."

For "The Friend."

An Exhortation to Faithfulness.

In this day of outward perplexity, both in the world and amongst the professors of christianity generally, it becomes the duty of those who know the truth, and have been redeemed from the spirit of the world, and have come under the peaceable Spirit of Christ, seriously to enquire, what the Lord may require at their hands, that all may fulfil their obligations to Christ and their fellow men. It is very evident, that parties and confederacies have not, neither can they bring about that perfect work which the Lord designs; but, as the turnings and overturnings of his hand are made manifest, both in societies and nations, such as have been taught of Him, may be made individually servicable towards bringing in everlasting righteousness, or the establishment of the kingdom of Christ on the earth. And although this may be by or through outward sufferings, nevertheless if faithfulness to manifested duty be attended to, it will yield, to such as are willing thus to expose themselves for the Truth's sake,—to take up the cross and despise the shame,—the peaceable fruits of peace; and whatever tribulations may attend such in the performance of manifested duty, the spirit of glory and of God shall rest upon them. In times like the present, the truly anointed and called of God, must look to the same Director the fathers did, and the same consequences must follow, for it has been well said, 'Man's extremity is God's opportunity.' For both the world and the church there is treasured up in Christ wisdom and strength equal to the day; and amidst the backslidings of some of this society in times past, there ever has been raised up those who have been as "Saviours on Mount Sion," for the deliverance of his people or heritage; and my desire for my brethren and sisters, wherever scattered, is, that they may put on strength in the name of the Lord, and remember the saying of the apostle, "If God be for us, who can be against us?" "When the enemy comes in like a flood, then shall his Spirit lift up a standard against him." The enemy is a coward before Christ, who now as well as formerly, bruises the head of the serpent, and as his name or power is above every name, it becomes the duty of the valiants of Israel not to flee but to stand armed with the panoply of God. "For no weapon that is formed against his truth or people shall prosper, and every tongue that riseth against them will be condemned." Yet the spirit of Christ is the spirit of love, and "willeth not that any should perish;" it will enable all to bear patiently the sufferings and baptisms, for the body's sake, that they may be restored to the love of the Truth; and however difficult, at all times and on every occasion, to manifest the gentleness of the Lamb, the innocence of the dove, with the faithfulness Truth requires, in an undeviating way; such who move under the "wisdom from above" as the way is opened before them, leaving consequences with the Lord, will be blessed. But Oh! that none may fail and come under like condemnation with him "who knew his Lord's will, but did it not." Such will pass under the judgments of the Most High; our early Friends never feared to meet the adversary, and were often able to say, "the Truth reigned over all." S. C.

East Shelby, N. Y., Second mo. 13th, 1862.

For "The Friend."

"Straws Show which Way the Wind Blows."

"*How's Business?*"—It seems to me this query is the first propounded by nearly every one I meet; whether at home, in the street, or in the meeting-house yard, it appears to keep uppermost with almost all—and if not the first question, it is sure to follow a general inquiry after the health of the family. The ungodly thirst for gain which so characterizes the present day, has attacked us also—the enemy seems to have besieged us, and through this, as through other means, our destruction is only a question of time, unless there is a speedy return to the Rock of Ages, and a reinforcement of valiants direct from the Lamb's army. "Straws show which way the wind blows,"—the most nicely poised vane, on the highest steeple, in the most exposed locality, does not reveal the drifts of the wind more clearly, than does this query on the lips of so many, show the tendency of the multitude. Yesterday I was in company with a few select friends, and observing one whom I had always regarded with feelings of love, sitting alone and apparently unengaged, I felt drawn to take a seat by him, with a spirit more than usually quiet, and a heart in mercy warmed and tendered by the favours of heaven during the day. I hoped he might have a message for me, or that a conversation might ensue, such as kindred spirits animated with love to God only can appreciate. But how did my whole inner man droop and secretly sigh, when I was greeted with the infecting query, "How is thy business now?" my disappointment was so great and so poorly hidden, that I doubt not he thinks me near to bankruptcy, but I am not; and so long as I can live in the fear of the Lord and walk before him acceptably, reverses, should they come, cannot harm me, but will prove my more complete salvation through faith; the promises of God are sure beyond all impious management, and all I ask is a quiet acquiescence, an unquestioning obedience, and a firm confidence to and in Him; then money-making will have no charms and bankruptcy no dreads; neither poverty nor riches will ever be imposed upon me unless for a Divine purpose, and my back be fitted to the burden. Then what matters it? why all this anxiety about success in business. Oh, doubting christian? let us leave these things, and unite in seeking *first* the kingdom of heaven and the righteousness thereof, when all things necessary will be added.

THE FRIEND.

THIRD MONTH 1, 1862.

It is one of the sad evidences of the perverted views of Christianity prevalent in the community, or at least of the want of that humble, compassionate frame of mind which always clothes the true Christian, that a disposition is continually manifesting itself to make public demonstration of rejoicing at the successful issue of battles, in which thousands of fellow beings have been killed or wounded; and which must, therefore, inflict great misery on the latter, while it gives occasion to the most poignant sorrow and suffering in the various families scattered over the land, which are thus bereft of their nearest and dearest friends and supporters.

How little thought seems to be taken of the hundreds of immortal spirits suddenly ushered into an awful eternity, amid the maddening scenes and excitements of the furious deadly combat! The public turn a deaf ear to the dying groans, the agonizing ejaculations of the poor immolated soldiers; and shut out from view the heart-sickening sight of the mangled bodies and mutilated limbs of the wounded, who cry for help amid the horrid din and struggles of the bloody field, or sink into death, or hopeless decrepitude within the wards of the military hospitals.

Exaggerated accounts of the number of the "*enemy*" killed and wounded, are generally palmed upon the community, in order more fully to gratify the morbid taste for recitals of sanguinary conflicts and slaughter, which has been called forth and nourished by this fratricidal war. No voice is heard amid the tens of thousands who shout in exultation over the dreadful havoc, reminding them that those who have fallen were not only men with souls to be saved or lost, but our fellow countrymen; long united to us by the ties of a common interest, a common citizenship and a common welfare; now, it may be, *deluded* or *forced* into the wicked attempt to overthrow the government, but yet with unefaced claim upon our christian commiseration; and for whose sufferings and untimely end our grief should be too deep to allow of anything like a public exhibition of joy for advantages supposed to be gained. If the religion we profess did not forbid it, yet a little reflection might convince us how inconsistent is this boasting and rejoicing over the misery and destruction of those engaged in supporting the rebellion, with the desire—as publicly expressed—to win back their alienated feelings of attachment and allegiance to the government they are striving to subvert. Is it not calculated to gall and exasperate them, and will it not call forth or increase in them jealousy and hate, closing up the way to reconciliation, and goading them into an unyielding determination to endure the miseries of a long protracted struggle rather than forego their separate organization? But above all, may we not reasonably fear that it may increase the Divine displeasure, should the Dread of Nations see that instead of being humbled and penitent under the rod of deserved correction which He has stretched over us, the heart of the nation is lifted up with pride in its vaunted power, and is glorying in the sore calamities that have fallen on our erring brethren.

A heavy responsibility lies at the door of many of the professed ministers of the gospel, who have used their position and influence to impress upon their hearers a belief that both slavery and war are consistent with the religion of Christ. In the South, elaborate argumentation has been poured forth from the pulpit, with the wish and intention of bestowing the sanction of the gospel on the enslavement of men and women, and their reduction to the condition of chattels; and similar sophisms have been occasionally echoed from the North; while both there and here, equal violence has been done to the injunctions and the example of the blessed Saviour of men, by the same class in nearly every denomination, virtually teaching that those injunctions and that holy example may be rightfully disregarded, so far as to permit the professed disciples of the meek and long suffering Son of God, to imbibe the hatred and revenge, and engage in the murder and misery which constitute the origin, the essence and the end of war; if the war is waged in what each party to the strife considers a just cause.

It is amazing that men who assert that the Holy Scriptures are an infallible rule of faith and practice; who claim to be teachers of the message of Salvation to a perishing world, and to be imbued with the Spirit of Him who came to seek and to save that which is lost, at this late period in the last and glorious dispensation,—wherein the prophets of

the Most High have declared the nations of the earth should learn war no more,—should strive to reconcile war with the peaceful, benign precepts of the New Testament, and with the loving, forgiving Spirit of the Lamb, who freely laid down his life, for poor lost man; and urge its compatibility with that thorough regeneration of the heart, without which it is impossible to enter the kingdom of heaven. They surely know that for more than a century after the promulgation of the gospel by the apostles, the christian converts refused to fight or remain in the army, because of the requirements of the faith they had adopted; many suffering martyrdom rather than disobey the commands of their Master; and that it was not until a love of the honours and riches of the world had taken hold of very many of the professors of Christ's name, and corruption began to abound in the church, that those holding the station of teachers of the Truth, yielding to the insidious and corrupt influence of popular opinion, betrayed the trust committed to them, and began to preach the lawfulness of war among those professing christianity, though, at the same time, forced to admit that many of the injunctions of Christ were directly opposed to it.

The contest going on in our country has afforded the sorrowful spectacle of not a few of those occupying the station of ministers of the Prince of Peace, entering the contending armies, and both, by precept and example, giving all their influence to stimulate the combatants on each side to espouse heartily and carry on resolutely the murderous conflict. On each side they have publicly offered up prayers to Him whom they profess to be their common Lord and Master; who has solemnly reiterated his command, to love their enemies,—to resist not evil,—to do good to those who hate them, and despitefully use them; to forgive all injuries; to bless and curse not; to do unto others as they would have others do unto them; and who has pronounced his blessing on the peace-makers—they have addressed their petitions to Him, to protect and uphold the cause for which they are respectively engaged, and to discomfit and destroy those who are opposed to them.

We observe however, some of the religious journals among us, while they speak in terms of approbation of the war on the part of the government, severely condemn the course pursued by two "divines," one of whom holds the station of bishop, and the other is a candidate for a like position, both of whom are said to be leading officers in the rebel forces; because it is alleged their entering the army is unfit for, and inconsistent with the office they hold in the "church." But are not the precepts and spirit of the gospel equally applicable to all who profess to believe in it, be their station in the professing church what it may? Christ adapts his dispensation to the wants of lost sinners, making no difference between teachers and hearers in the obedience required to his known commands; all his true disciples being equally "a chosen generation, a royal priesthood, a peculiar people," to show forth the praise of Him, who hath called them out of darkness into his marvellous light. If then it is wrong and inconsistent with the requirements of Christ, for bishop and priest to engage in war, it is equally wrong and inconsistent for the people whom they teach and lead.

In the examination of and decision upon any subject involving religious duty, it is of the greatest importance, we should so train our minds to the application of the principles of Truth revealed in the gospel, as to arrive at conclusions which are consonant with the Divine will. Whoever has put his hand to the plough" with the earnest desire and determination not to look back, must not indulge the strong natural propensity to judge of things affecting his accountability by any lower standard than that will, nor desire any thing in comparison with the approbation of the Sovereign of the Universe. The current opinions of the world, however enforced by the long continued practice of fallen man, are no sufficient evidence of truth or right, for that which is highly esteemed amongst men is abomination in the sight of God.

Unwillingness to practice self-denial, and a determination to shun the cross, have led the great body of the christian world to reject the requirements of the religion it professes, in relation to wars and fightings, and hence we find the teachers of the people claiming its authority therefor, and their pupils loudly exulting over its successful prosecution, though it must ever be attended with such appalling scenes, as are thus described by a visitor on the battle plain at fort Donnelson,—often on a much larger scale.

"Federals and rebels were promiscuously mingled, sometimes grappled in the fierce death-throe, sometimes facing each other as they gave and received the fatal shot or thrust, sometimes lying across one another, and again heaped in piles which lay six or seven deep. I could imagine nothing more terrible than the silent indications of agony that marked the features of the pale corpses which lay at every step. Though dead, and rigid in every muscle, they still writhed and seemed to turn to catch the passing breeze for a cooling breath. Staring eyes, gaping mouths, clenched hands, and strangely-contracted limbs, seemingly drawn into the smallest compass, as if by a mighty effort to rend asunder some irresistible bond which held them down to the torture of which they died. One sat against a tree, and, with mouth and eyes wide open, looked up into the sky, as if to catch a glance at its fleeting spirit. Another clutched the branch of an overhanging tree, and hung half suspended, as in the death pang he raised himself partly from the ground. The other hand grasped his faithful musket, and the compression of the mouth told of the determination which would have been fatal to a foe had life ebbed a minute later. A third clung with both hands to a bayonet which was buried in the ground, in the act of striking for the heart of a rebel foe. Great numbers lay in heaps, just as the fire of the artillery mowed them down, mangling their forms into an almost undistinguishable mass. Many of our men had evidently fallen victims to the rebel sharpshooters, for they were pierced through the head by rifle bullets, some in the forehead, some in the eyes, others on the bridge of the nose, in the cheeks, and in the mouth."

What a picture of the last acts and dying emotions of hundreds of the professed followers of Him who declared that his kingdom was not of this world and therefore his servants could not fight?

SUMMARY OF EVENTS.

Foreign.—News from England to the 9th ult. Parliament was opened on the 6th ult. In the Queen's speech read on that occasion, the recent difficulty with this country, was referred to in the following words:—"A question of great importance, which might have led to very serious consequences, arose between Her Majesty and the Government of the United States of North America, being the seizure and forcible removal of four passengers from on board a British mail packet by the commander of a ship of war of the United States. That question has been satisfactorily settled by the restoration of the passengers to British protection, and by the disavowal, by the United States government, of the act of violence committed by her naval officer. The friendly relations between Her Majesty and the President of the United States are, therefore, unimpaired." Both Houses of the British Parliament had voted an address to the Queen, in response to her speech. The vote was unanimous. The opposition approved of the course of the government in the Trent affair. Lord Derby thought that the United States government had assented with a very bad grace to the demands of the British government.

Lord Palmerston said that the distress in the manufacturing districts in England, from the blockade of the Southern ports, would not justify the interference of the government, and that they would continue in their neutral course.

Earl Russell stated in Parliament, that he had informed the delegates of the Southern Confederacy, who had waited upon him to urge its recognition, that the Queen could not acknowledge the independence of the seceded States until the fortune of arms or a more peaceful mode of negotiation shall have more clearly determined the respective positions of the two belligerents.

The Times, in an editorial on American affairs, says, that in the last six months America has contrived to spend more money in a shorter time, and to less purpose than any people who ever lived on the face of the earth. It proceeds to argue that the subjugation of the South, and the future Union, has become impossible.

The Bank of France has reduced the rate of discount from 4½ to 4 per cent.

The French government has contracted a loan of four millions sterling with English capitalists.

The Liverpool cotton market was nearly unchanged. Breadstuffs had a declining tendency.

United States.—*Congress.*—Very little business has been transacted in this body thus far. The Treasury Note bill had not yet become a law, in consequence of the two Houses disagreeing on some of its features. It was expected the points in dispute would be adjusted in a few days. The Tax bill had not been reported to Congress by the Committee charged with the duty of preparing it.

The Rebellion.—It may give a clearer idea of the present state of the struggle to arrange events under a few local heads.

Missouri.—The rebel army commanded by General Sterling Price, having been driven out of the State, no considerable organizations of armed rebels remain within its limits. Gen. Curtis, with the Federal forces, continued the pursuit of Price's army, as far as Bentonville, Arkansas. Many of the fugitives were captured in their retreat, including Brig. Gen. Price, son of Sterling Price, and other officers of rank.

Kentucky.—The only important place now held by the rebels in Kentucky, is Columbus on the Mississippi river, where there is still a strong force in a carefully fortified position. The Confederate armies, in other parts of the State, have been compelled to fall back into Tennessee.

Tennessee.—The number of prisoners taken at Fort Donelson, proved to be 13,300. About a thousand more were subsequently captured, and an equal number came in voluntarily, and surrendered themselves prisoners. The captives have been forwarded to Chicago, Detroit, Fort Wayne, Alton, and other places for safe keeping. Clarksville, upon the Cumberland river, about fifty miles from Nashville, was taken possession of by Com. Foote, on the 20th. The rebels retreated to Nashville, having set fire, against the remonstrances of the citizens, to the costly railroad bridge across the Cumberland. A great part of the Confederate troops, which have been driven from Kentucky, are said to be collected near Nashville, awaiting the advance of the Federal army which was expected to move on Nashville, by way of the Cumberland. Gen. Beauregard was at Nashville. He was reported to be sick with typhoid fever. The gun-boat expedition on the river, found white flags flying in every direction, with decided manifestations of Union feeling on the part of many of the people. Gov. Harris has called a meeting of the Legislature for the 24th of Second month. Reports were current, and generally believed at Louisville on the 24th, that Nashville would be surrendered without serious opposition.

Virginia.—No change in the aspect of affairs. There is said to be great suffering in portions of the State.

South Carolina.—Two steamers from Port Royal, laden with cotton, have arrived at New York, with dates to the 19th ult. All was quiet there. There was no further intelligence from the expedition against Savannah. The gun-boats met with several torpedoes, which had been placed in the channel for their destruction. They were removed without injury. There are reports, by way of Norfolk, that Savannah has been captured by the Federal forces, but the rumors are probably premature. A rebel steamer has been captured, and a battery placed on the island of Florian, in the Savannah river, thus cutting off the connection between Fort Pulaski and the city.

North Carolina.—The last intelligence from General Burnside shows that he is gradually advancing with his gun-boats up the Chowan river, towards the Seaboard and Roanoke Railroad, which crosses that river near its

head, and which has a direct communication with Norfolk, distant about sixty miles. The prisoners taken, when Roanoke Island was captured, still remained on the island.

Southern Items.—Jefferson Davis was inaugurated at Richmond on the 22d, as President of the Confederacy for the next six years. Returned prisoners say that no enthusiasm whatever marked the occasion. A deep feeling of despondency seemed to be prevalent. A proclamation had been issued by Jeff. Davis, appointing the 28th as a day of fasting, humiliation and prayer throughout the Confederacy. The Richmond Whig of the 21st, has a bitter article on Davis's administration. It says, in reference to the inauguration: "In view of the past, the present and probable future, the pageant of to-morrow is a bitter mockery and a miserable compensation for the ruin of a free people;" and "judging by the results so far, it is the most lamentable failure in history, and suggests to the reflecting mind, that the most signal service which that government can now render to the country, is the surrender of the helm to abler and better hands." There are now no Union prisoners at Richmond, all having been exchanged. Some have yet to be forwarded from the more Southern States. The Richmond Examiner alludes to the growing Union feeling in that city, and calls attention especially to the disaffection of the foreign population, as evinced by their stubborn resistance of the military draft then in progress.

It is stated that a fleet of powerful and well constructed gun-boats is now lying at New Orleans, awaiting orders to proceed up the river. There are eight of these boats, all iron clad, and having their machinery below the gun-decks. They are commanded by Com. Hollins, and it is intimated they may soon go up as high as Cairo.

The Foreign Slave Trade.—Captain Nathaniel Gordon, who, some months since, was convicted at New York of participation in this nefarious traffic, was executed on the 21st ult., in accordance with the sentence passed upon him.

Running the Blockade.—Advices from Nassau, N. P., of the 12th, state that the rebel steamer Catawba, with a full cargo of cotton, arrived there on that date, and reported that the steamer Isabel and another vessel, both loaded with cotton, ran the blockade of Charleston at the same time.

Gen. Buckner, who took a very active part in fomenting the rebellion in Kentucky, has been delivered to the U. S. Marshal, on a warrant issued by Justice Catron. He will be tried in Kentucky on a charge of treason.

Renewal of Trade with the South.—About $100,000 worth of tobacco reached St. Louis last week, from the Tennessee river.

New York.—Mortality last week, 400. The weekly report of the banks of this city shows that, on the 22d ult., they held $28,875,992 of specie. The difference between gold and paper currency was 3¾ per cent.

Philadelphia.—Mortality last week, 283. The number of marriages during 1861, as reported for registry at the office of the Board of Health, was 4417. The number of births reported was 17,271, viz: 9008 males and 8263 females. The number of deaths during the same period was 14,468.

GRISCOM STREET SOUP-HOUSE.

The daily delivery of soup is large, and a part of the Society's income being unavailable, there is reason to apprehend its funds will be inadequate to meet the demands. The coloured people not participating in the work connected with the war, and their usual avocations being interrupted, many of them are destitute of the means of living, and are drawing largely on our supply of soup. Donations of articles suitable for making soup, will be gratefully received at the House, No. 16 Griscom street, between Fourth and Fifth streets, and Spruce and Pine streets, and in money, by Jeremiah Hacker, Treasurer, Fourth street, below Spruce street, or by Thomas Evans, 817 Arch street.

Died, at Hopkinton, R. I. on the 11th of Eleventh month, 1861, Lydia W. Foster, daughter of Thomas and Phebe Foster, aged twenty-four years. She was a kind and dutiful child, being religiously inclined from early life; the loss of a dear brother in the year 1854, greatly tended to wean her from the world, and to increase her desire that she might become more devoted to the cause of Truth. She had very humble views of herself, and was concerned not to appear unto men to fast, but to be found acceptable to her Heavenly Father. A diary which she kept in the latter years of her life, shows the watchful state of her mind from day to day. Her spare hours were almost exclusively spent in reading the Holy Scriptures and other religious books, of which she was very fond. Her health gradually failed for a year previous to her death, and for the last six months it was evident to herself and friends that she was fast declining. She was impressed in a dream nearly two years before her close, that her time would be short. One day in meeting, the language constantly passed through her mind, "Set thine house in order, for thou shalt die and not live." She said during her illness, that she had entirely given up the world, and desired not to hear much conversation on temporal things. She gave much good advice to her brothers and sister—among other things, advising them not to devote too much time to reading newspapers, and to spend the First-day of the week profitably—she was exemplary in these respects herself. She was very calm and composed through all her sickness; her countenance bespeaking a heavenly tranquillity which nothing seemed to interrupt, and her sufferings being borne with great patience. To a cousin she said, "I want thee to serve the Lord now in thy youthful days, so that thou may become a useful member of our Society—we are placed here only for the purpose of preparing for the world to come.—I want thee so to live that we may meet where there is no more sorrow nor sighing, but all is loveand peace—how joyful to think of—I hope to meet the dear ones that have gone before me, but the most joyful of all, is the thought of seeing the face of my dear Saviour." To her sister (who was living alone,) she said, "I believe there were never two sisters more attached to each other than we are, and I know it will be very hard for thee to give me up,—I want thee to be resigned and look to the Lord for help, and He will be thy Friend and present Helper in every needful time." To two young friends she said, "My dear cousins, I expect soon to leave this world, not with regret, but with pleasure, for I hope to receive a crown of righteousness that fadeth not away, I see nothing in this world worth living for, and I want you so to live that we may meet in a better place. I know there are many temptations in the place where you live, but if you will apply to the Lord for help, he will enable you to overcome all evil. Plainness of dress and address is as a hedge about us; I know it by experience—don't be discouraged because of the troubles in society, for the Truth is the same nowas ever; I want you to take up the cross and bear it at all times and in all companies,—I have always done so." She encouraged her young friends generally, not to let in discouragements on account of the dark times, saying, "If you are only as faithful as ancient Friends, you may be as good." To her mother she said, "I hope thou will continue to be faithful, and thou will be carried through thy many trials and receive a crown at last." The following is the last record in her Diary, dated Eighth month, 1861.—"What a merciful Saviour we have to do with; how kindly he has cared for me through the whole of my sickness; how can I praise him enough! I have felt so peaceful and quiet, nothing seems to disturb me. I threw myself at his feet and left everything in his hands, believing he would do right. Through the help of my Saviour I can now give up all, even my dear mother, brothers and sisters, for a place in the kingdom of heaven, for I do believe I shall land there at last—that an acceptance will be granted me." She continued in the same quiet and trustful spirit to the close, was sensible when the time of her departure had come, said she was ready, and desired that quietness should be observed in the room. A few minutes after taking a last affectionate leave of the family, she passed away without groan or struggle. We feel that this language of the dear Saviour is indeed applicable to her, "Blessed are the pure in heart, for they shall see God."

——, at Westerly, R. I., on the 27th of Eleventh month, 1861, Temperance Perry, wife of Charles Perry, and daughter of Thomas and Phebe Foster, in the thirty-third year of her age. This dear Friend was remarkable for the purity and uprightness of her life, being concerned to live near to the Fountain of all good. She was uncommonly docile and mature in early life, appearing to have little or no relish for those amusements of which children are usually fond, and being early visited by the Day-spring from on high, she chose the companionship of the religious and experienced. She was the eldest of eight children, and was a comfort and help to her parents in bringing up the younger ones, being often left in care of them whilst her parents were from home attending meetings. In this trust she was judicious, and faithful far beyond her years. She was very exemplary in her conduct and conversation, her words being few. With a delicate physical constitution, she was endowed with a clear and comprehensive mind, seasoned with cheerfulness and religious weight. She sometimes felt a religious concern for others, and endeavoured to help them by a word of caution or encouragement, as she felt to be required. These efforts were always well received, and sometimes appeared to have a marked effect for good. She endured a lingering disease of near three years duration with exemplary patience and submission to the Divine will. The latter part of the time was rendered more trying by the decline of a dear sister, whom she was unable to visit for some months, and whose close preceded her own by about two weeks. Messages of love and sympathy often passed between them, and when informed of dear Lydia's removal, she quietly said, "Well, then she is released from all her sufferings." Her only surviving sister coming to see her, addressing her as "my poor stripped sister," she said, "Be cheerful, go about the house cheerfully, *it is thy duty to be cheerful.*" Three days before her departure, she requested her husband, and two elder children, to sit down by her bedside, and after a time of silence, she very feelingly but calmly and impressively said to the children, "It is not because it has not cost me a *great deal* to give you up, that I can now speak of it without tears, but I believe the Lord will take care of you without me, or he would have preserved my life. Put your whole trust in Him and he will never, *never* leave you nor forsake you." After an impressive pause of several minutes she said, "I have no *words* for the deep affliction of my precious companion;" and then, as if suddenly comforted with the thought, she added in more animated tone, "but I will give up the Lord to support him." Soon after, she gave some directions concerning her children, and seeing her husband much affected, said to him, "Do not grieve; we shall soon meet again." To a neighbour who watched with her, she said that "she believed she was nearly through with this world," and in answer to an inquiry whether she was not reconciled, she replied that "she was reconciled, and more than reconciled—that she was happy." She said that all care for her children was now taken away—that at times she was astonished that she had been enabled so entirely to give them up. She added that "she had passed through many trials and temptations, but had overcome them all; that she felt that she should not be saved through her own merits, but through Christ, yet that she had tried to do right." To another, who expressed his sorrow to find her so low, she replied, "I cannot say that I could wish it otherwise." She continued in this happy and triumphant state, enduring all her sufferings, which were great, with cheerful composure, until the day of her departure. On the morning of that day, it was evident she was fast failing, and about 11 o'clock, after having her pillows adjusted she said, "Now, I believe I shall go soon." Immediately she became distressed from inability to raise from the lungs, and although her suffering was great, yet most of the time her countenance wore a serene and happy expression. She was perfectly sensible but unable to speak. When asked by her mother if she was happy, she responded by a look and a motion that she was, as intelligibly as words could have done. It was not supposed that she would be able to speak again, but sometime after this, in a melodious voice raised above her usual tone and perfectly distinct, she said, "Oh! the joy! pure, bright, undefiled joy of that holy habitation into which I am about to enter," adding, "all is love there." The substance of this she repeated several times in the same distinct and pleasant tones—after which she uttered no more that could be connected, and about half-past three o'clock in the afternoon, her purified spirit took its flight.

——, on the 12th of First month, 1862, aged about seventy-four years, Rachel, wife of Jacob Haines, a beloved member and elder of Muncy Particular and Monthly Meeting. In early life she submitted to the heart changing power of Divine grace, and endeavouring to keep under its sanctifying operations, became qualified for usefulness in her family, the neighbourhood, and in the church, and was enabled to occupy the sphere allotted by her Divine Master, with consistency and propriety. She was adorned by a meek and quiet spirit, careful to guard the outgoing of the lips, to avoid speaking evil of any; ever ready to entertain strangers, especially the Lord's servants, and with Christian kindness to minister to the comfort and the wants of the destitute. Toward the close of life she watchful state of her mind was peculiarly observable, often appearing to be gathered into inward stillness and waiting on the Lord, and though the final summons came suddenly, her friends have the consoling belief that, as a servant in waiting, she was found ready, and is entered with her Lord into his rest.

——, on the 28th of First month, 1862, at the residence of his brother, James Lee, in Exeter, Berks Co., Pa. Samuel Lee, in the seventy-fourth year of his age, member of Chesterfield Monthly Meeting of Friends, Morgan Co., Ohio.

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From the Christian Observer.

he Life of Columbus, and its Disregarded Lessons.

(Continued from page 202.)

Columbus was, amidst all the superstition of his ge, a sincerely religious man. He must have had, lso, some knowledge of Holy Writ, if it be truly tated of him that "he met the dignified ecclesiasics on their own ground; pouring forth many agnificent texts of Scripture, and predictions of e prophets, which he regarded as types and anunciations of the sublime discovery which he proosed." Yet it is hardly to be supposed that he ad a thorough acquaintance with Holy Writ. He ad either never seen, or else had overlooked, the st lessons of the wisest of men. A serious conderation of the recorded experience of the great ng of Israel, if rightly taken to heart, might have ved Columbus years of anguish and of bitter ffering. His whole soul seemed bent upon beoming a prince;—upon rising to high estate, and cumulating great wealth. Had he contemplated ith the religious feeling which generally distinuished him the confessions of King Solomon, they ust have given to his heart some juster notions of e True Wisdom. For all that *he* desired, the raelitish king had *possessed* in the fullest abunance. He himself says, "I was king over Israel Jerusalem;—I made me great works; I builded e houses; I planted me vineyards; I had great ossessions; I gathered me silver and gold, and e peculiar treasure of kings and of the provinces. I was great, and increased more than all that ere before me: also my wisdom remained with e. Then I looked on all the works that my hands id wrought, and on the labour that I had labourd to do:—and, behold, all was vanity and vexaon of spirit." It was this one lesson which Combus needed. He had the noble enthusiasm of great discoverer, but with it was mingled the eaner craving for earthly honours, titles, rank, id great possessions. This lowered his character, id the "strifes and emulations" into which it led m, made the last ten years of his life one long ries of painful struggles and unmerited woes.

We left Columbus, however, on his journey out Spain, in 1492, to seek for better entertainment some other court. But it was the will of God at Spain, and not France or England, should, r two or three centuries, possess the wealth of Mexico and Peru. Hence, the disconsolate projector, while in the act of leaving Spain, was suddenly recalled, and found all his demands at once conceded. An ardent admirer of Columbus, and one who had entire faith in his project, rushed forward, after the Genoese navigator had actually departed for France; and passionately entreated Queen Isabella not to forfeit so great a glory as was tendered to her. The appeal succeeded—Columbus was overtaken and brought back, and on the 17th of April, 1492, the final agreement was signed, by which this poor Genoese, who probably scarcely knew where to find food or clothing, was invested with the viceroyalty of a new world. On his side we see nothing but a grand idea, an enthusiastic resolve. Means he had none; these were to be furnished to him by the Spanish king and queen. Yet, simply for propounding this one idea, and offering his own services in carrying it out, he demanded and obtained "the office of high-admiral in all the lands and continents which he might discover or acquire; also, the office of viceroy and governor-general over all the said lands and continents, with the privilege of nominating all the provincial governors, under the approval of the Spanish sovereigns."

The remaining provisoes were equally pretentious on his part; making him the actual sovereign of these unknown lands, which others were to provide him with the means of discovering.

Now to these demands many plain and palpable objections will instantly occur. The one pursuit for which Columbus was well fitted was that of a discoverer; and, in fact, it was to this work that the remainder of his life was really devoted. But the work of an exploring navigator, and that of a viceroy and governor-general, are entirely different,—so different as to be practically incompatible. And it was the attempt to unite the two, that constituted the main difficulty of Columbus's subsequent life; and gave rise to more than half of his sufferings and distresses.

Again: it was Columbus' firm belief that it was to Asia,—to a land of great khans and moguls, of wealth and settled government,—that his course was directed. He knew not, he never dreamed, that his actual landing would be among tribes of naked savages. Yet did he calmly propose to take into his possession those great Asiatic kingdoms of which Marco Polo and Mandeville had spoken; and with three small vessels, and about a hundred men, to make himself lord, grand-admiral, and viceroy of the empire of China! It is abundantly clear that had things turned out as Columbus expected, a Chinese or Japanese prison would probably have been his residence for the brief remainder of his life. That his whole project was not thus nipped in the bud, arose from the fact, that the real state of things was wholly different from what he had supposed; and that his landing, when actually effected, was not upon a wealthy and civilized Asiatic continent, but among the naked Indians of the American islands.

However, having thus obtained his desire, little knowing what "apples of Sodom" he was eagerly grasping, Columbus set forth; quitted Palos on the 3rd of August, 1492; landing on an island which he called San Salvador, on the 12th of October. And here we meet with the first exhibition of his eager desire for greatness, in that, the moment he had landed on this insignificant spot, among wild Indians, he forthwith called upon all present "to take the oath of obedience to him, as admiral and viceroy, representing the persons of the sovereigns."

Soon leaving this newly discovered island, the voyagers proceeded onwards to the more important islands of Cuba and Hispaniola. Here they found, indeed, great and valuable territories, of which they took possession; and on the latter of which Columbus raised a fort. Leaving here a few men, in the month of January, 1493, the admiral quitted the American seas for Europe; arriving in Lisbon early in March; and proceeding onwards till, in April, he presented himself before Ferdinand and Isabel in Barcelona. Here, doubtless, was the meridian splendor of his life, so far as outward pomp and show and seeming glory could gratify and content the heart of man. Yet was hollowness and falsehood in everything beneath the surface. With the queen, indeed, sincerity and truth existed; but Ferdinand had never heartily consented to Columbus' demands, and soon found means to nullify all his concessions; while, among the courtiers generally, hatred and jealousy of the "upstart foreigner" were universal.

An otherwise slight circumstance seems to exhibit, at this point, the self-worship, the self-seeking, which was the one unfavourable feature in Columbus' character. A pension had been promised to the man who should first descry the western land. A sailor, one of the crew, who had first hailed the land, expected this honour and reward. But Columbus himself, on the previous evening, had seen a light on the waters, and had pointed it out to a companion. On this ground, the pension was adjudged to the admiral, and the poor sailor, in a passion of anger and disappointment, foreswore his country, and fled to Africa.

But now, amidst acclamations of joy on all sides, the second expedition was rapidly prepared. On the 25th of September, 1493, the bay of Cadiz saw a squadron of three large ships, and fourteen smaller ones, with fifteen hundred men, surrounding "the admiral" on his second voyage. Lust for gold was the prevalent feature with all; and all were confident of realizing enormous riches. The golden visions of Columbus had seized hold upon all imaginations; he himself was so carried away by these baseless fancies, as to vow to furnish, within seven years, an army of four thousand horse and fifty thousand foot, for the rescue of the holy sepulchre. Nothing could more vividly show the excited state of his mind than this monstrous speculation. All the lands he had yet discovered were peopled by naked Indians, wholly destitute of wealth. Yet, with this fact before him, this ardent and enthusiastic man, who died, after all, in the deepest poverty, deemed himself the possessor of the wealth of empires. There was nothing mean or sordid in his views; he was magnificent in his plans and purposes; but still, to *be* great, and to *do* great

things, was the temptation which ruled and overbalanced his mind.

This second voyage of Columbus extended from September, 1493, until June, 1496; and it might have served to prove to the enthusiastic navigator how different is the *reality* of a course of ambition from the *romance* which imagination so vividly portrays. More islands were explored; the mainland of America being still not even imagined by Columbus or any of his followers. But the glorious expectations of enormous wealth which Columbus had himself encouraged, and which had filled his vessels with greedy hidalgos, who dreamed of nothing but easy and abundant gains, were all grievously dissipated. Cuba, Hispaniola, Jamaica, and Gaudaloupe were not, to any great extent, gold-producing countries. Provisions for so large a body of adventurers soon ran short; and Columbus was obliged to order and compel his followers to labour for the production of food. Great indignation was excited among the hidalgos or gentry; insurrections and conspiracies broke out; bitter complaints were carried home to Spain, and in 1495, Juan Aguado, in manifest contravention of the agreement which the Spanish sovereigns had signed, was sent out to investigate his conduct. From the very commencement, the "demand" of Columbus had been that he should be supreme, under the crown of Spain, in all the lands which he should discover. Yet here was a man sent forth, under royal authority, to receive complaints against him. Could there be a stronger or a more instructive proof of the intrinsic folly and emptiness of all such "demands" and "conventions?"

Very naturally we next hear that Columbus, grieved and indignant at such a proceeding, resolved himself to return to Spain, and to meet the accusations which Aguado had received from crowds of discontented persons. He landed in Spain, on this, his second return, in far different guise from that in which he had presented himself on his first. Not now in the splendor of a warrior on his day of triumph, but clad in the humble garb of a Franciscan monk. "The change agreed but too well with his faded hopes and altered prospects Of the dreams of conquest and glory which had filled his mind, how little had been realized, and how much of suffering and disappointment had been endured." The aspect of his companions, also, told a like tale. From his shattered vessels "a feeble train of wretched men crawled forth, emaciated by the diseases of the colony, and by the hardships of the voyage, and who had nothing to relate but tales of sickness, poverty, and disappointment."

(To be concluded.)

Dymond on War.

(Continued from page 203.)

We therefore dismiss the dispensation of Moses from any participation in the argument. Whatever it allowed, or whatever it prohibited in relation to war, we do not inquire. We ask only what christianity allows and prohibits, and by this we determine the question.—It is the more necessary to point out the inapplicability of these arguments from the Old Testament, because there are some persons of desultory modes of thinking, who find that war is allowed in "the Bible," and who forget to inquire into the present authority of the permission.

There are some persons who suppose themselves sufficiently justified in their approbation of war, by the example of men of piety of our own times. The argument, as an argument, is of little concern; but every thing is important that makes us acquiescent in war. *Here are men*, say they, *who make the knowledge of their duties the great object of their study, and yet these men engage in war without any doubt of its lawfulness.* All this is true; and it is true also, that some good men have expressly inculcated the lawfulness of war; and it is true also, that the articles of the Church of England specifically assert it. But what, if it should have come to pass, that "blindness in part, hath happened unto Israel!"

What is the argument? *That good men have engaged in war, and therefore that christianity allows it* They who satisfy themselves with such reasoning, should bear in mind that he who voluntarily passes over the practice of the first two centuries of christianity, and attempts to defend himself by the practice of after and darker ages, has obviously no other motive than that he finds his religion, when vitiated and corrupt, more suitable to his purpose than it was in the days of its purity. This state of imperfection and impurity has diffused an influence upon the good, as upon the bad. I question not that some christians of the present day who defend war, *believe* they act in accordance with their religion; just as I question not that many, who zealously bore fagots to the stake of the christian martyrs, *believed* so too. The time has been, when those who killed good men *thought* "they did God service." But let the succeeding declaration be applied by our present objectors,—"These things will they do unto you, *because they have not known the Father nor Me.*" Here, then, appears to be our error—that we do not estimate the conduct of men by the standard of the gospel, but that we reduce the standard of the gospel to the conduct of men. That good men should fail to conform to the perfect purity of christianity, or to *perceive* it, need not be wondered, for we have sufficient examples of it. Good men in past ages allowed many things as permitted by christianity, which we condemn, and shall for ever condemn. In the present day there are many questions of duty on which men of piety disagree. If their authority be rejected by us on other points of practice, why is it to determine the question of war? Especially why do we insist on their decisions, when they differ in their decisions themselves? If good men have allowed the lawfulness of war, good men have also denied it. We are therefore again refered to the simple evidence of religion; an evidence which it will always be found wise to admit, and dangerous to question.

There is, however, one argument brought against us, which if it be just, precludes at once all question upon the subject;—That a distinction is to be made between rules which apply to us as individuals, and rules which apply to us as subjects of the state; and that the pacific injunctions of Christ from the mount, and all the other kindred commands and prohibitions of the christian Scriptures, have no reference to our conduct as members of the political body. This is the argument to which the greatest importance is attached by the advocates of war, and by which thinking men are chiefly induced to acquiesce in its lawfulness. In reality, some of those who think most acutely upon the subject, acknowledge that the peaceable, forbearing, forgiving dispositions of christianity, are absolutely obligatory upon individuals in their full extent, and this acknowledgment I would entreat the reader to bear in his recollection.

Now it is obvious that the proof of the rectitude of this distinction, must be expected of those who make it. General rules are laid down by christianity, of which, in some cases, the advocate of war denies the applicability. *He*, therefore, is to produce the reason and the authority for exception. Now we would remind him that general rules are binding, unless their inapplicability can *be* clearly shown. We would remind him that the general rules in question, are laid down by the commissioned ministers of Jesus Christ, and by Jesus Christ himself; and we would recommend him, therefore, to hesitate before he institutes exceptions to those rules, upon any authority *inferior* to the authority which made them.

The foundation for the distinction between the duties of individuals and those of communities, must, we suppose, be sought in one of these two positions:

1. That as no law exists, of general authority amongst nations, by which one state is protected from the violence of another, it is necessary that each independent community should protect itself; and that the security of a nation cannot sometimes be maintained otherwise than by war.

2. That as the general utility and expediency of actions is the foundation of their moral qualities, and as it is sometimes most conducive to general utility and expediency that there should be a war, war is, therefore, sometimes lawful.

The first of these positions will probably be thus enforced. If an individual suffers aggression, there is a Power to which he can apply that is above himself, and above the aggressor; a power by which the bad passions of those around him are restrained or by which their aggressions are punished. But amongst nations there is no acknowledged superior or common arbitrator.—Even if there were, there is no way in which its decisions could be enforced, but by the sword. War, therefore, is the only means which one nation possesses of protecting itself from the aggression of another.

This, certainly, is plausible reasoning; but it happens to this argument as to many others, that it assumes *that* as established, which has not been proved, and upon the proof of which the truth of the whole argument depends. It assumes, That the reason why an individual is not permitted to use violence, is *that the laws will use it for him.* And in this the fallacy of the position consists; for the foundation of the duty of forbearance in private life, is *not* that the laws will punish aggression, but *that christianity requires forbearance.* Undoubtedly, if the existence of a common arbitrator were the foundation of the duty, the duty would not be binding upon nations. But that which we require to be proved is this—that christianity exonerates nations from those duties which she has imposed upon individuals. This, the present argument does not prove; and, in truth, with a singular unhappiness in its application, it assumes, in effect, that she has imposed these duties upon neither the one nor the other.

If it be said that christianity allows to individuals some degree and kind of resistance, and that some resistance is therefore lawful to states, we do not deny it. But if it be said that the degree of lawful resistance extends to the slaughter of our fellow christians—that it extends to war—we do deny it: We say that the rules of christianity cannot, by any possible latitude of interpretation, be made to extend to it. The duty of forbearance then, is *antecedent* to all considerations respecting the condition of man; and whether he be under the protection of laws or not, the duty of forbearance is imposed.

The only truth which appears to be elicited by the present argument, is, that the difficulty of obeying the forbearing rules of christianity, is *greater* in the case of nations than in the case of individuals: *The obligation to obey them is the same in both.* Nor let any one urge the difficulty of obedience in oppositiou to the duty; for he who does this, has yet to learn one of the most awful rules

of his religion—a rule that was enforced by the precepts, and more especially by the final example, of Christ, of apostles, and of martyrs, the rule which requires that we should be "obedient even unto death."

Let it not, however, be supposed that we believe the difficulty of forbearance would be as great in practice as it is great in theory. We hope hereafter to show that it promotes our interests as certainly as it fulfils our duties.

The rectitude of the distinction between rules which apply to individuals and rules which apply to states, is thus maintained by Dr. Paley on the principle of EXPEDIENCY.

"The *only* distinction," says he "that exists between the case of independent states and independent individuals, is founded in this circumstance; that the particular consequence sometimes appears to exceed the value of the general rule;" or, in less technical words, that a greater disadvantage may arise from obeying the commands of christianity, than from transgressing them. *Expediency*, it is said, is the test of moral rectitude, and the standard of our duty. If we believe that it will be most expedient to disregard the general obligations of christianity, that belief is the justifying motive of disregarding them. Dr. Paley proceeds to say, "In the transactions of private persons, no advantage that results from the breach of a general law of justice, can compensate to the public for the violation of the law; *in the concerns of empire* this *may sometimes be doubted*." He says there may be cases in which "the magnitude of the particular evil induces us to *call in question* the obligation of the general rule." "Situations *may be feigned*, and consequently *may possibly arise*, in which the general tendency is outweighed by the enormity of the particular mischief." Of the doubts which must arise as to the occasions when the "obligation" of christian laws ceases, he however says that "moral philosophy furnishes no precise solution;" and he candidly acknowledges "the danger of leaving it to the sufferer to decide upon the comparison of particular and general consequences, and the still greater danger of such decisions being drawn into future precedents. If treaties, for instance, be no longer binding than while they are convenient, or until the inconveniency ascend to a certain point (which must be fixed by the judgment, or rather by the feelings of the complaining party),—one, and almost the only method of averting or closing the calamities of war, of preventing or putting a stop to the destruction of mankind, is lost to the world for ever." And in retrospect of the indeterminateness of these rules of conduct, he says finally, "these, however, are the principles upon which the calculation is to be formed."

(To be continued.)

Aerolites.—These phenomena seem to have been unusually frequent of late. A meteoric stone fell on the farm of Zephaniah Eddy, of Chittenden, Vt., on the 13th of December, about 5 40 P.M., accompanied with a very intense light, as brilliant as a calcium light. The stone indented some three inches into the frozen ground, and heated the pebbles and charred the grass around. The stone bears a close resemblance to sand-stone, colored reddish brown by sexquioxyde of iron; it is very rough, as though broken off from a larger stone, and measures about five inches by four, and three inches thick, tapering in the form of a wedge. At Artemesia Falls, C. W., the 18th of Dec. an extraordinary meteor appeared between sunset and dark. A ball of fire, described as nearly the apparent size of the moon, descending from near the zenith, in a south-westerly direction, producing a sound as of heavy cannon or thunder, and leaving a trail of fire the whole distance, and "straighter than a gun-barrel," which was several minutes in losing its brightness; and when it did finally fade, there remained a train of smoke of the exact appearance, for volume and colour, of that emitted from an ordinary stove-pipe when there is a newly-built fire in cold weather. A small meteoric stone fell on the Connecticut River, just above Springfield, Mass., at about six o'clock on Sunday night, January 12th, barely missing a boy who was skating down from Chicopee. Upon going to pick it up it burned his hand; but it was afterward chopped out of the ice, into which it had melted.—*Late Paper.*

For "The Friend."

Quakerism—Christianity.

The following, extracted from a recent periodical, is commended to the serious perusal of the readers of "The Friend." Would that the eye were anointed to see, and the ear opened to hear the things which so greatly belong to our peace. That thus we might be induced individually to rally to the standard we are so unquestionably called to uphold before it be too late. "For, why should we be as one that turneth aside by the flocks of thy companions?"

"Quakerism can never die; for it is christianity revealed afresh in apostolic simplicity and purity. It is not the expression of an age, but the breathing of eternity. And, however the changelings of our day may impose the shadow for the substance, the Quakerism of Fox, Penn, and Barclay will rise superior to the struggle, and assert its rights anew. We have no fear that the cause which cost our forefathers the loss of life, liberty, love, and law, will ever fail; but we fear for their children's children, lest their greed of gold, their love of luxury, their pleasure of popularity, and their choice of change, should scatter them to the four winds, and so leave the court of the spiritual temple to be trodden by others more devout and worthy."

Combat Between a Tiger and Panther.—The New Castle (Eng.) Chronicle, relates an occurrence which had recently transpired at Edmonds' menagerie in that city. The exhibition was closed, and most of the men having charge of the animals had repaired to their lodgings, at a neighbouring inn. A policeman who was passing heard a loud crash in the caravan, which proved to be one occupied by a Bengal tiger, followed by the noise of a severe struggle. In a very short time the men were called from their lodgings, and having obtained lights, about a dozen of them entered the menagerie. It was feared that the tiger, which is known to be exceedingly ferocious, had broken out of his cage and was at large in the area, but on approaching the place where it was usually confined, the men saw that the enraged animal had broken through a wooden partition into an adjoining cage containing a panther, with which it was engaged in a deadly struggle. An iron bar was brought into requisition and the tiger was strongly belabored with it in order to drive him back into his compartment, and rescue the panther from his grasp, but these means only increased the fury of the savage beast, and after a fearful fight of not less than ten minutes duration, he seized the exhausted panther by the throat in his powerful jaws, and held him with bull-dog tenacity, until he was quite dead. The tiger then walked quietly into his own compartment, and allowed a new partition board to be thrust between himself and the body of his vanquished foe. The panther which was valued at 100 guineas, was taken out quite dead. The tiger is said to be the same animal that killed a lioness in London some time ago. It would seem from the incident just related that the native ferocity of this savage creature remains unabated.

Selected.

Domestic Trials.

There are many christians, in vigorous health and in prosperity, who know but little of the trials of the faith and patience to which others are exposed. Look at this mother of a large family, with small means and feeble health. The sick child in the cradle is crying. The household work, all unaided, is to be done. There is food to be cooked; there are clothes to be washed, garments to be mended, beds to be made, rooms to be cleaned, and a group of children to be watched over and trained. The husband, perhaps, cold and thoughtless, never gives his wife a sympathizing word. A sick babe keeps her awake at night, and pale and emaciate, she is scarcely able to drag her limbs along through the toils of the day. Her nervous system is entirely shattered. She has no recreation, no change. It is the same weary round day and night, month after month, year after year.

Why God leads so many of his children through such trials we know not; but beautiful, indeed, is the aspect of religion, when we see one passing through such vallies of humiliation, with a calm and placid spirit. There are many such. Christianity has no heroines superior to these. Martyrdom has no flames more trying to faith than these. There are probably no crowns in heaven brighter than those prepared for victors in such wearing, wasting, interminable conflicts. When faith is thus triumphant, and passion is subdued, and the whole spirit is brought into subjection to God's law, we have the highest victory christianity can give.

The great battles of earth are fought at Marathon, Austerlitz, and at Waterloo. The battles of the cross, to win a celestial crown, are fought in the crowded shop, amid the harassments of traffic, and at the kitchen fire, where children cry, and duties press, and nerves ache, and the spirit sinks almost crushed beneath its load. The faith which triumphs here, is surely celestial. Care-worn mother, thou who art so weary and so heavy laden, be of good courage. Thy trials are great; thy conflicts severe. If thou comest off victor, great will be the conquest and the reward; and, thou canst do all through Christ strengthening thee.

Good Everblooming Roses.—A "subscriber," Alleghany county, Pa., asks for a list of twelve of the best old, and twelve of the best new everblooming roses. The following we recommend:

ONE DOZEN BEST OLD ROSES, FREE BLOOMERS.

Hybrid Perpetual.—Geant des Batailles, Duchess de Cambaceres, Docteur Arnal, and Madam Knorr. *Bourbon.*—Reveil, Imperatrice Eugenie, and Souvenier de Malmaison. *Tea.*—Devoniensis and Gloire de Dijon. *Bengal.*—Agrippina. *Noisette.*—Mad. de Longchamps and Amie Vibert.

ONE DOZEN BEST NEW ROSES, FREE BLOOMERS.

Hybrid Perpetual.—Eveque de Nimes, Madame Boll, Mad'lle de Bonneure, Comtesse de Chabrillant, Eugene Appert, and Victor Verdier. *Bourbon.*—Victor Emmanuel. *Tea.*—President, Mad. Falcot, Mad. Blachet, and Homer. *Noisette.*—Liesis.—*Late Paper.*

We cannot find our interest in anything short of giving all up to best di[illegible] and sometimes I think, should it please the Lord to lay us on a sick bed, we should then be thankful that He had enabled us to be dedicated to Him in health.

Kite Strings.—These are very important articles; for what is your kite good for if you have no string! The sticks may be slender and firm, and evenly balanced, the paper strong, and the tail just of the right weight and length, but what can you do with your kite if you have no string? You may throw it up, but it will not stay up. You may go upon the house top and cast it off, but it will neither go higher nor stay there, but sink speedily to the ground. But see that ball of nice white twine! Your father saw that you wanted it, and so he brought it home when he came from the store. You fasten it to your kite, go out when a fine breese is blowing, and now how well behaved your kite is, and how nicely it soars; up, up, it rises till it is almost out of sight. But suppose there is a little flaw in that string, and it breaks, or some rude boy comes along and cuts it near your hand, what now of your kite? How soon it feels the cut way up the string, and begins to dance and plunge and reel, crazy it would seem, to enjoy its liberty; but alas to enjoy it only for a moment, for down, down it comes, and is all torn and broken in a tree top, or soiled and lost in a pool of mud.

So it is with the little boy or girl that breaks loose from restraint. Sometimes children think it would be a nice thing to get away from a parent's or teacher's government or control; but that is the string by which they rise, if ever, to places of eminence and usefulness in the world. Cut it, and they are like the kite with a broken string, that reels and sinks, and is lost. "My son, keep thy father's commandment, and forsake not the law of thy mother. Bind them continually upon thine heart, and tie them about thy neck. For the commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." L. H. R.

From the Sunday-School Times.

For "The Friend.

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

MICHAEL THOMAS, an esteemed elder of Radnor Monthly Meeting, deceased Second month 1st, 1772, aged sixty-two years.

DEBORAH DUNN.

Deborah Dunn was born Second mo. 10th, 1708, of poor but believing parents, who brought her up in the way of Truth. Through the assistance of the Lord's good Spirit, she improved under the godly education she received, and as she grew in years, demeaned herself in an exemplary manner, adorning the doctrine of God her Saviour, by a circumspect conversation, which gave grace to her poverty and lowly condition in life.

After her marriage to Zaccheus Dunn, of Salem Monthly Meeting, New Jersey, she proved a loving, faithful, and frugal wife, an affectionate, judicious mother, a kind neighbour, much given to visiting the sick and afflicted, and a hospitable and warm-hearted entertainer of Friends. She was diligent in attending meetings for divine worship, and was ever anxious to take her children with her, expressing at times her surprise that parents could be contented to leave their families at home on such occasions. She was deeply concerned both in meetings, and out of them, for the promotion of Truth, and was an approved elder in the church. Her decease took place Second mo. 5th, 1772, she being about sixty-four years old. Her friends were favoured with a well grounded assurance, that from the trials of time, she passed into rest with the faithful. Her remains were interred at Pilesgrove, of which Particular Meeting she was a member.

ELIZABETH TEST.

Elizabeth Test, of Salem, New Jersey, was born about the year 1708, of parents, not members of the religious Society of Friends. When young in years, she came under the discipline of the cross of Christ, and being instructed thereby in righteousness, she became convinced of the truth, and in early life was admitted into membership amongst us. Her circumspect life and exemplary conversation brought her into esteem, and she was placed in the station of an overseer in the church, in the duties of which she faithfully laboured for a while. Her Divine Master, however, called her to the performance of other services, and conferred a gift in the ministry upon her, which she exercised to the comfort and edificatiou of the church.

She was married to Francis Test to whom she was a faithful wife, regulating her family with frugality and discretion. She was exemplary in plainness, and concerned to bring up her children in the simplicity the Truth calls for; whilst she was a very loving and tender mother, her concern was that her children should know the restraints of a godly education. She was enabled to give them seasonable advice, and was at times concerned to gather them together, that in silence they might wait upon the Lord.

She departed this life Second mo. 11th, 1772, "after a long and sharp spell of sickness," experiencing death to be to her a release from suffering, and an entrance into everlasting joy. She was aged about sixty-four years.

RICHARD LUNDY.

Richard Lundy, son of Richard and Jane Lundy, was born in Bucks county, in the Province of Pennsylvania, Fifth mo. 20th, 1692. His parents were members of the religious Society of Friends, and the views of christian doctrine in which he was educated, became, through his yielding to the teachings of the Holy Spirit, the convictions of his riper years. His residence for a long period of his life was within the limits of Kingwood Monthly Meeting, New Jersey. From the testimony of his Friends of that meeting, we learn, that he was a man much esteemed by Friends and others, being of a meek and quiet spirit. He was exemplary in life and conversation, and a pattern of plainness and humility. His love to the society of which he was a member, was sincere, and he contributed liberally according to his ability, to its pecuniary needs.

He was diligent in his attendance at meetings for worship and discipline, held near his home, and often gave up to attend those of his Quarterly and Yearly Meetings, until the illness of his wife rendered his absence from her impracticable. He was for some time in the station of elder, and often travelled with ministers, visiting neighbouring meetings.

He is noted as having been an affectionate husband, a tender father, a kind friend; one who was punctual and just in all his dealings amongst men, and whose kind and charitable actions, testified that he was concerned to do unto others as he wished others to do unto him. He was loving and hospitable, his house and heart being freely open for all who needed help, particularly for the kindly welcome of those who were travelling in the work of the ministry. He highly valued the company of the Lord's dedicated servants, particularly such as laboured in the word and doctrine. He lived in the fear of the Lord, which wrought in him great love for the brethren, and he greatly desired to see love and unity prevailing amongst Friends. The announcement of any cause of contention and discord greatly affected him.

His last illness was short. During its continuance, he expressed his entire resignation to the Lord's will concerning him, whether it should be for life or death. He continued in a quiet, patient frame of mind, until his departure, Second month 28th, 1772, he being then nearly eighty years of age. His friends say, "Although our loss is great, we are comforted in the hope that he is gone to inherit the crown immortal, which is laid up for all those who love and fear the Lord."

JAMES BROWN.

Of James Brown, son of William Brown, and brother-in-law of John Churchman, we have little account preserved. He was esteemed a valuable minister of the gospel, and sometimes travelled abroad in the service of Truth. He died at Wilmington, Third mo. 4th, 1772, having been a minister many years.

DANIEL WALKER, an elder of the Valley Meeting, deceased Third mo. 15th, 1772, aged seventy-two years.

HUGH EVANS, of Philadelphia Monthly Meeting, deceased Fourth mo. 5th, 1772, aged ninety-one years. He had for very many years acceptably filled the station of elder.

JOHN SCARLET.

John Scarlet was born in the county of Chester, Province of Pennsylvania, about 1690. His parents were members of the religious society called the Church of England, but they frequently attended the meetings of Friends, and this their son, whilst quite young, being convinced of the truth of the principles held by these last named people, was received into membership amongst them. As he continued faithful to the knowledge received, he grew in grace, and became a serviceable man in the church, living in love and great unity with the faithful members. He became a member of Exeter Monthly Meeting, and was for thirty years an elder thereof.

As a man he was peaceable and loving, and he had a good report among his neighbours. He was a kind husband, a tender parent, given to hospitality, and entertaining his friends cheerfully and freely. Although, during the latter part of his life, he was disabled in his limbs, and deprived of his sight, yet, through the good presence of his heavenly Comforter, he was often cheerful.

He departed this life at his son, John Scarlet's, in Robeson township, Berks county, Pennsylvania, Fourth mo. 30th, 1772, aged about eighty-two years.

Wild Hogs.—The Belgian papers state that in the forest of Ardennes for the space of twenty years very few wild boars were seen, but that in the present year the forest is infested with them. On one day lately, as many as twenty-five were seen together, and on others, forty, sixty, and even a hundred. The latter were in a potato-field close to the forest, and a gentleman who was out shooting, fired at them, and though his gun was only loaded with shot, killed one. Last week a singular incident occurred. A drove of pigs were sent to feed in a potato-field near the village of Harre, on the borders of the forest; a number of wild boars rushed in among them, the pigs took fright and ran as fast as they could into the village, the wild animals accompanying them. All the men of the place were at work in the fields at the time, and the women and children, seeing the animals, rushed from the houses in dismay. Many of the pigs and their visitors entered the cottages and did considerable damage. At last the wild boars returned of their own accord to the forest.

For "The Friend."

THE LITTLE GRAVE.

I stood beside a little, new-made grave,
Within an old and simple burial place.
Chilly the winter winds around me blew,
And they had laid within this silent earth
The darling of devoted parent hearts,
The last dear bud upon the household tree,
The last sweet tie of all the loved ones given,
Nay, *lent* a little while, then borne away,
By a dread summons from the courts of death.
Beside me there
A shadow lay upon the brow of youth,
And tearful eyes, and lips all tremulous
With the warm feelings of their childish hearts;
To these I turned: "My children, such is death!
She who once trod with you the path of hope,
Whom you so late beheld, whose twining arms
Were 'round you in your free and joyous play,—
She lies here, pale, cold and inanimate;
So even the very young, like you, are called
By our great Father to another sphere.
The form clad in its simple robe of white,
Reminds me of that glorious similitude,
The raiment of the Holy Son of God,
With which He clothes the souls of those He loves.
My children, seek not to adorn your forms,
The caskets frail of your immortal lives,—
Seeing there is no gem, however prized,
And no attire, however rich it be,
That you can bear away! But rather strive
To decorate your souls with those rare gifts
That Heaven bestows, and let your virtues shine!
This little grave!
Alas, what buried hopes, what fond emotions
Are here enclosed. Within that childless home,
Years in their circling course can scarcely bring
The joy and sunshine of earth back again.
O, desolated hearth! O, mourning hearts!
This sad bereavement of your sweetest hopes
No pen of mine can faithfully portray.
My sympathy is with you, in a sense,
(Feeble, indeed,) of what your loss must be;
But they are soothing to your grief-worn hearts,
Those recollections of the filial love,
The dutiful obedience, and the mild,
Submissive life of your departed child;
And it is much indeed, that you could trace,
As day by day the lamp of life grew dim,
Her meek, young spirit's reverent walk with God.
To the eye of faith,
Lifting its gaze above this darkening scene,
May you not picture there, your youthful band
Pressing in rapture 'round the great white throne,
Resplendent in the glorious light of heaven?
Oh, then! in pain, and weariness, and sorrow,
Look steadily upon those beacons, set
To lure your spirits to God's purer air!
Remembering this, that "*where your treasure is*
There will your hearts be also." I.

Chester Co., Second month.

Selected.

Methinks if you would know,
How visitations of calamity
Affect the pious soul, 'tis shown you there!
Look yonder at that cloud, which, through the sky
Sailing along, doth cross in her career
The rolling moon! I watched it as it came,
And deemed the deep opaque would blot her beams.
But melting, like a wreath of snow, it hangs
In folds of wavy silver round, and clothes
The orb with richer beauties than her own:
Then passing leaves her in her light serene.

An Odd Fish.—The Hassar, (*Doras costata,*) a South American fish, makes rather long journeys on land; and will go on the whole night through, in search of fresh water, when the pond in which it has hitherto lived dries up. The shelly plates which cover the body, and the hard ventral fins, enable it to perform such a tour. It can even live for several hours in the hottest sunshine. The Indians, who often fill baskets with these emigrants, (for the flesh is very dainty,) assert quite correctly, that the Hassar takes a stock of water with it for the journey.

If it finds all the ponds dried up, it beds itself in the soft slimy soil, and subsides into a state of asphyxia, until the rainy season arouses it again.

But even more than through its migrations, is this remarkable fish distinguished by its maternal affection, only found in this instance among fish. Richard Schomburgh, in his *Travels in British Guiana*, tells us that not only does the Hassar form a perfect nest for its spawn, of all sorts of fibres among the aquatic plants, but it watches with the most active maternal care till the young brood slip out. The nest is a real work of art, like that of the magpie. In April, the Hassar begins forming the nest, until it resembles a hollow globe, flattened at the poles, the upper one of which reaches the surface of the water. An orifice, fitted to the size of the mother, opens into the interior. The maternal anxiety of the Hassar is, however, shamefully perverted to its destruction. A small basket is held before the hole, which may be easily found. The nest is then gently tapped, and the Hassar rushes furiously into the basket, with bristling spines, which inflict a tolerably severe wound.—*Sixpenny Magazine.*

For "The Friend."

Sunset Thoughts.

There is nothing in nature that stirs my soul like the beautiful and fleeting visions that frequently meet our view at the close of the day. There is nothing that assimilates so nearly to my finite idea of heaven, in all the range of created things, causing my pulse to beat quickly, and my heart to thrill with indefinable emotions.

There are many beautiful things, many grand and noble objects in the perfect creations of our Almighty Father, and I am reminded of a testimony I once heard from a beloved minister of the gospel of Christ, (who is now gathered to the assembly of the just, made perfect, clothed with the righteousness of saints,) that everything is beautiful and perfect, as it comes from the hand of nature's God; man alone, the being of all other objects, most expressly created to praise and glorify Him, the *sin* of man, is the only blot upon the fair face of nature. And scarcely ever since, have I looked upon a view surpassingly fair, that the words of this anointed woman, uttered with all the earnestness and authority of Truth, have not recurred forcibly to my mind.

There is much, indeed, to soothe and gratify, as well as to elevate and purify us, in the beauties of nature, if we only lay aside the incubus of worldly care, the excitement of worldly thoughts and enjoyments, striving to see and feel our dear heavenly Father in these wonders of His forming hand; but it is surprising when the heart is steeled by such deadening influences, how little we are able to appreciate these beauties, or be affected by them profitably. There are seasons, I know, when the soul, under the weight of deep religious exercise, or in times of trial and affliction seems covered, as it were, with a pall, obscuring all things fair and lovely: but oh! the joy of that awaking, when the covering is removed, and an added glory is given to all creation, as a beam of radiance, from the city of our God.

There are many beautiful and grand objects in nature, I may repeat, and her wonderful sympathy and adaptation, have proven an unending theme of interest and admiration to the reverent, enquiring mind. There is loveliness in the opening bud, in the sweet, expanding flower, as the exquisite delight of the florist can testify; and science, in her varied ways, has opened continual channels of enjoyment to her lovers, but to me, there is nothing so fair as the firmament at the close of day, when the heavens are radiant with clouds of gold, and crimson, and purple, royally draping the couch of the setting-sun. A living glory seems to lie in the ever changing clouds that chase each other in such varied hues, fleeting, yet filling us with wonder and delight. And just at the horizon, they are lifted a little space, and we can almost imagine that in that glimpse of clear, pale golden light, lies far, far away, the bourne of the weary, the glorious home of the blessed.

Unless carried to excess, these indulgences of the imagination are not, I think, injurious, but rather useful, for they impart a freshness to our feelings, and an elasticity to the heart; but let us be careful that we strive not, with irreverent hand, to draw aside the veil that hides the mysteries of another world, for we shall really know nothing more than our heavenly Father designs we should; and unprofitable, idle speculations injure our soul's cause with Him, and draw us away from that child-like humility that is ever pleasing in His sight. I.

Chester Co., Second month.

Russia Sheet-Iron; a Field for a Fortune.—The Philadelphia Gazette says:—"Few persons are aware of the enormous expense and difficulties attending the importation of Russia sheet-iron into this country, and the quantity consumed. The uses to which this iron is applied are mainly in the manufacture of stoves, the difference in its favour, in point of durability, being very great. The imitations that have been attempted in this country have been hitherto so unsuccessful that a field of discovery lies still open in this department, in which some future inventor will yet doubtless realize a princely fortune. That much of the American Russian iron is sold for the genuine is true enough, the imitation in outward appearance being so close as almost to defy detection by any other than an experienced judge. The imitation in this respect has been very complete; but the art of making it wear, and not oxydize from exposure to dampness, is still to American manfacturers a hidden secret. The indestructible quality of Russia-made sheet-iron is really extraordinary. We have seen stoves manufactured of it, which had been in use for a period of thirty years, with the sheets almost imperceptibly reduced in thickness. From these facts it is obvious that stoves made of the genuine Russian iron are vastly cheaper, at almost any cost, than those manufactured of the imitations, which burn out in a season or two and give less heat."

Selected.

Dwelling in Tents.

Life in tents was especially appropriate to those whose wealth lay in flocks and herds, and whose residence was necessarily changed according to the wants of their charge. Abraham, Isaac and Jacob moved their tents when the pasture failed, and pitched them in a fresh spot. The ten sons of Jacob led their flocks from the vale of Hebron to Sheechem and to Dothan; and the twelve tribes, while in the desert, and to no small extent afterwards, were dwelling in tents. Hence the current expression, "Every man to his tent, O Israel!" and the frequent allusions in Scripture to this mode of life.

Thus each part of the tent is mentioned; the coarse cloth of which it was made, the poles and cords on which the covering rested, and the wooden pins used to fasten the cords to the ground.—Judges iv. 21; Isa. liv. 2.

These temporary dwellings were easily removed. A few moments sufficed to pull up the stakes of a tent, loosen its cords, drop its coverings to the ground, fold it up, and pack it on the camel's back, ready for a day's journey, and a quick erection at its end. So, king Hezekiah says, "Mine age is departed, and is removed as a shepherd's tent."

This easy removal is a great convenience to the modern tribes of Arab robbers, who, when threatened with an attack, can strike their tents almost at a moment's warning, and disappear across the desert.

Travellers in the East are obliged to use tents, and thus necessarily become familiar with this time-honoured mode of life, which clears up many allusions in the Bible. Every morning and evening, the christian on such a journey is forcibly reminded how easily his "earthly house of this tabernacle" may be dissolved, and of his need of "a house not made with hands eternal in the heavens." He is also perpetually taught that he is a pilgrim and a stranger on earth, ever journeying, and says, with the poet,

> "Here Arab-like I roam,
> And nightly pitch my moving tent
> A day's march nearer home."

Says Lord Lindsay, "There is something very melancholy in our morning flittings. The tent-pins are plucked up; and, in a few minutes, a dozen holes, a heap or two of ashes, and the marks of the camel's knees in the sand, soon to be obliterated, are the only traces left of what has been, for a while, our home!" "Often," says M'Cheyne, "we found ourselves shelterless, before being fully dressed. What a type of the tent of the body! Ah! how often is it taken down before the soul is made meet for the inheritance of the saints in light!"

Dwellers in tents are ill-protected from robbers, or from wild beasts, and need the supervision of a watchful Providence. Moses had felt this, times without number, while leading the Israelites through that houseless wilderness, beneath the pillar of cloud and of fire; he remembered, too, the various wanderings of the patriarchs of old, each one the object of infinite love and care; and in the 90th Psalm extols God for all; "Lord, *Thou* hast been our dwelling-place in all generations." Happy is the man that has placed himself in the care of a covenant-keeping God, and knows that wherever his abode may be, and whatever its forms and materials, he dwells in the secret place of the Most High, and abides under the shadow of the Almighty; and that when the earthly tabernacle falls, an eternal mansion awaits him on high.—*Bib. Pop.*

Fruit Culture.—Alfred Chamberlain, of Newport, Rhode Isand, has recently succeeded, after years of patient study and experiment, in perfecting a plan for growing fruits and flowers in small wire baskets, filled with moss, and has obtained a patent for it from the government. In one basket, which was lately shown at a horticultural exhibition in Brooklyn, New York, were growing, in full flower and vigour, a miscellaneous collection of plants, usually contained on flower stands; another basket was filled with strawberry plants, in all stages of growth, those fully ripe being of extra size and of most luscious flavour, here in November; in a third basket was a grapevine, which had yielded a dozen bunches of superior grapes; in a fourth was a peach tree, which had produced ten large peaches, as fine in colour and taste as any that are grown in the ordinary way, and was fully set in fruit buds for next year's crop. But the crowning wonder was a pine-apple, also grown in the moss-baskets, and far superior, in every respect, to those grown in pots and pits. Chamberlain stated, that as he had obtained a patent, he would tell them the ingredients he used, which were moss, bone-dust, charcoal and sand, and that the plants were watered with liquid manure about twice a week.

If any be defamed, show thy love by stopping or rebuking the defamation.

For "The Friend."

Beware of Narrowness and Partiality.

Having lately met with the following remarks, respecting the danger from allowing the mind to dwell too constantly and exclusively upon any one subject or idea, and being somewhat struck with the force of them, it seemed as though they might interest the readers of "The Friend."

"There is no one idea in all the Universe so great and so nutritious that it can furnish [adequate] food for an immortal soul. Variety of nutriment is absolutely essential, even to physical health. A mind that surrenders itself to a single idea, becomes essentially insane. It has no faith in any man who does not believe exactly with itself. It accuses every man of unworthy motives who opposes it. Men of one idea are always extremists, and extremists are always [troublesome.] I might truthfully add that an extremist is never a man of sound mind. Like blind Samson of old, they may prostrate the pillars of a great wrong, but they crush themselves and the Philistines together. The greatest and truest reformer that ever lived, was Jesus Christ; but ah! the difference between his broad aims, universal sympathies, and overflowing love, and the malignant spirit that moves those who angrily beat themselves to death against an instituted wrong!

"The selection of a single idea [or subject of contemplation and advocacy] and making it the motive and pivot point of action, and supreme object of devotion, is mental and moral suicide. It makes that a despotic king, which should be a tributary subject. It enslaves the soul to a base partisanship. It is right to be an advocate of christian reform; but the effect of adopting any *one* of these reforms as the supreme object of a man's pursuit, never fails to belittle him. One of the most pitiable objects the world contains, is a man of generous natural impulses, grown sour, impatient, bitter, abusive, uncharitable, and ungracious, by devotion to one idea, and the failure to impress it upon others with the strength by which it possesses himself. Many of these fondly hug the delusion to themselves that they are martyrs, when in truth they are only suicides. Many of these look forward to the day when posterity will canonize them, and lift them to the glory of those who were not received by their age because they were in advance of their age. So they regard with contempt the [unappreciating] world, and lie down in a delusive dream of immortality.

"Whether the effect of devotion to a single idea be disastrous or otherwise to the devotees, nothing in all history is better proved, than the fact that it is a damage to the idea. If I wished to disgust a community with any special idea, I would set a man talking about it, and advocating it, who would talk of nothing else. If I wished to ruin a cause utterly, I would submit it to the advocacy of one who would thrust it into every man's face, who would make every other cause subordinate to it, who would refuse to see any objection to it, who would accuse all opponents of unworthy motives, and who would thus exhibit his absolute slavery to it. We have only to learn that a man can see nothing but his pet idea, and is really in its possession, to lose all confidence in his judgment. When in a court of justice, a man testifies upon a point that touches his personal interests or feelings or relations, we may say that his testimony is not valuable—not reliable. It decides nothing for us. We may say that the evidence does not come from the proper source. We do not expect candor from him, for we perceive that his interests are too deeply involved, to allow sound judgment and utter truthful expressions. It is precisely thus with all professional agitators and reformers—all devotees of single ideas. They are personally so intimately connected with their idea—have been so enslaved by it—are so interested in its prosperity—that they are not competent to testify with relation to it.

"It is not the quality of the idea which a man entertains that kills him. If a man undertake to live upon a single idea, it really makes very little difference to him whether that idea be a good or a bad one. It is because the human soul cannot live upon one thing alone, but demands participation in every expression of the life of God, that it will dwarf and starve upon even the grandest and most divine idea. When a man has so long dwelt upon a subject that it has finally taken possession of him, it becomes a standard by which to decide the validity of all other truth. If he did not believe the Bible was on his side of the question he would discard the Bible. Experiments, opinions, (or established rules) that make against his faith are either rejected or explained away. Now this man's mind is not only reduced to the size of his idea, and assimilated to its character, but it has lost its soundness. His reason is disordered. His judgment is perverted—depraved. He sees things in unjust and illegitimate relations. The subject that absorbs him has grown out of proper proportions and all other subjects have shrunk away from it, and though regarded by the community as of sound mind, I think him demonstrably insane."

It can hardly be expected that a mind can long maintain its true balance, that suffers its attention to be constantly turned to the consideration of a special subject, to the exclusion of others having equal claims upon it. The advocacy of one branch of the law and testimony, to the exclusion or in violation of all others, is sure to bring confusion to the mind, and harm upon the church. Read Malachi ii. 8, 9.

Plainness and Watchfulness.—This worthy woman was a pattern of great plainness, and was often grieved to see and hear of the superfluity that abounded among some of the professors of the truth, and the undue liberty they took, saying, "It was not so in the beginning, for then there was nothing too near and dear to part with for Truth's sake." She was likewise much troubled to hear the needless vain talking, foolish jesting, and see the light and airy carriage among such, that were unbecoming our holy profession, saying, "Time ought not to be so spent, for an account must be given unto God for all these things." It pleased the Lord to preserve her out of such things to the end of her days, and it is not doubted but the Lord hath given her a portion among his redeemed ones. —*From a Memorial of Susannah Garton.—Piety Promoted.*

Mind thine own Business.—Study to be quiet and mind thine own business, is one useful, necessary direction to all who would thrive at home; there is an active enemy, who seeks to draw out the mind after other people's business, to the neglect of our own; whereby hurt and loss attend, and the feet of the mind are gadding from house to house, and abide not within our own doors; the domestic affairs of the soul are neglected, the house gets unclean and confused; and when the Holy Head of the family and Husband of the soul, comes, he finds things unmeet for his reception, and refuses to take up his residence. Here some bemoan his absence, which is chiefly or wholly owing to their want of care in having all things clean and in order, and being at home to receive him when he comes.—*Samuel Fothergill.*

THE FRIEND.

THIRD MONTH 8, 1862.

One of the great difficulties with which the United States government has to contend in its successful efforts to put down rebellion in the Southern States, is the large numbers of slaves brought immediately under its care; having been either deserted by those claiming to be their masters, or themselves escaped from their former homes, and resorting to the armies for protection. The large number thus situated in that portion of South Carolina, now in possession of the United States troops, and their helpless condition, induced the government to send an agent to examine into and report the situation of the "contrabands" and the plantations on which they are located, and to suggest such a course of treatment as might appear most feasible for rendering their labour self supporting, and at the same time likely to improve their mental and moral condition. A report by this agent, (whose name is Peirce,) made to the Secretary of the Treasury, has been recently published. It contains much interesting and suggestive matter, and appears to be drawn up with ingenuousness, and from a common sense view of the difficulties to be met, and the facts bearing on the question. It is long, and we can at present find room for the following extracts only.

There are about two hundred plantations within the territory on the islands and sea-coast of South Carolina, now under the control of the United States, and at the time the report was prepared, the number of negroes claiming protection was between ten and twelve thousands; but it was steadily augmenting. On this latter point he says:

This number is rapidly increasing. This week forty-eight escaped from a single plantation near Grahamville, on the main land, held by the rebels, led by the driver, and after four days of trial and peril, hidden by day, and threading the waters with their boats by night, evading the rebel pickets, joyfully entered our camp at Hilton Head. The accessions at Edisto are in larger number; and according to the most reasonable estimates, it would only require small advances by our troops, not involving a general engagement or even loss of life, to double the number which would be brought within our lines.

The following is descriptive of the mode of life on the plantations:

In this region the master, if a man of wealth, is more likely to have his main residence at Beaufort, sometimes having none on the plantation, but having one for the driver, who is always a negro. He may, however, have one, and an expensive one too, as in the case of Dr. Jenkins, at St Helena, and yet pass most of his time at Beaufort or at the north. The plantation, in such cases is left almost wholly under the charge of an overseer. In some cases there is not even a house for an overseer, the plantation being superintended by the driver, and being visited by the overseer living on another plantation belonging to the same owner. The houses for overseers are of an undesirable character. Orchards of orange or fig trees are usually planted near them.

The field hands are generally quartered at some distance—80 or 100 rods—from the overseer's or master's house, and are ranged in a row, sometimes in two rows, fronting each other. They are 16 feet by 12, each appropriated to a family, and in some cases divided with a partition. They numbered on the plantations visited from 9 to 20, and on the Coffin plantation they are double, numbering 23 double houses, intended for 46 families. The yards seemed to swarm with children, the negroes coupling at an early age.

Except on Sundays, these people do not take their meals at a family table, but each one has his hominy, bread or potatoes, sitting on the floor or a bench, and at his own time. They say their masters never allowed them any regular time for meals. Whoever under our new system is charged with their superintendence, should see that they attend more to the cleanliness of their persons and houses, and that, as in families of white people, they take their meals together at a table—habits to which they will be more disposed when they are provided with another change of clothing, and when better food is furnished and a proper hour assigned for meals.

Upon each plantation visited by me, familiar conversations were had with several labourers, more or less, as time permitted—sometimes inquiries made of them as they collected in groups, as to what they desired as to do with and for them, with advice as to the course of sobriety and industry which it was for their interest to pursue under the new and strange circumstances in which they were now placed. Inquiries as to plantation economy, the culture of crops, the implements still remaining, the number of persons in all, and of field hands, and the rations issued, were made of the drivers, as they are called, answering as nearly as the two different systems of labour will permit to foremen on farms in the free States. There is one on each plantation—on the largest one visited, two. They still remained on each visited, and their names were noted. The business of the driver was to superintend the field hands generally, and see that their tasks were performed fully and properly. He controlled them, subject to the master or overseer. He dealt out the rations. Another office belonged to him. He was required by the master or overseer, whenever he saw fit, to inflict corporal punishment upon the labourers, nor was he relieved from this office when the subject of discipline was his wife or children. In the absence of the master and overseer he succeeded to much of their authority. As indicating his position or consequence, he was privileged with four suits of clothing a year, while only two were allowed to the labourers under him. It is evident, from some of the duties assigned him, that he must have been a person of considerable judgment and knowledge of plantation economy, not differing essentially from that required of the foreman of a farm in the free States. He may be presumed to have known, in many cases, quite as much about the matters with which he was charged as the owner of the plantation, who often passed but a fractional part of his time upon it.

The driver, notwithstanding the dispersion of the other labourers, quite generally remains on the plantation, as already stated. He still holds the keys of the granary, dealing out rations of food, and with the same sense of responsibility as before.

After speaking of the benefit likely to result from retaining the "drivers" in a superior position, he says:

There are also on the plantations other labourers, more intelligent than the average, such as the carpenter, the ploughman, the religious leader, who may be called a preacher, a watchman or a helper, the two latter being recognized officers in the churches of these people, and the helpers being aids to the watchman. These persons having recognized positions among their fellows, either by virtue of superior knowledge or devotion, when properly approached by us, may be expected to have a beneficial influence on the more ignorant, and help to create that public opinion in favour of good conduct which, among the humblest as among the highest, is most useful. I saw many of very low intellectual developement, but hardly any too low to be reached by civilizing influences, either coming directly from us, or mediately through their brethren. And while I saw some who were sadly degraded, I met also others who were as fine specimens of human nature as one can ever expect to find.

Besides attendance on churches on Sundays, there are evening prayer-meetings on the plantations as often as once or twice a week, occupied with praying, singing, and exhortations. In some cases, the leader can read a hymn, having picked up his knowledge clandestinely either from other negroes or from white children. Of the adults, about one-half at least are members of churches, generally the Baptist, although other denominations have communicants among them. In the Baptist church, on St. Helena island, which I visited on the 22d January, there were a few pews for the proportionally small number of white attendants, and the much larger space was devoted to benches for coloured people. On one plantation there is a negro chapel, well adapted for the purpose, built by the proprietor, the late Mrs Eustis, whose memory is cherished by the negroes, and some of whose sons are now loyal citizens of Massachusetts. I have heard among the negroes scarcely any profane swearing—not more than twice—a striking contrast with my experience among soldiers in the army.

In reference to the moral condition of the negroes, he remarks:

In relation to the veracity of these people, so far as my relations with them have extended, they have appeared, as a class, to intend to tell the truth. Their manner, as much as among white men, bore instinctive evidence of this intention. Their answers to inquiries relative to the management of the plantations, have a general concurrence. They make no universal charges of cruelty against their masters. They will say in some cases, that their own was a very kind one, but another one in the neighbourhood was cruel.

The notions of the sacredness of property as held by these people, have sometimes been the subject of discussion here. It is reported they have taken things left in their masters' houses. It was wise to prevent this, and even where it had been done, to compel a restoration, at least, of expensive articles, lest they should be injured by speedily acquiring, without purchase, articles above their condition. But a moment's reflection will show that it was the most natural thing for them to do. They had been occupants of the estates; had had these things more or less in charge, and when the former owners had left, it was easy for them to regard their title to the abandoned property as better than that of strangers. Still it is not true that they have, except as to very simple articles, as soap or dishes, generally availed themselves of such property.

In regard to their alleged habits of idleness:

Upon the question of the disposition of these people to work, there are different reports, varied somewhat by the impression an idle or an industrious labourer, brought into immediate relation with the witness, may have made on the mind. In conversations with them, they have uniformly answered to assurances that if free, they must work, "Yes, Massa, we must work to live; that's the law;" and expressing an anxiety that the work of the plantations was not going on. At Hilton Head they are ready to do for — Lee, the judicious superintendent, whatever is desired. Hard words and epithets are, however, of no use in managing them, and other parties for whose service they are specially detailed, who do not understand or treat them properly, find some trouble in making their labour available, as might naturally be expected. In collecting cotton, it is sometimes, as I am told, difficult to get them together when wanted for work. There may be something in this, particularly among the young men. I have observed them a good deal, and though they often do not work to much advantage, a dozen doing sometimes what one or two stout and well-trained northern labourers would do, and though less must always be expected of persons native to this soil than of those bred in northern latitudes and under more bracing air, I have not been at all impressed with their general indolence. As servants, oarsmen, and carpenters, I have seen them working faithfully and with a will.

Upon the best examination of these people, and a comparison of the evidence of trustworthy persons, I believe that when properly organized, and with proper motives set before them, they will, as freemen, be as industrious as any race of men are likely to be in this climate.

The following is given as the information obtained of the food and clothing heretofore allowed to the slaves and their perquisites:

The allowance of clothing to the field hands in this district has been two suits per year, one for summer and another for winter. That of food has been mainly vegetable—a peck of corn a week to each hand, with meat only in June, when the work is hardest, and at Christmas. No meat was allowed in June on some plantations, while on a few, more liberal, it was dealt out occasionally—as once a fortnight, or once a month. On a few, molasses was given at intervals. Children, varying with their ages, were allowed from two to six quarts of corn per week. The diet is more exclusively vegetable here than almost anywhere in the rebellious regions, and in this respect should be changed. It should be added that there are a large quantity of oysters available for food in proper seasons.

Besides the above rations, the labourers were allowed each to cultivate a small patch of ground, about a quarter of an acre, for themselves, when their work for their master was done. On this corn and potatoes, chiefly the former, were planted. The corn was partly eaten by themselves, thus supplying in part the deficiency in rations; but it was to a great extent fed to a pig or chickens, each hand being allowed to keep a pig and chickens or ducks, but not geese or turkeys. With the proceeds of the pig and chickens, generally sold to the masters, and at pretty low rates, extra clothing, coffee, sugar, and that necessary of life with these people, as they think—tobacco—were bought.

With the following we must conclude our extracts, remarking, however, that further observation convinced the agent, that the desire for liberty

was rapidly developed; or, what is more probable, was less carefully concealed, as the intercourse between the whites and the negroes gave them confidence:

To what extent these labourers desire to be free, and to serve us still further in putting down the rebellion, has been a subject of examination. The desire to be free has been strongly expressed, particularly among the more intelligent and adventurous. Every day almost adds a fresh tale of escapes, both solitary and in numbers, conducted with a courage, a forecast and a skill worthy of heroes. But there are other apparent features in their disposition, which it would be untruthful to conceal. On the plantations I often found a disposition to evade the inquiry whether they wished to be free or slave; and though a preference for freedom was expressed, it was rarely in the passionate phrases which would come from an Italian peasant. The secluded and monotonous life of a plantation, with strict discipline and ignorance enforced by law and custom, is not favourable to the development of the richer sentiments, though even there they find at least a stunted growth, irrepressible as they are. The inquiry was often answered in this way: "The white man do what he please with us; we are yours now, massa." One, if I understood his broken words rightly, said he did not care about being free if he only had a good master. Others said they would like to be free, but they wanted a white man for a "protector." All of proper age, when inquired of, expressed a desire to have their children taught to read and write, and to learn themselves. On this point they showed more earnestness than any other. When asked if they were willing to fight in case we needed them to keep their masters from coming back, they would seem to shrink from that, saying that "black men have been kept down so like dogs, they would run before white men."

SUMMARY OF EVENTS.

FOREIGN.—English dates to the 16th ult. In the House of Lords, on the 14th, Lord Stanhope called attention to the reports of additional stone blockades at Charleston, and asked what steps the Government would take. Earl Russell had no official information, and knew not whether the reports were correct. Government had protested against the permanent destruction of any harbour as unjustifiable, and the American Government respooded that they had no intention to permanently destroy harbours. The views of the French Government were identical with those of England.

In the House of Commons, John A. Turner called attention to the distress in the manufacturing districts, owing to the American troubles, and urged the Government to do everything in its power to develop the cotton production elsewhere.

The Government is busily preparing all the information relative to the American blockade to lay before Parliament.

Letters from Vienna are filled with most lamentable accounts of inundations. The district submerged in Vienna alone comprises a population of 80,000 persons, who have to be provided for. Several towns were also inundated by the Danube, including Presburg and Pesth.

The Liverpool markets were without material change.

UNITED STATES.—*Congress.*—The U. S. Treasury Note bill has finally passed and been approved by the President. By one of its provisions, the fifty millions of demand notes heretofore authorized may be used in payment of duties on imported goods, while apart from these such duties must be paid in coin. The issue is made a legal tender, but interest on the funded debt is to be paid in coin.

The bill granting homesteads to actual settlers on the public lands, and providing a bounty for soldiers in lieu of lands, passed the House of Representatives, with only sixteen negative votes. The House has also passed a bill prohibiting all persons in the naval or military service of the United States from aiding in the return of fugitive slaves, under the penalty of dismissal from the service.

The number of members of the House of Representatives has, with the concurrence of the Senate, been fixed at 241.

The War News.—An order has been issued by the War Department taking military possession of all the telegraph lines in the United States, and prohibiting from being published in the newspapers, all communications in regard to military operations not expressly authorized by the military authorities.

Arkansas.—The rebel army, under Gen. Price, has been driven from Fayetteville, Ark. Many sick and wounded were left in the town, which was partially burned by the rebels. The U. S. army would not advance further into Arkansas at present.

Missouri.—Few military operations are reported in this State, which is now nearly free of armed rebels. There are still some at or near New Madrid, in the south-eastern corner of Missouri, under command of Jeff. Thompson. He recently made an attempt to move northward, but was attacked and routed by the U. S. troops. The rebels took refuge in the swamps.

Kentucky.—Columbus, on the Mississippi, having been abandoned by the rebels, they have no foothold now, in the State. The Memphis papers say that the Columbus forces will fall back to Island No. 10 on the Mississippi, about forty miles below Columbus, which, it is said, completely commands the river, and can be fortified with heavy guns, and made impregnable against any attack from the river.

Tennessee.—Nashville has been occupied by the U. S. forces, without opposition. A large quantity of cotton was found there, which the Treasury department has ordered to be sent to New York. The rebel forces, under Beauregard and Johnston, had retreated southward, followed by Gen. Buel and the Northern army, which was steadily pressing them backward. Senator Andrew Johnson, of Tennessee, has received the appointment of Brigadier-General. It is said that he will open a military Provisionary Government of Tennessee, until the loyal civil Government shall be reconstructed. General Grant has declared martial law over West Tennessee, with the understanding that when a sufficient number of the citizens return to their allegiance, and show a desire to maintain law and order, all military restrictions will be withdrawn. The rebel legislature was in session at Memphis. The Richmond War department has called on Tennessee to furnish thirty-two more regiments for the rebel army.

Alabama and Mississippi.—Lieut. Gwin, in the gunboat Taylor, recently ascended the Tennessee river to Eastport, Mississippi. He met with increased Union sentiment in South Tennessee and North Alabama. In several of the northern counties of Mississippi, the Union sentiment is said to be strong, and many of those who did not express themselves openly, were only deterred by their fears of the tyranny and coercion, which are practised by marauding bands of rebels. Lieut. Gwin informed the inhabitants of the different towns along the banks of the river, that he would hold secessionists and their property responsible for any outrages that might be committed upon Union men residing among them.

Virginia.—Important military movements have taken place on the upper Potomac. Gen. Banks' division of the army has crossed the Potomac at Harper's Ferry, and now occupies the valley of the Shenandoah. The U. S. forces met with no opposition; on the contrary large numbers of refugees returned to their homes, and expressed great joy at the appearance of the troops. The condition of the country was found to be deplorable in the extreme, in consequence of the ravages of war.

North Carolina.—Official despatches from Gen. Burnside state, that the expedition up the Chowan river had returned. It did not go beyond Winton. The rebels everywhere fled on the approach of the U. S. troops.

Georgia.—The expected information of the capture of Savannah has not yet arrived. At the latest dates, all communication had been cut off between Fort Pulaski and the city.

New York.—Mortality last week, 424.

Philadelphia.—Mortality last week, 255.

Passports.—The U. S. Secretary of State has rescinded the order requiring persons leaving the country to procure passports. It is now optional with parties to provide themselves with passports or not, as they may deem necessary or proper.

The Slave Trade.—David Hall, who was convicted of having served on board the slaver Erie, has been sentenced to nine months' imprisonment.

Boston.—On the night of the 25th ult., a most destructive conflagration occurred, destroying property to the amount of one million of dollars. Two thousand bales of cotton and vast quantities of grain were destroyed.

The Baltimore and Ohio Railroad, is being rapidly rebuilt, and will soon be in running order. About forty miles of iron and cross-ties were carried off by the rebels.

The Tax Bill, which was reported to Congress on the 3d inst., by the Committee of Ways and Means, is a very long document, consisting of more than a hundred sections. It provides for the appointment by the President, of a Commissioner of Internal Revenue, with a salary of five thousand dollars. His office is to be in the Treasury department, with a suitable number of clerks. The country is to be divided, as the President may direct, into convenient collection districts, with an Assessor and Collector to be appointed by the President for each district, who shall have power to appoint such deputies as may be necessary. The bill provides for a duty—

On spirituous liquors . . .	15 cents per gallon.
On ale and beer	$1 per barrel.
On stem and leaf tobacco . .	3 cents per pound.
do. to add when manufactured .	5 cents.
On cigars	5, 10 and 20 cents per pound. (according to value.)
On lard and linseed oil, burning fluid and crude coal oil	5 cents per gallon.
On refined coal oil . . .	10 cents per gallon.
On gas per 1000 cubic feet . . .	25 cents.
On bank note paper . . .	5 cents per lb.
On writing paper	2 " "
On printing paper	3 mills "
On soap	5 " "
On salt	4c. per 100 lbs.
On sole leather	1 cent per lb.
On upper leather	½ " "
On flour	10 cts. per bbl.
All other manufactures .	3 per cent. ad valorem.

There are also stamp duties, taxes on income, on carriages, watches, legacies, dividends, salaries, on railroad and steamboat travel, &c., &c.

Southern Items.—Jeff. Davis's message to the rebel Congress in session at Richmond, has been published. He states that recent events have demonstrated that more had been attempted by the rebel government than it had power successfully to achieve. Hence, in the effort to protect by arms the whole territory of the Confederate States, seaboard and inland, serious disasters had been incurred. Some of these discomfitures are referred to as deeply humiliating, but the hope is expressed that the bitter disappointment endured will nerve the people to still greater exertions, and soon secure results more favourable to the rebel cause. The policy of enlistments for short terms is strongly condemned, and the recent reverses, he thinks, may be attributed, in great measure, to this cause. In regard to the finances of the Confederacy, he say, "The report of the Secretary of the Treasury will exhibit the gratifying fact that we have no floating debt; that the credit of the government is unimpaired, and that the total expeditures of the government for the year has been in round numbers, $170,000,000—less than one-third of the sum wasted by the enemy, in his vain efforts to conquer us—and less than the value of a single article of export—the cotton crop of the year." From a passage in the Inaugural address, it appears that Davis relies confidently upon the enormous cost at which the war is conducted by the United States, for its early termination in favour of the South. He regards it as quite certain that the U. S. government must soon break down under the rapidly growing burden of debt.

On the 27th ult., a resolution passed the rebel Senate by an unanimous vote, declaring that no peace propositions by which any portion of the soil of the Confederate States may be given up, shall be entertained, and that the war must be continued until the forces of the United States are entirely expelled from the Confederacy.

The New Orleans Bee confesses to the magnitude of the calamity at Fort Donelson, and condemns the neglect and apathy of the Confederate government in not sending sufficient numbers of troops westward. It says a general call to arms has become an inevitable necessity.

The Memphis Avalanche of the 22d says, that the Governor of Alabama has called for twelve regiments from that State, and if not forthcoming, other means will be used to fill the requisition.

The Governor of Georgia calls also for twelve regiments from that State, and says if the requisition is not filled by the 4th of Third month, a draft will be ordered.

The Raleigh Register says that all the prisoners taken on Roanoke Island, have been released on parole.

When the rebels evacuated Nashville, they were obliged to leave 1600 sick and wounded in the town.

RECEIPTS.

Received from Benj. Cope, Pa., for A. L. M'Grew, $3, to 27, vol. 36; from M. Thistlewaite, N. Y., $2, to 17, vol. 36; from J. M. Bacon, Ill., for E. Trabue, $3.50, to 22, vol. 35.

DIED, on the 5th of last month, DAVID FAWCETT, in the sixty-ninth year of his age; an esteemed member and elder of Salem Meeting, Ohio. He bore a protracted illness with christian patience; and, we trust, to him the Scripture language is applicable: "Mark the perfect man and behold the upright for the end of that man is peace."

THE FRIEND.

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From the Christian Observer.

The Life of Columbus, and its Disregarded Lessons.

(Concluded from page 210.)

Columbus, however, was kindly received by Ferdinand and Isabella, and ships for a new expedition were promised him. But the secret opposition of those who envied him his fame and advancement, so delayed the preparations, that nearly two years were wasted before the six vessels provided for his third voyage were ready to sail. At the end of May, 1498, Columbus again departed.

But his downward course, not indeed, into crime, but into undeserved misery, was rapid. This third voyage, while he acted as an explorer and discoverer, was a memorable one, for in it he first discovered and landed on the great American continent. But when he resumed his office of viceroy, that post which he had so much coveted, he found nothing but turmoil, contention, and actual disgrace before him.

Trinidad and the mainland of America having been discovered, Columbus returned to Hispaniola and St. Domingo, in August, 1498. Here he found all things in confusion. His brother Bartholomew, whom he had left in charge of the colony, had been involved in war, first with the Indians, and then with a conspirator, named Roldan. The latter had gathered such a party that the admiral was compelled to make a treaty with him, and to overlook his many offences. Other outbreaks and conspiracies followed, and the discontented, when put down and expelled from the colony, returned to Spain, and carried thither such stories of the tyrannies and cruelties of Columbus, that even Isabella herself, his faithful friend and patroness, was forced at last to consent to the sending forth, again, a royal commissioner, to inquire into the truth of these complaints. These disastrous events were not at all surprising, in the commencement of a new and distant colony; but they exhibit in a strong light the fatal error of Columbus, in claiming to unite with the fame of a discoverer, the more hazardous function of founder and governor of a great foreign possession.

The new commissioner, Don Francesco de Bobadilla, received the fullest powers to investigate and redress the grievances of the colonists; powers so full, indeed, that under them he proceeded, on his arrival at St. Domingo, to put the admiral and his brother into irons, and to send them back to Spain. Thus the great discoverer of the new world left the lands which he had given to Spain, in October, 1500, "shackled like the vilest of culprits, amidst the scoffs and shouts of a miscreant rabble, who sent curses after him from the shores of the island he had so recently added to the civilized world." He arrived at Cadiz, in December, a prisoner and in chains. There was a general burst of indignation throughout Spain, and the king and queen so far shared in the feeling, as to send instant orders that he should be released, and treated with all distinction. He appeared before the sovereigns in Granada on the 17th of December. "When the queen beheld the venerable man approach, and thought on all he had done, and all he had suffered, she was moved to tears." Very naturally, the long-suppressed feelings of the injured hero burst forth; "he threw himself on his knees, and for some time could not utter a word, for the violence of his tears and sobbings." Was there ever a more striking proof given, of the wisdom and kindness displayed in the counsel to Baruch, "Seekest thou great things for thyself? seek them not, saith the Lord?" The whole of these unmerited sufferings of the great navigator may be traced to his unwise determination to be "great;" to have great wealth, great power, great honour and distinction. By this one error, he made thousands of foes, and no degree of purity or virtue could avail, in the presence of such hosts of envenomed detractors.

One more step remained, between him and the grave. Columbus was now in Spain; he was soothed and comforted, but to his greatly coveted government and dignity he was never restored. Ferdinand had but grudgingly conceded his "demands" in 1492, and now, ten years having passed away, and the admiral being in Spain, there was no alacrity shown in doing him the justice which he sought, or in replacing him in the "viceroyalty" of the new world. Another commissioner, Ovando, was appointed to supersede Bobadilla, and Columbus was told that an interval of repose would allow bad passions to subside, and would promote the peace and welfare of the colony. Thus, all through 1501 and the first portion of 1502, Columbus was detained in Spain, while old age was rapidly creeping upon him. But his active mind could not rest, nor could he fail to perceive that his discoveries were still exceedingly imperfect. Reflection on the past only served to convince him that much remained to be done, and he soon made a fresh application to the sovereigns to be allowed to prosecute his still unfinished investigations. Ferdinand judged this a good opportunity of keeping the admiral employed at a distance from Cuba and Hispaniola. Four small ships were granted him, and in the sixty-seventh year of his age, he again sallied forth on this his last voyage of discovery. His first occupation, which consumed four months, was in exploring the Bay of Honduras, and the whole of that coast, in search of a strait which he still fancied would open to him the road to India and to China. The whole of this voyage was one of hardship, toil, and danger. Storms, strife with the natives, and the weak and shattered condition of his vessels rendered it, from May, 1502, to June, 1503 a period of great difficulty and trouble. At last, in the latter month, he brought his two remaining vessels into harbour at Jamaica, where he stranded them, to avoid their total loss by foundering. Here he was detained a whole year, by the cruel disregard of Ovando, the governor of St. Domingo, who, not desiring his presence in that colony, sent him word that "he could not spare vessels to bring him off." Twelve months elapsed before this ruthless man felt compelled, by mere shame, to take steps for the admiral's release. At last, on the 28th of June, 1504, two vessels having arrived, Columbus left his island-prison for St. Domingo; from whence, on the 12th of September, he took his last voyage back to Spain. In November, he reached Seville—"a broken-down old man, encumbered with debt, and surrounded with needy adventurers, who laid their ruin at his door." He had purposed, in the days of his golden dreams, the equipment, like a prince, of a royal army, for the rescue of the holy sepulchre! Instead of which, hear his own description of himself, in one of his letters to his sovereigns:

"Such is my fate, that twenty years of service, through which I passed with so much toil and danger, have profited me nothing; and at this day I do not possess a roof in Spain that I can call my own. If I wish to eat or sleep, I have nowhere to go but to the inn or tavern, and I seldom have wherewith to pay the bill. I have not a hair upon me that is not gray; my body is infirm; and all that was left me, as well as to my brothers, has been taken away and sold, even to the frock that I wore, to my great dishonour. I implore your highnesses to forgive my complaints. I am, indeed, in as ruined a condition as I have related. Hitherto I have wept over others; may Heaven now have mercy upon me, and may the earth weep for me!"

In this spirit he returned to Spain—to find a grave. His sincere friend and patroness, the admirable Isabella, died shortly after his return, and Ferdinand was ever cold-hearted and selfish. "He received him with many expressions of kindness, but with those cold, ineffectual smiles which convey no warmth to the heart." Appeal after appeal was made, but the replies of Ferdinand were always evasive. In fact, the king had no intention of conceding the one point respecting which Columbus was chiefly anxious. To bequeath the perpetual viceroyalty of "the Indies" to his son Diego, and to his descendants, as a matter of hereditary right, was the point always uppermost in his mind. "This," he writes to the king, "is a matter which concerns my honour. As to all the rest, do as your majesty may think proper—give or withhold as may be most for your interest, and I shall be content. I believe the anxiety caused by the delay of this affair is the principal cause of my ill-health." Strange infatuation! Had Columbus calmly reviewed his past life, he might have seen that this greatly prized viceroyalty had been his ruin—had been the cause of all his sufferings. And to his son it must have brought equal woes. If it were a power real and absolute, it would have uncrowned the king of Spain, and rendered the heirs

of Columbus "lords of the Indies." But if unreal, as in times past, it was sure to bring other Bobadillas and Ovandos from Spain to harass, counteract, and persecute the viceroy. Columbus could hardly have left to his son a more fatal legacy. Yet he himself confesses that the denial of this claim was breaking his heart: "the anxiety caused by this affair is the principal cause of my ill-health." "It appears that his majesty does not see fit to fulfil that which he, with the queen, who is now in glory, promised me by word and seal. I have done what I could, and must leave the rest to God!"

And so he died, in May, 1506, being about seventy years of age. He was a sincerely religious man, after the religion of his day. He was enthusiastic, noble-minded, sincere, and warm-hearted. Of the grand mission and achievement of his life it is needless to speak, for men are forward and eager to recognize and to extol it. Our object has been, while sympathizing with his wrongs, to point out the chief lesson which is taught us by his history. Had he possessed the practical wisdom of our own Wellington, whose noblest distinction it was, that he never sought, never asked, anything for himself, how different would have been his fate! His fame, the honour attaching to his name and family, was already assured by his own deeds, and needed not the extrinsic help of titles or privileges. And had he left his reward to the free will of the sovereigns whom he so greatly served, it could not have been a niggardly one. Leaving the toils and anxieties of government to others, had he asked and obtained better and more efficient fleets of discovery, he might, in his own lifetime, have circumnavigated America, and colonized Mexico and Peru.

Among the many lessons of practical wisdom for every-day life which are scattered up and down the pages of the Holy Scriptures, there is, perhaps, scarcely one which is more needed for constant use, or one which men are more ready to pass over with silent disregard, than God's message to Baruch, "Seekest thou great things for thyself? seek them not, saith the Lord." Although again and again enforced by Christ himself, in such words as, —"Lay not up for yourselves treasures on earth; for where your treasure is, there will your hearts be also:"—"A man's life consisteth not in the abundance of things which he possesseth;"—"How hardly shall a rich man enter into the kingdom of God:"—these emphatic warnings fall ineffectually upon "ears that are dull of hearing." Apostles have followed their Master in warning their hearers, that "they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition;" and in exhorting them to "set their affections on things above, not on things on the earth;" but, throughout all ages, "the love of this present world" has carried away the vast majority of hearers, and "the deceitfulness of riches has choked the word, so that it remained unfruitful."

Yet beacon-lights, marking the rocks on which many gallant ships have foundered, are not wanting. Numerous, indeed, are the fearful mementos which have come to us from past ages, of those who either have "made shipwreck of the faith," or else, as God's erring children, have had their "offences visited with the rod, and their sin with scourges." We are not called upon, nor are we able, to discriminate actually between the one class and the other; but when we observe a notable instance of a great and perhaps a good man, bringing suffering and humiliation on himself by disregarding all these warnings, it seems a plain duty to compare the fault with its consequences; so that, even to human eyes, "God may be justified when he speaketh, and be clear when he judgeth." And among all the records of the past, we know of no more remarkable proof of the practical wisdom and benevolence of the message to Baruch than is given in the biography of which we have sketched the outline.

We follow the great navigator with sympathy and with painful commiseration. We abhor the hard-hearted selfishness of his numerous enemies, and the frigid indifference of those who ought to have been his zealous protectors. But still, amidst all this, we trace the main cause of all Columbus's sufferings to *himself*. Not to any crimes, not to any excesses, not to any immoralities, but simply to that one mistaken idea with which he set out; an idea which ran entirely counter to that divine wisdom which had said, "Seekest thou great things for thyself? *seek them not*, saith the Lord."

For "The Friend."

Parental Indulgence, and Neglect of Restraint.

[The following, met with among the manuscripts of a deceased Friend, and written a number of years ago, is herewith submitted, if approved by the editor, for publication in "The Friend."]

At a time when the subject of education is eliciting so much attention, and claiming the time and effort of many of the sincere hearted in the present day, I have thought it might be of advantage, having been much interested myself therein, to look back a century or two and observe the manner in which our early Friends seemed exercised about it, acting as they did under a living concern that the testimonies and principles given them to bear and uphold in their purity, might be committed to clean hands, and the society of which they were members, and the world at large, lose nothing by the transfer. *Restraint* seemed an important consideration in their view of the subject, even though it acted to repress the hilarity of youthful spirits, and induce a conduct not in character with their years; but taught in the school of Christ themselves, they had learned that self-denial was an important feature in that work which was to "prepare the way of the Lord," and that without it, there was little prospect of the children committed to their care becoming men and women for God.

George Fox says, "I was much exercised too with school-masters and school-mistresses, warning them to teach children sobriety in the fear of the Lord, that they might not be nursed and trained up in lightness, vanity and wantonness. I was made to warn masters and mistresses, fathers and mothers in private families, to take care that their children and servants might be trained up in the fear of the Lord, and that themselves should be therein examples and patterns of sobriety and virtue to them. For I saw that as the Jews were to teach their children the law of God, the old covenant, and to train them up in it, and their servants, yea the very strangers were to keep the sabbath among them, and be circumcised, before they might eat of their sacrifices; so all that made a profession of Christianity ought to train up their children and servants in the new covenant of light, Christ Jesus, who is God's salvation to the ends of the earth, that all may know their salvation."

Ambrose Rigge, in one of his epistles, thus writes. "Friends, stand as witnesses for God in your day, against all ungodliness and worldly lusts, both amongst yourselves and the world. Be ye circumspect and watchful over yourselves and your children, and indulge them not in anything that is evil, but timely reprove and restrain it, lest it become your sin; and command them to observe the law of God written in their hearts; for if you love the Truth as you ought yourselves, you will train up your children in it when they are young. Keep them to the plain and sound language, which the Truth required, and led all the faithful into in the beginning; and keep them in plain and modest apparel and behaviour, in due subjection to the Truth in all things, in an holy conversation as much as in you lies, that they may grow up in the grace of God, as plants of his renown. This is your duty, the Lord requires it of you, even to watch over your children, as those that must give an account to God, while they are under your wings."

Yearly Meeting epistle, 1709. "Dear Friends, brethren and sisters in Christ, who are heads of families, and especially such who are elders in the church of Christ, be all diligent and careful to watch over the young generation; that sobriety, plainness and virtue, may be encouraged and promoted, and exemplarily recommended by you to them; that the liberty too many of our youth take in following the fashions and customs of the world, which tend to the dishonour and reproach of the testimony of the blessed Truth, may be discouraged, and such as are found in the same, dealt with, in the fear wisdom and love of God, that they may be won and brought into humility and subjection to the Lord and his truth.

"And let the aged remember, and the youth know that when apparent signs of the plague of leprosy appeared on the walls in the houses of Israel, it was the care of the priest under the law, to have the houses cleansed, and the lepers also. And surely Christ's priesthood should not fall short of their care to endeavour to stop and remove the manifest tokens of the leprosy of the great sin of pride, and all superfluity of naughtiness. And therefore let all concerned be earnestly stirred up to sincere obedience to the light of Christ, our great high priest; that he may cleanse the hearts and houses of that growing plague, which tends to the ruin of families and posterity.

"And further, that nothing may be wanting in Friends' care towards their children, let all be concerned to see that they do not only watch over them for good, but that they also rule over them in the fear of the Lord; and none, in the fondness of affection, lose the authority wherein the Lord has set them for their children's preservation. And let all be examples to them, in wisdom, moderation, and plainness, in language and habit; and not examples only, but also to restrain them from anything that might be their hurt, either inwardly or outwardly; neither providing for them costly and gaudy attire unbecoming godliness, nor letting them have money to gratify themselves therein."

A Testimony for Christianity in its native Purity.—Although there are, I trust, in all religious professions, those who are promoters of the coming of the Redeemer's kingdom on the earth, living up to the light afforded, yet does it seem to me that this people are peculiarly called to exalt the testimonies of the unchangeable Gospel, even in its meridian effulgence. Let not our children conclude that if there ever was utility in our plain and peculiar manner of life and unceremonial worship, that has long since ceased; for surely the Lord will have a simple hearted people still, and a people who hold christianity in its native purity; yea, our offspring are designed to come forward, and practically adopt the language, "I am the Lord's;" glorifying Him with their bodies and with their spirits; for He is worthy of their energies, while in their full vigour to be sanctified for His own blessed purposes, and that all His gifts should redound to His honour. I am persuaded there is no real peace, or lasting and solid satisfaction, out of dedication to Him to whom we owe our life and breath.—*Sarah (Lynes) Grubb.*

The Great Wall.—Another day's journey brought us to Chataon—a hamlet at the foot of the Great Wall. The road for the last fifteen miles had been so bad that we were obliged to leave our horses at Nankin, hireing in their place, Tartar ponies. Nothing less sure-footed than these shaggy, hardy little beasts, could have carried us through those rugged mountain paths, which we would have done on foot, but that one miles march over the sharp rock which forms the pavement would have left us shoeless.

At daybreak on the following morning, we climbed the highest peak of the mountain range, and there, standing on the top of the great wall, reflected upon the stupendous folly of this wonderful work of human industry, which is said to have cost the country two hundred thousand lives from sheer physical exhaustion. The wall, which is built of stone and brick, is twenty feet high and fifteen feet broad, surmounted by double parapets, loop-holed on the north side. As far as the eye can follow the mountain range, it winds over the ridges of the precipitous black rocks, like a gigantic serpent crawling along, and with its breath poisoning all around; for, turn where you will, nothing meets the view but the desolate, dreary tract of rock, unrelieved by a blade of grass or a tuft of moss, and huge boulders strewing the base of the mountain sides. It was the whim of a tyrant to build a wall where nature had already built a barrier far more effectual than anything that human art could construct. However, there it remains, after a lapse of nearly two thousand years—a monument of the cruel folly of one man, and the patient industry and sufferings of many thousands.

Having made an abortive attempt at a sketch, and tried in vain to discover one redeeming feature in this vast scene of desolation, I secured my brick, and descending to the pass, remounted to proceed homeward. Our guard could hardly believe his senses—certainly he doubted ours. When at Nankin, mine host inquired what we were going to the Great Wall for. Our honest answer met with no credit. Were there not walls everywhere? Was not the wall of Pekin much better worth looking at? And then, as for shooting, why come so far for game when it could be bought in the market at our very doors? His impression evidently was that we had some sinister project in view; but when we returned with the brick, the good man simply burst out laughing, and set us down for a couple of harmless maniacs.

Books of the Bible.

When and by whom were the books of the Old Testament first collected and arranged?

By Ezra, about 450 years before Christ. The five books of Moses had been kept with the ark of the covenant, (Deut. xxxi. 24–26,) and Joshua had written the portion of Scripture bearing his name "in the books of the laws of God. Joshua, viii. 24–26.

What are the most prominent translations of the Bible that have been made?

The Septuagint, the Vulgate, the Douay, and the English, or King James's Bible.

What is the meaning of the word Septuagint?

Seventy. The translation was so called because it was made by seventy, or more strictly speaking, by seventy-two men; six having been chosen from each of the twelve tribes of Israel for this purpose.

When and where was this translation made?

At Alexandria, in Egypt, about 400 years before Christ. It was a translation of the Old Testament only from the Hebrew into the Greek.

How was this regarded by the Jews in the time of Christ?

It was regarded with peculiar reverence. Our Saviour and the apostles in their discourses generally quoted from this version.

What is the Vulgate translation?

It is a Latin translation of the Septuagint, not of the Hebrew, and so called the Vulgate, because, being the only version which the Roman Catholic church holds to be reliable, it is in that church the common version.

When and by whom was this translation made?

By Jerome, about the year A. D. 400. It was hastily made, and became very incorrect by many changes.

What of the Douay Bible?

It is an English translation of the Vulgate, with notes and comments, and is the only English Bible approved by the Roman Catholic church.

From what did it receive its name?

From the place where it was first published—Douay, a town in France.

When was it published?

In 1610.

Why does it differ so much from our English Bible?

Because it was made, not from the original Hebrew, but from the Vulgate, which was from the Septuagint, and very imperfect. It could not be as correct as a translation made directly from the Hebrew?

Why is our English version called King James's Bible?"

Because it was made during the reign of James I., King of England.

When was it begun and when completed?

In the year 1607, the work was commenced, and was finished in about three years, and was published in 1611.

By whom was this translation made?

Fifty-four of the most learned men of the kingdom were appointed for the task. Seven did not serve, leaving forty-seven, as the number who were actually engaged in the work.

How was the labour apportioned among this number?

They were divided into six classes, to each of which a certain portion of the Bible was given to translate, not from the Latin nor from the Septuagint, but directly from the original Hebrew and Greek.

How will our English translation compare with other versions of the Bible?

It is said by the most competent judges to be better than any other.

When and by whom was the Bible first divided into chapters?

It is generally said to have been done by Cardinal Hugo, A. D. 1240. But as early as the third century, the four gospels had been divided into chapters.

When and by whom were the chapters divided into verses?

By Robert Stephens, in the year 1551. It is said that he performed the greater part of this laborious task while on horseback, on a journey from Paris to Lyons.—*S. S. Journal.*

Census of Canada.—The Canada papers have published abstracts of the census of 1861, from which we obtain the following facts:—Of the 2,506,755 inhabitants of Canada, 1,917,777 were born within the Province. The native Canadians of British, and those of French origin, are nearly equal in their numbers, being 1,037,170 and 880,607, respectively. Next to these, the two most numerous classes of their population, come the Irish, with 241,423; the English and Welsh, with 127,423; the Scotch, with 111,959; the natives of the States, with 64,399; and the Germans and other Teutons, with 23,855. Among these are 11,413 coloured persons, almost all resident in Upper Canada. The rest are too few in number to have much weight in the community. It is noticeable, however, that there are only 12,717 Indians left among them, and that only 3061 Frenchmen make Canada their home, of whom more than three-fourths are residents of Upper Canada.

Curious Analogy.—There is, in the natural world, a remarkable phenomenon connected with insect-life, which has often occurred to my mind, while meditating on this subject, as presenting a curious analogy.

Most persons know that every *butterfly* (the Greek name for which, it is remarkable, is the same that signifies also the SOUL—*Psyche*) comes from a grub or caterpillar; in the language of naturalists called a *larva*. This last name (which signifies literally a *mask*) was introduced by Linnæus, because the caterpillar is a kind of outward covering, or disguise, of the future butterfly within. For, it has been ascertained by curious microscopic examination, that a distinct butterfly, only undeveloped and not full-grown, is contained within the body of the caterpillar; that this latter has its own organs of digestion, respiration, &c., suitable to its larva-life, quite distinct from, and independent of, the future butterfly which it incloses. When the proper period arrives, and the life of the insect, in this its first stage, is to close, it becomes what is called a Pupa inclosed in a chrysalis or cocoon (often composed of silk; as is that of the silkworm which supplies us with that important article), and lies torpid for a time within this natural coffin, from which it issues, at the proper period, as a perfect butterfly.

But sometimes this process is marred. There is a numerous tribe of insects, well known to Naturalists, called *Ichneumon flies;* which, in their larva-state, are *parasitical;* that is, inhabit, and feed on, other larvæ. The Ichneumon-fly being provided with a long sharp sting, which is, in fact, an *ovipositor* (egg-layer), pierces with this the body of a caterpillar in several places, and deposits her eggs, which are there hatched, and feed, as grubs (larvæ) on the inward parts of its victim.

The common cabbage-caterpillar (producing a white butterfly) which often does such mischief in our gardens, is often thus attacked: and these being common near our houses, are more easily observed than most others.

A most wonderful circumstance connected with this process is, that a caterpillar which has been thus attacked goes on feeding, and apparently thriving quite as well during the whole of its larva-life, as those that have escaped. For, by a wonderful provision of instinct, the ichneumon-grubs within do not injure any of the organs of the larva, but feed only on the future butterfly inclosed within it. And, consequently, it is hardly possible to distinguish a caterpillar which has these enemies within it from those that are untouched.

But when the period arrives for the close of the larva-life, the difference appears. You may often observe the common cabbage caterpillar retiring, to undergo their change, into some sheltered spot, such as the walls of a summer-house; and some of them—those that have escaped the parasites—assuming the pupa-state, from which they emerge butterflies. But as for the others, the ichneumon-grubs at this period issue forth, and spin their little cocoons of bright yellow silk (about the size and shape of grains of wheat) from which they are to issue as flies. Of the unfortunate caterpillar nothing remains but an empty skin. The hidden butterfly has been secretly consumed.

Now, when you are contemplating with wonder this most curious phenomenon, consider whether there is not something analogous to it in the condition of some of our race; whether a man may not have a kind of secret enemy within his own bosom, destroying his soul—*Psyche*—though without interfering with his well-being *during* the *present stage* of his existence; and whose presence may never be detected till the time arrives when the *last great change* should take place.

Christian reader, reflect whether this may not be your case. And remember that it is in your power, now, through the help that is promised, to detect and destroy these secret but deadly enemies within you!—*Whately's Future State, Lec. X.*

Dymond on War.

(Continued from page 211.)

It is obvious that this reasoning proceeds upon the principle that *it is lawful to do evil that good may come.* If good will come by violating a treaty, we may violate it. If good will come by slaughtering other men, we may slaughter them. I know that the advocate of expediency will tell us that that is *not* evil of which good, in the aggregate, comes; and that the good or evil of actions *consists* in the good or evil of their general consequences. —I appeal to the understanding and the conscience of the reader—Is this distinction honest to the meaning of the apostle? Did he intend to tell his readers that they might violate their solemn promises, that they might destroy their fellow christians, *in order that good might come?* If he did mean this, surely there was little truth in the declaration of the same apostle, *that he used great plainness of speech.*

We are told that "whatever is *expedient* is right." We shall not quarrel with the dogma, but how is expediency to be determined? By the calculations and guessings of men, or by the knowledge and foresight of God? Expediency may be the test of our duties, but what is the test of expediency?—Obviously, I think, it is this; *the decisions which God has made known respecting what is best for man.* Calculations of expediency, of "particular and general consequences," are not intrusted to us, for this most satisfactory reason—that we cannot make them. The calculation, to be any thing better than vague guessing, requires prescience, and where is prescience to be sought? Now it is conceded by our opponents, that the only possessor of prescience has declared that the forbearing, non-resisting character *is* best for man. Yet we are told, that sometimes it is *not* best, that sometimes it is "inexpedient." How do we discover this? The promulgator of the law has never intimated it. Whence then, do we derive the right of substituting our computations for His prescience? Or, having obtained it, what is the limit to its exercise? If, because we calculate that obedience will not be beneficial, we may dispense with his laws in one instance, why may we not dispense with them in ten? Why may we not abrogate them altogether?

The right is however claimed; and how is it to be exercised? We are told that the duty of obedience "may sometimes be *doubted*,"—that in some cases, we are induced to "*call in question*" the obligation of the christian rule—that "situations *may be feigned*,"—that circumstances "*may possibly arise*," in which we are at liberty to dispense with it—that still it is dangerous to leave "it to the sufferer to decide" when the obligation of the rule ceases; and that of all these doubts "philosophy furnishes no precise solution!"—I know not how to contend against such principles as these. An argument might be repelled; the assertion of a fact might be disproved; but what answer can be made to "possibilities" and "doubts?" They who are at liberty to *guess* that christian laws may sometimes be suspended, are at liberty to guess that Jupiter is a fixed star, or that the existence of America is a fiction. What answer the man of science would make to such suppositions I do not know, and I do not know what answer to make to ours. Amongst a community which had to decide on the "particular and general consequences" of some political measure, which involved the sacrifice of the principles of christianity, there would of necessity be an endless variety of opinions. Some would think it *expedient* to supersede the law of christianity, and some would think the evil of obeying the law less than the evil of transgressing it. Some would think that the "particular mischief" outweighed the "general rule," and some that the "general rule" outweighed the "particular mischief." And in this chaos of opinion, what is the line of rectitude, or how is it to be discovered? Or, is *that* rectitude, which appears to each separate individual to be right? And are there as many species of truth as there are discordancies of opinion?—Is *this* the simplicity of the gospel? Is *this* the path in which a wayfaring man, though a fool, shall not err?

These are the principles of expediency on which it is argued that the duties which attach to private life do not attach to citizens.—I think it will be obvious to the eye of candour, that they are exceedingly indeterminate and vague. Little more appears to be done by Dr. Paley than to exhibit their doubtfulness. In truth, I do not know whether he has argued better in favour of his position, or against it. To me it appears that he has evinced it to be fallacious; for I do not think that *any thing* can be christian truth, of which the truth cannot be more evidently proved. But whatever may be thought of the conclusion, the reader will certainly perceive that the whole question is involved in extreme vagueness and indecision: an indecision and vagueness which it is difficult to conceive that christianity ever intended should be hung over the very greatest question of practical morality that man has to determine; over the question that asks whether the followers of Christ are at liberty to destroy one another. That such a procedure as a war is, under any circumstances, sanctioned by christianity, from whose principles it is acknowledge to be "abhorrent," ought to be clearly made out. It ought to be obvious to loose examination. It ought not to be necessary to ascertaining it, that a critical investigation should be made, of questions which ordinary men cannot comprehend, and which, if they comprehended them, they could not determine; and above all, that investigation ought not to end, as we have seen it does end, in vague indecision—in "doubts" of which even "Philosophy furnishes no precise solution." But when this indecision and vagueness are brought to oppose the christian evidence for peace; when it is contended, not only that it militates against that evidence, but that it outbalances and supersedes it—we would say of such an argument, that it is not only weak, but idle; of such a conclusion that it is not only unsound, but preposterous.

Christian obligation is a much more simple thing than speculative philosophy would make it appear; and to all those who suppose that our relations as subjects dismiss the obligation of christian laws, we would offer the consideration, that neither the Founder of christianity nor his apostles ever made the distinction. Of questions of "particular and general consequences," of "general advantages and particular mischiefs," no traces are to be found in their words or writings. The morality of christianity is a simple system, adapted to the comprehensions of ordinary men. Were it otherwise, what would be its usefulness? If philosophers only could examine our duties, and if their examinations ended in *doubts without solution*, how would men, without learning and without leisure, regulate their conduct? I think, indeed, that it is a sufficient objection to all such theories as the present, that they are not adapted to the wayfaring man. If the present theory be admitted, one of these two effects will be the consequence: the greater part of the community must trust for the discovery of their duties to the sagacity of others, or they must act without any knowledge of their duties at all.

But, that the pacific injunctions of the christian Scriptures do apply to us, under every circumstance of life, whether private or public, appears to be made necessary by the universality of christian obligation. The language of christianity upon the obligation of her moral laws, is essentially this,—"What I say unto you, I say unto all." The pacific laws of our religion, then, are binding upon all men; upon the king and upon every individual who advises him, upon every member of a legislature, upon every officer and agent, and upon every private citizen. How then can *that* be lawful for a body of men which is unlawful for each individual? How if one be disobedient, can his offence make disobedience lawful to all? We maintain yet more, and say, that to dismiss christian benevolence as subjects, and to retain it as individuals, is simply impossible. He who possesses that subjugation of the affections and that universality of benevolence, by which he is influenced to do good to those who hate him, and to love his enemies in private life, cannot, without abandoning those dispositions, butcher other men because they are called public enemies.

The whole position, therefore, that the pacific commands and prohibitions of the christian Scriptures do not apply to our conduct as subjects of a state, appears to me to be a fallacy. Some of the arguments which are brought to support it, so flippantly dispense with the principles of christian obligation, so gratuitously assume, that because obedience may be difficult, obedience is not required, that they are rather an excuse for the distinction than a justification of it—and some are so lamentably vague and indeterminate, the principles which are proposed are so technical, so inapplicable to the circumstance of society, and in truth, so incapable of being practically applied, that it is not credible that they were designed to suspend the obligation of rules which were imposed by a revelation from Heaven.

The reputation of Dr. Paley is so great, that, as he has devoted a chapter of the Moral Philosophy to "War and Military Establisments," it will perhaps be expected, in an inquiry like the present, that some specific reference should be made to his opinions; and I make this reference willingly.

The chapter "on War" begins thus:—"Because the christian Scriptures describe wars, as what they are, as crimes or judgments, some men have been led to believe that it is unlawful for a christian to bear arms. But it should be remembered, that it may be necessary for individuals to unite their force, and for this end to resign themselves to a common will; and yet it may be true that that will is often actuated by criminal motives, and often determined to destructive purposes." This is a most remarkable paragraph: It assumes, at once, the whole subject of inquiry, and is an assumption couched in extraordinary laxity of language.—"It may be necessary for individuals to unite their force." The tea-table and the drawing-room have often told us this; but *philosophy* should tell us

how the necessity is proved. Nor is the morality of the paragraph more rigid than the philosophy,—"Wars are crimes," and are often undertaken from "criminal motives, and determined to destructive purposes;" yet of these purposes, and motives, and crimes, "it may be necessary" for christians to become the abettors and accomplices!

Paley proceeds to say, that in the New Testament *the profession of a soldier* is nowhere forbidden or condemned; and he refers to the case of John the Baptist, of the Roman centurion, and of Cornelius; and with this he finishes all inquiry into the christian evidence upon the subject, after having expended upon it less than a page of the edition before me.

These arguments are all derived from the silence of the New Testament, and to all reasoning founded upon this silence, no one can give a better answer than himself. In replying to the defences by which the advocates of slavery attempt to justify it, he notices that which they advance from *the silence of the New Testament* respecting it. He says—It is urged that "Slavery was a part of the civil constitution of most countries when christianity appeared: yet that no passage is to be found in the christian Scriptures, by which it is condemned or prohibited." "This," he rejoins, "is true; for christianity, soliciting admission into all nations of the world, abstained, as behooved it, from intermeddling with the civil institutions of any. But does it follow, from the silence of Scripture concerning them, that all the civil institutions which then prevailed were right, or that the bad should not be exchanged for better?" I beg the reader to apply this reasoning to Paley's own arguments in favour of war from the silence of the Scriptures. How happens it that he did not remember it himself?

(To be continued.)

For "The Friend."

Recent Exploring Expeditions.

The following account taken from the present month's number of Sillimans' Journal, will be interesting to those who desire to obtain the latest information concerning the various efforts now making towards a more perfect knowledge of the surface of the earth.

AFRICA.

Speke's Journey to Lake Nyanza.—Those who have kept informed in respect to the progress of African discovery will remember that on the celebrated journey (often referred to in this Journal,) in which Major Burton visited and explored one of the great lakes of eastern central Africa, known as the "Tanganika," his associate, Capt. Speke, discovered at a considerable distance northeast and at a much higher altitude, a second immense lake called by the natives the Nyanza, to which the loyal Englishman prefixed the name of his sovereign, calling it the Victoria Nyanza. It is this second lake which was supposed to be the source of the Nile. In regard to it, however, nothing definite was known, as the explorer only saw the southern extremity and had only very meagre and indefinite information respecting its extent toward the north. The possibility and indeed the plausibility of the proposed solution of the vexed problem of the Nile, induced the British Government to co-operate with the Royal Geographical Society, in sending Capt. Speke to Zanzibar, once more, thence to retrace his steps to the Nyanza, and traverse the lake if possible to its northern shores, where of course it could be determined whether a great river flowed from it. He set out upon this second journey, April 21st, 1860, having as an associate Capt. Grant. They left Zanzibar for the interior, Sept. 25, 1860. Letters have been received from them, dated Khoko in Western Ugogo, Dec. 12, 1860.

Petherick's Expediton to Gondokoro.—To co-operate with Capt. Speke, John Petherick, (author of "Egypt, the Soudan and Central Africa; being sketches from sixteen years travel," London, 1861, 8vo.,) for many years British Consul at Khartum, has been commissioned by the Government and society already mentioned, to go up the Nile to Gondokoro, fourteen hundred miles above Khartum and nineteen hundred above Alexandria, where he will be able to establish a depot of provisions and apparatus for Capt. Speke, and if need be, engage with him in exploring any part of that region. Gondokoro, described as being in north latitude, 4° 30′ and east longitude 31° 50′, is the seat of an ivory mart during the months of December and January, when traders from Khartum visit it and obtain their ivory in exchange for grain and beads. Here also Knoblecher established a Roman Catholic mission, which was abandoned in 1859.

The appeal of the Royal Geographical Society for funds to the extent of £2000, in aid of this expedition, gives the following additional statements:

"Immediately above Gondokoro, a succession of rapids prevent farther navigation; below Gondokoro the passage is perfectly open to boats, sailing at the times when the periodical winds are favourable. During ten months of the year Gondokoro is deserted; the scanty and barbarous population of the village is dispersed over its barren neighborhood, and an expedition, such as that under Captain Speke and Grant must necessarily be—exhausted of means of barter, and wholly ignorant of the negro languages of Northern Africa—will be sure to tempt hostility, and to incur serious danger of absolute want of supplies. If Captain Speke be unable to reach Gondokoro in December or January, his position will be exceedingly precarious, while farther advance to the north would be impossible.

"The first of J. Petherick's proposed objects, is to form a sufficient depot of grain at Gondokoro, under the charge of his own men, to insure to Captain Speke means of subsistence and security from violence whenever he should reach that place; the second is, to explore the district coloured *orange*, in the accompanying sketch map. The third is, to effect a meeting with Captain Speke, and to assist him through the hostile tribes between the lake and the Nile. Many of these negro tribes are known to J. Petherick, and it is precisely where the party under Captain Speke would be most helpless, that that of J. Petherick would comparatively speaking, be most at home; and even if the union of the two parties did not actually take place, the aid which J. Petherick's presence in the country might, with reason, be expected to afford to Captain Speke, can hardly be overrated.

"These circumstances being taken into account, together with the fact of J. Petherick's services being now available, who, beyond any other Englishman, is peculiarly fitted for carrying out the expedition he proposes, the President and Council of the Royal Geographical Society consider that they would fall short of their duty if they left any legitimate means unemployed for securing those services to the advancement of geography and the honour of this country. Her Majesty's Government having declined to send out this additional expedition, the President and Council make their appeal to the liberality of individual Fellows of the society, and to that of the public.

"The sum required to be raised is £2000. Should this be quickly obtained, J. Petherick will undertake to reach Gondokoro in November, 1861, He wilt then explore until March, 1862, when the setting in of the rainy season prevents farther movements. Starting afresh in August, 1862, he proposes to continue his travels till February, 1863, and after that to return to Gondokoro, reaching his depot in 1863 or early in 1864."

Although only £1000, or half of the sum called for, was raised, J. Petherick set out in April, 1861. Letters have been received from him dated Korosko, Aug. 9, 1861.

The following instrumental instructions for his guidance were issued by the Honorary Secretary of the Society, F. Galton, Esq.:

"The observations that it is absolutely requisite you should make, are—

"1. You are earnestly recommended to use every opportunity of practising with your sextants *upon stars* while on the lower Nile, and able to check your results with known latitudes; also to practise observing eclipses and occultations under the same circumstances.

"2. As a general rule, observations should be made at marked points, such as the confluence of rivers, prominent hills, and native towns, rather than at mere encampments.

"3. Reliable latitudes of different places on the White Nile between Khartum and Gondokoro, and on your further line of travel. The latitude of Gondokoro is especially desired, and the meridian altitudes of at least six stars; three north and three south should there be observed.

"4. Longitudes by the exceedingly simple methods of the eclipses of Jupiter's statellites, or of occultations of stars, to be made at Gondokoro and at the furthest point of your travel, or at places adjacent to these. The local time should there be determined by more than one set of observations, to guard against error, and the method of altitudes on both sides of the meridian should always be used. Any longitude south of the parallel of the Bahr el Ghazal would be very valuable.

"5. The elevation above the sea of the following places by observation of the temperature of boiling water:—Cairo, Thebes, Assoun, Junction of Atbara, Khartum, the capitol of the Shilluk country, the river at a point opposite the Bahr el Ghazel, Gondokoro, and different stations on your further route.

"6. The three boiling point thermometers to be occasionally compared, and to be carefully preserved, with the view of determining any changes in their index errors. They are also to be compared with those of Captain Speke, in the event of the hoped-for meeting taking place between you and that gentleman.

"7. Simultaneous observations of the rise and fall of the Nile, at Gondokoro and Khartum, should be instituted, and also at as many other places as trustworthy observers may be found to make them.

"8. It is of great geographical importance that the breadth, depth and velocity of the upper White Nile and its tributaries be ascertained, in order that their sections may be protracted, and the quantity of water that passes down them be determined. A few notes on practical methods of doing this will be prepared and given to you by — George.

"9. The compass bearing of marked hills should be frequently taken, and the position whence they are observed, defined and laid down as unmistakably as possible by cross bearing. Your course and estimated distances should be noted continuously day by day, and the variation of the compass frequently determined.

"10. Time observations with your chronometer

should be taken, whenever latitude observations are made. These will serve to connect distant points whose longitude has been reliably determined by the rare occurrence of satellite eclipses and occultations.

"11. If any architectural monuments are met with, it would be important to take sketches or photographs of them, however rude; to make a general plan by measurement, (for which a measuring tape should be taken;) and to note any peculiarities of construction or style, such as the use of the arch, the angles of the walls, doorways and windows. If there be any inscriptions or hieroglyphs, they should be copied, or impressions taken of them, if possible, with coarse paper damped in water and pressed with a brush, upon the inscription. Any small objects of art or antiquity found amongst the natives, should if possible, be collected.

"12. Every observation is to be copied from your rough notes into the register-book which is supplied to you. Your entries, up to the last opportunity of communicating this winter with Khartum to be forwarded from Gondokoro to the Secretary of the Royal Geographical Society."

Latest Intelligence from Dr. Livingstone.—From the proceedings of the Royal Geographical Society, London, it appears that Bishop Mackenzie, of the United University, Central African Mission, arrived off the mouth of the Zambesi in February, 1861, where he found Dr. Livingstone and his associates about to start on an exploration of the Rufuma river, in hopes of discovering by its waters a more convenient access to the Nyassa and Shire districts. The bishop and one of his companions joined the expedition.

A letter from Dr. Livingstone to the late Professor Ritter, dated from the Rufuma, March 2, was presented to the Berlin Geographical Society at its August Meeting.

Subsequent intelligence shows that the attempt of this bold traveller to ascend the Rufuma in his new steamer, the *Pioneer*, was not successful. After grounding several times he had been obliged to desist, and return to the Zambesi. The failure was attributed to the fact that the boat drew five feet of water, and did not arrive from England till the rainy season was far advanced.

Lejean's Expedition to Gondokoro.—G. Lejean, who is said to have been aided in his outfit by the emperor of the French, set out early in 1860 from Khartum, and went south, hoping to find the source of the White Nile in the Lake Nyanza of Speke, —the same end in part which J. Petherick proposed to himself. Lejean reached Gondokoro, and was then prevented by illness from pushing his explorations farther. But the Journal of the Geographical Society of Paris, gives us reason to expect good results from his investigations in Eastern Soudan and high Nubia.

Roscher and von der Decken.—Karl v. d. Decken, a friend of the late Dr. Roscher, (murdered in his attempt to reach Lake Nyassa from the East African coast,) endeavoured to prosecute the discoveries of Roscher, but was robbed and driven back. A recent letter to Sir Roderick Murchison says that v. d. Decken will now try to reach the peaks of Kilimandjaro.

(To be concluded.)

Fruit-Raising in Baltimore.—T. Baynes, in a recent *American Farmer*, gives the following account. The amount per acre is of no account, as all experience shows that the more extensive the operations, though the net profit is greater, the proportionate profit is less; but as a statement of what can be realized in one season from about one-sixth of an acre of small fruits is in itself interesting:

"The portion of my garden, eighty-five feet square, gives the following result, viz—

GRAPES.

763 pounds, at 10 cents . . .	$76 30
200 pounds, at 15 cents . . .	30 00
170 pounds, at 11 cents . . .	18 70
150 pounds, at 10 cents . . .	15 00
1283	$140 00
42 quarts of strawberries, at 10 cents . .	$4 20
58½ quarts of gooseberries, at 25 cents .	14 50
17½ quarts of raspberries, at 20 cents . .	3 50
4 quarts of red currants, at 8 cents . .	32
3 quarts of black currants, at 8 cents . .	24
13 quarts of white currants, at 8 cents .	1 04
Rhubarb	1 00
	$24 80
Grapes	140 00
	$164 80

$164 80 for 85 feet square is equal to $1031 25 per acre.

Labour for digging and hoeing was twelve dollars. Besides, my attention (which is a pleasure) will not amount to over half an hour per day during the season."

Selected.

NIGHT SHOWETH KNOWLEDGE.

When I survey the bright
Celestial sphere,
So rich with jewels hung, that night
Doth like an Ethiop bride appear,

My soul her wings doth spread,
And heavenward flies,
The Almighty mysteries to read
In the large volumes of the skies.

For the bright firmament
Shoots forth no flame
So silent, but is eloquent
In speaking the Creator's name;

No unregarded star
Contracts its light
Into so small a character,
Removed far from our human sight,

But if in steadfast look
We shall discern
In it, as in some holy book,
How man may heavenly knowledge learn.

Thus those celestial fires,
Though seeming mute,
The fallacy of our desires,
And all the pride of life confute.

For they have watched since first
The world had birth;
And found sin in itself accurst,
And nothing permanent on earth.

Selected.

THE RIVER.

Beneath this fair, unclouded sky,
How sweetly glides the tranquil river,
Each scene of beauty passing by,
To ocean's breast it flows forever.
Now in the sunshine sparkling bright,
Hid now awhile in deepest shade;
Through calm, through storm, by day, by night,
Alike its onward course is made.
Here with the willow-bough it plays,
There gently sports with weed or flower,
Yet naught its onward course delays,
Naught stays the progress of each hour.
When all the world is hushed in sleep,
Unchecked, it holds its constant way,
What time the stilly hours creep
From lonesome night to busy day.

As tends this river to the sea,
So every thought and word should tend
Unto that blest eternity
Wherein mortality shall end.
Men, mourn not if for life's brief years,
Barren hath been the path we've trod,
If it avail, 'mid joys and tears,
To bring us nearer to our God.

For "The Friend."

The Government of the Tongue.

The difficulty attending the due management of this unruly member is expressed in forcible terms by the Apostle James. It is, however, only through the inshining of the true Light, that the awakened mind is enable to perceive the full importance of the duty adverted to, and is made sensible of its many failings and short comings in this respect. The light which discovers our deficiencies, will also, as it is yielded to and obeyed, give power to overcome them, and we shall thus prove that divine Grace is indeed sufficient for all our needs. Looking over an old volume published in 1675, I met with some remarks, which seemed worthy of being revived. The following are extracts, the language being a little changed in some instances.

"The due management of the tongue may rightly be esteemed one of the greatest mysteries of wisdom and virtue. This is intimated by the Apostle, 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body, James iii. 2.' 'Tis storied of Bembo, a primitive Christian, that coming to a friend to teach him a Psalm, he began to him the thirty-ninth, 'I said I will look to my ways, that I offend not with my tongue;' upon hearing of which verse, he stopped his tutor, saying, 'this is enough for me, if I learn it as I ought,' and being after six months rebuked for not coming again, he replied, that he had not yet learned his first lesson, nay, after nineteen years he professed that in that time he had scarce learned to fulfil that one line. I give not this instance to discourage, but rather to quicken men to the study, for a lesson that requires so much time to learn, had need be early begun with."

Among the manifold errors into which an ill-regulated tongue is apt to fall, is one which the writer terms the uttering of "uncharitable truth," it being as possible to impair a man's reputation by *true* reports as by false ones. There are of course, many cases in which justice and right require that the truth should be spoken of our neighbour, and in which it may not only be lawful, but a duty to expose his failings and wrong doing. These are rightfully excepted; but apart from all cases of this class, if we will narrowly examine the grounds of our conduct, we shall probably often find a disposition prompting us to allude in some disparaging way to the weaknesses, the eccentricities, or what we may deem the errors, of others. The writer points out several of the more obvious causes of this tendency to utter "uncharitable truth," and among them he enumerates pride. "In the first place I may reckon, *pride*, a humour which as it is always mounting, so it will make use of any foot-stool towards its rise. A man who affects an extraordinary splendor of reputation, is glad to find any foils to set him off, and therefore will let no fault or folly of another enjoy the shade, but brings into the open light, that by the comparison, his own excellences may appear the brighter. I dare appeal to the breast of any proud man, whether he do not upon such occasions, delight to make some pharisaical reflections on himself; whether he be not apt to say, *I am not like other men, or as this publican*, though probably he leaves out the 'God I thank thee.' Now, he that cherishes such sentiments as these in himself, will

doubtless be willing to propagate them, to other men and to that end, renders the blemishes of others as visible as he can. But this betrays an ungenerous spirit, which from a consciousness that he wants solid worth, on which to base a reputation, is fain to found it on the ruins of other men. The true diamond sparkles even in the sunshine; 'tis but a glow-worm virtue that owes its lustre to the darkness about it." "Another prompter to detraction is *envy*. He that has a pique against another, would have him as hateful to all mankind as he is to him, and therefore as he grieves and repines at anything that may advance his estimation, so he exults and triumphs when any thing occurs which may depress it, and is usually very industrious to improve the opportunity, nay, has a strange sagacity in hunting it out. No vulture doth more quickly scent a carcass, than an envious person those *dead flies* which corrupt his neighbour's ointment, the vapor whereof his hate, like a wind, scatters and disperses far and near. Nor needs he any great crime to practise on; every little infirmity or passion, looked on through his optics, appears a mountainous guilt. He can improve the least speech or freckle into a leprosy, which shall overspread the whole man, and a *cloud no bigger than a man's hand*, like that of Elisha, may quickly, with the help of prejudice, grow to the utter darkening of the brightest reputation. No man that is eminent for piety, (or indeed but for moral virtue,) but he shall have many eyes upon him, *watching* for *his halting*, and if any the least obliquity can be espied, he is used worse than the vilest malefactor, for such are tried but at one bar, and know the utmost of their doom, but these are arraigned by many tongues, and before partial tribunals."

For "The Friend."

The last number of the London Quarterly Review contains an interesting article on "Railway Control," from which we take some extracts for "The Friend." *

"The iron rail has superseded the road of other metal; the six-legged horse has, for long journeys, driven the quadruped out of, or into the field; and the single stage-coach has made way for the train of more convenient carriages. The United Kingdom is—to its infinite advantage—intersected by 10,500 miles of railway, of which two-thirds are constructed with a double line of rails; and the gaps over the country are being filled up at the rate of 400 miles a year. The enormous sum of 400,000,000*l.* has been expended within the last thirty-five years upon these works; the total receipts derived from them during the year 1860 amounted to 27,766,622*l.*; and the net revenue for the same period was upwards of fourteen millions and a half.

"There are now in the United Kingdom upwards of 300 railway companies, leasing and leased, working and worked, agreeing and combining, quarrelling and competing, entering into every conceivable complication with each other, and possessing in all directions ties of common ambition or objects of conflicting interest. They vary in the length of their lines from 2 miles to 1,000 miles, and in the amount of their capital from 20,000*l.* to 37,000,000*l.* They employ, altogether, 120,000 officers and servants; and they possess 6,000 locomotive engines, 15,000 passenger-carriages, and 180,000 trucks, wagons and other vehicles. They carried, in the year 1860, besides 48,000 season and periodical ticket-holders, 163,000,000 passengers, of whom about an eighth were first-class, five-sixteenths were second-class, and nine-sixteenths were third-class; and they received from them thirteen millions of money as the price of their conveyance.

"These various companies command patronage, money, custom,—all that confers power, to an extent previously unheard of in the history of associations. They have noble lords and honourable members for their active agents and astute rulers. They have opportunities of affording advantages, or of withdrawing them; of granting or withholding favours; of indulging in civilities, and of acquiring popularity, which they often employ to great advantage.

"To the tender mercies of this heterogeneous society of companies are our 163 millions of travelling public handed over, a helpless mass. They are all, as a rule, equally ignorant of the condition of the engine and carriages, and of the line over which they are to pass; of the strength of the bridges, the efficiency of the signals, or the regularity with which they are worked. They cannot, of course, know what train is before them, or what train will follow them; nor can they be aware of any of the thousand and one risks to which they are exposed.

"The public cannot, then, be expected to exercise, of itself, any efficient control over this vast, highly organized, powerful conveyance-machine; but it has nevertheless great power if its influence be properly directed; for railway companies are extremely sensitive to well instructed public opinion. The public knows very little of the dangers that it incurs, but it is a good judge of the inconveniences which it encounters. It is patient under them to an extraordinary degree. Railways are worked for profit; and whilst a company is in undisturbed possession of its territory and traffic, it naturally strives to get as much as it can out of the public, and to give as little as possible in return.

"Nevertheless, when the public convenience is at stake in a particular locality, local boards, local authorities and local newspapers are sometimes of avail in obtaining a remedy."

In the causes of accidents, or of danger to life and limb, are given instances of overworking; of parsimony on the part of railroad companies, and of known culpable and hazardous ignorance on the part of their servants, which had they been discovered by some British traveller in this country, would most probably have been adduced as evidence of the wretched management of our railway system, and of American reckless-sness of human life.

"That railway travelling is safer than any other mode of travelling is well known. Taking the average of a series of years, it would appear that for an average journey, say of 10 miles, only 1 in every 8,000,000 of passengers is killed, and only 1 in every 330,000 is injured, from causes over which they have no control. These numbers vary materially, however, from year to year. In the last half of 1860, as is shown by the latest return before us, 136 persons were returned as killed, and 414 as injured; but of these only 36 were killed and 364 injured as passengers; and of these again only 23 were killed and 351 injured from causes beyond their own control. There is no doubt that these numbers are below the mark. Many servants of companies are undoubtedly killed and injured whose deaths are not included in the official returns, in consequence of the necessary information not being furnished by the railway companies.

"Of those disasters which have acquired the name of railway accidents, 840 have been inquired into and reported on during eleven years by the officers of the Board of Trade. These were not by any means all that occurred; but they were selected for inquiry from among those which were reported by the railway companies, or which came under the notice of the Board in other ways; and they may fairly be considered as representing the principal accidents which were accompanied with personal injury. Of the total number of accidents, an annual average of 44 out of 76 consisted of collisions between trains and engines. We will notice such of the accidents reported on as appear to us most worthy of attention.

"In the case of a collision on one of the Scotch lines, it was ascertained that the engine-driver and fireman had been out for more than thirty hours, and that the guard, who had suffered from two broken ribs a fortnight previously, and had returned to his work for the first time after that misfortune, had been on duty from nine o'clock one evening until eleven o'clock on the next morning but one, with only two hours and a half for sleep during that period! The engine broke down, the guard was fast asleep in his van, and a passenger train which was following came into collision with the train of which he was supposed to be taking charge.

"On an Irish railway, an engine driver, whose ordinary duties extended from 5 A. M. till 10 P. M., with three hours' intermission, fell asleep from overwork, and caused an accident.

"At no great distance from Birmingham, in one case, a signal-man had been on duty for twenty-six hours; and there were engine drivers and firemen, in another case, whose average duty amounted to sixteen hours a day, but who had been out for nineteen, twenty-one and twenty-six hours. At Normanton a pointsman worked habitually for eighteen hours a day.

"The engine-driver of a coal train near London, was at work from 6 A. M. one day until 8.30 the next morning. The engine-drivers in North Wales were occasionally kept out for twenty-three hours; and the ordinary duties of a station-master on the South-West of London, extended over sixteen hours on week days, and thirteen hours on Sundays. Certain other men came on duty at six A. M., and were sent out with a fresh train after working to between 10 and 11 P. M.; and others again remained on duty from the middle of one day to the evening of the next day.

"These and other instances of over-work of servants are examples of one way in which accidents are caused. There are other causes which are equally inexcusable, but there are none which are more discreditable to the directors and managers of railways.

"One collision brought to light the case of a little girl, thirteen years of age, who was doing duty as gate-keeper and signal-man at an important post in Staffordshire. In other cases, a little boy was acting as pointsman in Lancashire; a youth of sixteen was doing regular duty of fifteen hours daily in a midland county; another youth was in charge of telegraph instruments in Kent, and, although these instruments were intended specially to provide for the safety of the traffic, he was saddled with numerous other duties which rendered it impossible for him to attend to them. A youth of nineteen, also was found to have been in charge of a long train in North Wales, who had only once previously been on the line, who knew nothing of the running of the trains, or of the company's regulations, and who had not been provided with a watch, a time-table, or a book of rules.

"Over-work, as we have already stated, tends to occasion want of discipline; and sometimes regulations are disobeyed from the want of means, or from the force of circumstances. Time-tables are so drawn up that they cannot be carried out. Re-

gulations are printed and supplied to the servants of a company which are not suitable, and which they are punished for not complying with when an accident happens."

After pointing out "in extenso," the common causes of accidents, the modes of overcoming or removing them, and the precautions and system of management which the public had the right to insist upon being adopted and carried into effect, the article concludes thus.

"The sum of our conclusions may be stated in a very few words. The means of railway control which may best be made available for the benefit of the public are competition and publicity. Competition produces convenience, and publicity caution. By a judicious encouragement of competition, or in other words, by preventing those further combinations from being made legal which would tend to neutralize this valuable resource, as much accommodation may be obtained for the public as they can reasonably expect, and more than they could get in any other way. Publicity would be gained by the Government's placing at once at the disposal of the press and the public, that timely information as to the true causes of accident which they have a right to possess. Responsibility would then be attached to the higher officers of railway companies; error would be exposed, and truth proclaimed; warnings would be afforded, and instruction imparted; the lessons of experience would be prominently set forth, and would, in a greater degree than at present, be practically enforced; and an increased measure of *precaution*, upon which safety principally depends, would, without doubt, eventually be ensured."

Whoever deserts his duty, to give himself up to occupations which suit his taste, (how pious soever they may appear,) does nothing acceptable to God or beneficial to himself, since in fact, he seeks his own gratification. God must be served according to his will; we cannot serve him as we choose. What religion is that which refuses compliance with the will of God?

THE FRIEND.

THIRD MONTH 15, 1862.

SUMMARY OF EVENTS.

FOREIGN.—Liverpool advices to the 26th ult. Orders had been received at Sheerness to dismantle all the gunboats lately prepared for the anticipated difficulty with America.

The Daily News and Star print, with favourable comment, the permission of Secretary Seward, allowing the British troops to pass through Maine.

It is reported that a number of English steamers have been insured to run the blockade of the Southern ports of the United States.

The address of the French Assembly, in reply to the speech of Napoleon, while regretting the existence of the civil war in America, expresses a confident belief that the war will be all the shorter, if not interfered with.

The terrible inundations, in Germany, from the rising of the rivers, had caused great distress and incalculable damage. The floods extended all over the north and east of France toward the Belgian boundary.

The Liverpool cotton market was active, at a small advance. Sales of the week, 85,000 bales. Stock in port, 473,000 bales, including 178,000 American. Breadstuffs, dull and declining.

UNITED STATES.—On the 7th inst., the President transmitted a message to Congress, recommending the adoption of a joint resolution, which shall declare in substance that the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid to be used by any such State in its discretion to compensate for the inconveniences, public and private, produced by such change of system. He recommends this as an initiative step, anticipating important results from it. It was referred to the Committee of the Whole on the State of the Union. A bill for the employment of the deserted slaves in South Carolina, and for the occupation and cultivation of the cotton lands, passed the Senate by a vote of 26 to 14. The two District Committees in the House and Senate have decided to report a bill for the immediate abolition of slavery in the District of Columbia. The Senate has passed the House bill, which prohibits all officers, soldiers, &c., in the service of the government, from aiding in the return of fugitive slaves.

New York.—Mortality last week, 456. Under five years of age, 231. On the 8th inst., the banks of this city held $30,436,644 in specie. The premium for gold, 2 per cent. The market for grain on the 10th was less active. Sales of Spring wheat, $1.22 a $1.24; white Michigan, $1.47 a $1.50; oats, 38 cts. a 40 cts.; yellow corn, 58 cts. a 59 cts.

Philadelphia.—Mortality last week, 293. Red wheat, $1.32 a $1.33; rye, 74 cts.; oats, 36 cts. a 38 cts.; new yellow corn, 53 cts. a 55 cts.

The War.—The military operations have become so extended, that it is difficult to present a clear view of them, in the narrow limits assigned for this purpose.

Arkansas.—A despatch from Gen. Halleck, on the 10th inst, announces that the U. S. forces, under Gen. Curtis, had defeated the rebel army commanded by Price and McCulloch, after a severe contest. About one thousand of the Federal troops were killed and wounded; the loss of the rebels, who were completely routed, was still greater.

Missouri.—The rebel forces at New Madrid having been largely reinforced from Columbus and Memphis, are reported to be formidable in numbers, and strongly intrenched. The Union army commanded by General Pope, was close at hand, and a battle was daily expected on the 9th inst.

Tennessee.—The military restrictions on trade between the Northern ports and Nashville, have been removed, and post-office facilities have been extended to the city and various parts of the State. The U. S. forces have occupied Murfreesboro, thirty miles south of Nashville. The rebel army numbering about 25,000, had retreated into Alabama. Accounts from Memphis represent much alarm as prevailing there, from the fear that the town will be soon taken by the U. S. army. All the gold and silver in the banks and the treasures of private individuals, had been sent to New Orleans for safety. No accurate statement has been given of the loss of life at the capture of Fort Donelson. From a comparison of the different accounts, it appears probable that not fewer than two thousand men were killed on both sides, and three thousand wounded in this sanguinary conflict.

Virginia.—Leesburg, Loudon county, has been occupied by a part of Gen. Banks's command. The U. S. forces have extended their lines in the valley of the Shenandoah, taking possession of such points as appeared desirable. On the 10th inst., it was not doubted at Washington, that the rebels had evacuated Centreville, Winchester, and other important points, indicating a general falling back of their forces. On the 11th, the U. S. forces took peaceful possession of Manassas. The so-called blockade of the Potomac by the rebel batteries is considered virtually at an end. Gen. Hooker reports that all the rebel batteries opposite his division have been deserted, and the guns spiked. He has taken some valuable pieces of cannon. On the 8th inst., an unlooked-for-disaster befel a portion of the U. S. fleet in Hampton Roads. The rebel iron plated steamer Merrimac came out of Norfolk harbour, moved slowly down the channel leading to Newport News, and steamed direct for the United States sailing frigates Cumberland and Congress, which were lying at the mouth of the James river. As soon as she came within range of the Cumberland, the latter opened fire, but the balls had no effect on her. In the meantime the rebel steamers Yorktown and Jamestown came down the James river, and joined in the engagement. The Merrimac kept on her course, and ran against the Cumberland, striking her about midships and laying open her sides. This movement was repeated, and then the steamer started for the Congress. The latter having had a sharp engagement with the Yorktown and Jamestown, and having no regular crew on board of her, at once surrendered. The officers were taken off by the Jamestown, but the crew were allowed to escape. The vessel was then fired. The Minnesota attempted to engage in the conflict, but ran aground not far from Newport News. The frigate Cumberland sunk, carrying down a large part of her crew; some escaped by swimming to land. Wooden vessels being wholly unable to resist the attacks of the Merrimac, her ravages might have proceeded much further but for the arrival of the new iron clad steamer, the Monitor, which entered the roads from New York in the evening, and at once went to the rescue of the Minnesota. The Monitor was attacked by the Merrimac and all the rebel boats that night, and on the following day, but beat them off without sustaining any injury.

North Carolina.—General Burnside's command have taken possession of Winton, and were moving toward Suffolk, Va., a station of importance on the Sea Board and Roanoke Railroad.

Georgia.—Affairs in the neighbourhood of Savannah, at the latest dates, had not changed. Com. Dupont with his fleet has taken Brunswick, and secured the control of the whole sea coast of the State.

Florida.—Fernandina, and the river and town of St. Mary's have been occupied by the U. S. forces. The fortifications at these places were very strong, but the rebels fled on the approach of Com. Dupont's fleet, without attempting resistance. Fort Clinch, which was the first place seized by the rebels, has been relinquished uninjured.

Southern Items.—A despatch from Atlanta, Ga., states that Murfreesboro, Tenn., has been taken by the Union forces, and that Gen. Johnston has retreated with the rebel army to Decatur, Ala., a station on the Memphis and Charleston Railroad.

The rebel Congress in session, at Richmond, has adopted, by a vote of 71 to 11, a resolution directing the military commanders to destroy all the cotton and tobacco that is in danger of falling into the hands of the U. S. government.

A number of Unionists have been discovered and arrested in Richmond.

Specie was quoted in Richmond at 40 a 50 per cent. premium.

Bishop Andrews has postponed indefinitely the General Conference of the Methodist Episcopal Church, South, which was to meet at New Orleans on the 1st proximo.

There is no great scarcity of necessaries at the South, though many articles, such as tea, coffee, butter and salt, are high. Sweet potatoes are abundant and cheap, and many persons make them their chief article of food.

The rebels have established powder mills in Virginia, South Carolina, Georgia and Alabama.

The people of the South are warmly urging and demanding that Jeff. Davis, the President of the Confederacy, should take the field in person.

The rebel legislature at Memphis, Tenn., after several ineffectual attempts to transact business, finally dispersed. Gov. Harris was using all his efforts to rouse the people to renewed exertions for the rebel cause, but with only partial success.

RECEIPTS.

Received from Jesse Hall, agt., O., for Nathan Cook, $2, vol. 35; from Alfred Megrail, agt., O., $2, vol. 35, and for John Hoyle, Senr., John Hoyle, Jr., J. W. M'Grew, and F. M'Grew, $2 each, vol. 35, for J. C. Hill, 50 cts., to 14, vol. 34; from T. S. Cobb, Mich., $2, vol. 34.

TRACT ASSOCIATION.

The Annual Meeting of the Tract Association of Friends will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 26th instant, at 8 o'clock. Members of the Association and other Friends interested are invited to attend.

CHARLES J. ALLEN, Clerk.

Philad., Third month, 1862.

ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 19th of Third month, 1862, at 3 o'clock, P. M., at Arch Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

MARRIED, on the 15th of First mo., 1862, at Friends' Meeting, London Grove, Chester Co., Pa., LEWIS PUSEY and EDITH T. PHILLIPS.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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From "Sillimao's Journal.

Recent Exploring Expeditions.

(Concluded from page 222.)

THE POLAR REGIONS.

The Polar Expedition of Dr. Hayes.—The return of Dr. I. I. Hayes, who set sail from Boston, July 10, 1860, for the purpose of adding to our knowledge of the Arctic Regions, and especially of ascertaining whether there is an open Polar Sea, has already been mentioned in this journal (xxxii, 452.) Immediately after his arrival in Boston he addressed a letter to Henry Grinell, Esq., President of the American Geographical Society in New York, and on the 13th of November he made a public statement before the same society, under whose auspices in part he went forth, in respect to the results which his expedition accomplished. A few days later he addressed the Academy of Natural Sciences in Philadelphia upon the same subject. Full reports of these communications have been made in the newspapers of the day, but so far as we are aware Dr. Hayes has not yet printed any complete authentic account of his voyage. Indeed it is too soon to expect him to do so.

In a letter addressed to Prof. B. Silliman, Jr., he speaks as follows in reference to one of these addresses: "You will understand that I do not undertake in it a discussion of results, for my materials are yet unreduced. I shall merely describe what I saw and what was done in behalf of the science of the Arctic regions. My materials are I believe of much value. Since the death of A. Sonntag I have laboured almost alone, and of course I have not done all that might have been accomplished by a *corps* of workers. The duties of my command occupied much of my time and I embraced every opportunity to collect photographic views. Of these I have nearly two hundred, many of them quite good. My scientific friends will, I trust therefore be lenient towards any imperfections or deficiencies in my results. The photographic views especially of the glaciers will not be without a certain scientific value.

"The expedition has been for the most part fortunate and satisfactory."

Awaiting from Dr. Hayes a more elaborate statement of the voyage, we place upon record here for convenience of reference a few of the principal data.

The United States, Dr. I. I. Hayes, commander, set sail from Boston, July 10, 1860, and returned to that port October 23, 1861. The first stopping place was Proven, in lat. 72°, then Upernavik, and then Tessuisak, in lat. 73° 40′, from which he set sail, (going northward through Melville Bay,) Aug. 22, 1860. After various repulses by the ice, the vessel entered Smith's Straits, Sept. 2. The ice was so extraordinarily thick that it prevented any access to the western coast of the straits, and Dr. Hayes contrary to his plan was driven into winter quarters on the east coast about ten miles north of Cape Alexander and about twenty miles south in latitude, and ninty miles south by coast line of Dr. Kane's winter quarters in 1854–5. He named his harbour Port Foulke after a distinguished member of the Philadelphia Academy. The loss of Dr. Hayes's dog team, the death of his chief scientific reliance, A. Sonntag, the peculiar condition of the ice and other difficulties seriously interfered with the proposed sledge journey to the North,—but persevering, amidst great obstacles, Dr. Hayes succeeded in going as far north as 81° 35′ latitude which he attained on the 18th of May. He returned to his winter quarters in June. The remainder of the summer he spent in scientific researches and in making ready for his return voyage. He saw no reason to suppose that by spending a second winter in that high latitude he could with his reduced force accomplish enough to warrant the increased expenditure. The results of his voyage are thus briefly stated:

"1. A detailed survey of the west coast of North Baffin Bay, Smith Strait, Kennedy Channel, and the extension of the survey to the north of any previous explorations. This survey embraces about 1,300 miles of coast line.

"2. The discovery of a new channel opening westward from Smith Strait, parallel with Jones' and Lancaster Sounds.

"3. A detailed survey of the coasts of Whale Sound, and the coasts to the north and south of it. This survey embraces about six hundred miles of coast line.

"4. Surveys of glaciers by which their rate of movement is estimated.

"5. Complete sets of pendulum experiments.

"6. Sets of magnetic experiments at Port Foulke, Cape Isabella, in Whale Sound, at Upernavik and Godhavn.

"7. Topographic and hydrographic surveys, including tidal observations.

"8. Large collections of specimens of natural history, and geological and mineralogical collections.

"9. A continuous set of meteorological observations.

"10. An extensive collection of Photographic views.

"11. The accomplishment of a more northern latitude than ever before attained upon land.

"12. Fresh confirmation of theories respecting the open Polar Sea."

Torrell's Polar Expedition.—The Swedish Polar expedition under Torrell which was fitted out with extraordinary completeness has failed in its chief objects. The ships lay for more than a month in the Treurenberg Bay, on the north coast of Spitzenberg, shut in by pack ice, and were afterwards much hindered by bad weather and other difficulties, while the sled expedition to the North Pole was wholly given up on account of the floating ice.—*Petermann's Journal.*

The North Atlantic Telegraph Explorations.—Since the possibility of a transatlantic telegraph was so successfully demonstrated by C. Field and his associates in their great experiment of 1858, various plans have been suggested for accomplishing the same results in a manner more likely to be of lasting service. The scheme upon which most attention has been bestowed, proposes to run a line from the North of Scotland to the Færoe Islands a distance of about two hundred and twenty-five miles, thence to Iceland about three hundred miles, thence to South Greenland about six hundred miles and thence to the coast of Labrador also about six hundred miles. The greatest of these intervals in which the telegraph wire would necessarily be submerged is less than a third of the distance between the points on the coasts of Ireland and Newfoundland which were successfully united in the experiment above referred to.

In one of the meetings of the Royal Geographical Society last year, this new project was discussed, and a great deal of fresh matter pertaining to the physical geography of the regions specified, was brought forward. Five papers were read. The first by Capt. McClintock, R. N., gave an account of his soundings on the *Bulldog* in the summer of 1860. The second by Sir C. T. Bright gave a report of the soundings on the *Fox* under command of Capt. Young. The third paper was a report of an exploration of the Færoes and Iceland by Dr. John Rae. The fourth paper was by J. W. Tayler, Esq., on the Fiords of South Greenland, and the fifth was by Col. T. P. Shaffner on Electric Circuits. These papers are printed in the Proceedings of the Royal Geographical Society, Vol. v, No. ii.

From the paper of Sir Leopold M'Clintock we make the following extracts in relation to the soundings which were made under his directions.

"Leaving the Færoe Isles on the 6th of July, we sounded across towards Ingolfsholde upon the southeast shore of Iceland, a distance of 280 miles, and found the depth to be generally less than 300 fathoms, the greatest depth being 680 fathoms. The specimens of the bottom consisted chiefly of fine sand, or mud and broken shells, and, in two instances, of minute volcanic debris; the temperature of the sea at 100 fathoms below the surface scarcely varied from 46°. The depth of water upon this section of the telegraph route is so moderate that it would be an easy matter to lay down a cable between Færoe and Iceland. Since my return I find that Beru Fiord, upon the east coast of Iceland, has been examined with a view to its selection as the landing-place for a cable; it is about 80 miles to the northeast of Ingolfsholde, and has the advantage of being somewhat nearer to Færoe."

* * * * "Five days of very calm weather enabled us to complete the line of soundings between Faxe Bay (on the southwest coast of Iceland) and the southeast coast of Greenland. The depths generally were very regular, the greatest being 1572 fathoms, and situated in mid-channel; but when within 40 miles of Greenland the depth decreased from 806 fathoms to 228 fathoms, in the short distance of 3¼ geographical miles.

"The nature of the bottom was chiefly ooze, that is, fine mud partly consisting of minute organic remains; but near to Iceland volcanic mud and sand were more frequently brought up. The temperature of the sea at 100 fathoms below the surface gradually diminished from 46° degrees near Iceland, to 39° off the Greenland coast. Circumstances which it is unnecessary to allude to here prevented me from commencing before 18th August the line of soundings between the southwest coast of Greenland and Hamilton Inlet on the Labrador coast, a distance of 550 miles.

"The Greenland shore was still blockaded by such a vast accumulation of drift-ice that we could not approach within 45 miles of it, at which distance the depth was ascertained to be 1175 fathoms. This line of soundings to Hamilton Inlet shows that the greatest depth—which is in mid-channel—is 2032 fathoms; and that the decrease is very gradual until within about 80 miles of Labrador, where there is a change from about 900 fathoms to 150 in 7 or 8 miles.

"The ocean-bed consisted of ooze, but with fewer microscopic organisms than previously met with, whilst the average temperature of the sea at 100 fathoms below the surface was 40°.

"Seven days were all I could devote to the examination of Hamilton Inlet. Its length was found to be 120 miles, whilst its width varies from about 15 miles at its mouth to scarcely half a mile at the "Narrows," which are about half way up to its head, and above which it expands into an inland sea of about 20 miles in width. All this great inlet was rapidly explored, its main channel from the "Narrows" to seaward was sounded, and the whole laid down by — Reed, master and assistant-surveyor, with sufficient accuracy for ordinary purposes; but these soundings are not nearly sufficient to meet the requirements of a cable route, nor even to decide whether a cable should be landed there.

"We found the depths to be very irregular, and seldom sufficient to secure a submerged cable from disturbance by icebergs. A perfect survey is absolutely necessary, and may show that the shallow water and reefs of rocks, which to our imperfect knowledge appeared intricate and unfavourable, may not only be avoided, but may afford a sure protection against the intrusion of icebergs within the mouth of the inlet. There are some small rocky islets off the mouth of this inlet, and of these Hern Islets lie nearly in the middle and contract the widest channel of entrance to about 5 miles; the greatest depth obtained in this channel was 49 fathoms. Had the depth of water amounted to 70 fathoms in as far as this position, I would not hesitate in pronouncing favourably of Hamilton Inlet as a terminus to the cable from Greenland."

Be Little, Low and Poor.—The Lord God of my life be thy Teacher; point thy mind to the pure seed of the kingdom, and open it to thee;—make thee so little, that thou mayst enter into it, and keep thee so low and poor, that thou mayst abide in it; managing these troublesome times in the outward, for thy advantage in the inward; that the city and temple of the living God may be built in it, and thou mayst know him daily dwelling and walking therein. Thus, mayst thou be married to the Lord, and become one spirit with him; finding that daily removing from thee, [which is to be removed,] even by the mighty arm and pure operation of his Spirit, till all that is contrary be done away; then may thy soul dwell with its Beloved, in fullness of joy, life, and peace for evermore.—*From a Letter of Isaac Penington.*

Martyrdom of Patrick Hamilton.

Within a few hours of the sentence passed on him by the Archbishop of St. Andrew's, the stake was ready for the martyr, and the martyr for the stake. The spirit of power and of love was upon him. The officials of the archbishop offered him his life if he would recant the confession he had made in the cathedral. But in vain. The executioners then stepped forward and bound him to the stake by an iron chain. Thus bound, he prayed, like his Master, for his persecutors: for "there were many of them blinded by ignorance, that they knew not what they did." For himself he prayed that Christ "would strengthen him by his Holy Spirit, that he might stedfastly abide the cruel pains of fire." The fagots were kindled thrice, but the flames took no steady hold of the pile, and the good man's sufferings were protracted in consequence. The flames were at last thoroughly kindled. But, surrounded by them, he still remembered in his torments his widowed mother, and commended her with his dying breath to the care and sympathy of his friends. When nearly burnt through his middle by the fiery chain, a voice in the crowd of spectators called aloud to him, that if he still had faith in the doctrine for which he died, he should give a last sign of his constancy. Whereupon he raised three fingers of his half-consumed hand, and held them steadily in that position till he ceased to live. His last audible words were "How long, Lord, shall darkness overwhelm this kingdom? how long wilt thou suffer this tyranny of men? Lord Jesus, receive my spirit." The execution lasted for nearly six hours; "but during all that time," says one who witnessed with profound emotion the whole scene—Alexander Alane, then a canon of St. Andrew's but thenceforward a reformer and sufferer for Christ's sake—"the martyr never gave one sign of impatience or anger, nor ever called to heaven for vengeance upon his persecutors: so great was his faith, so strong his confidence in God."

Thus tragically but gloriously died, on the 29th of February, 1528, when only four-and-twenty years of age, this noble martyr in a noble cause. "The death of Sir Patrick, the father, on the streets of Edinburgh eight years before, was the death of a hero of chivalry," says Professor Lorimer, in his Life of Patrick Hamilton: "the death of his son, at St. Andrew's, was the death of a hero of religion, in the noble battle of God's truth, in the high service of the religious emancipation of his country. In both sire and son we discover the same high sense of honour and duty, as they severally understood what honour and duty required at their hands; in both the same intrepid daring in the presence of danger, the same forwardness in the path of self-devotion. But along with these grand resemblances there were also exhibited some striking contrasts. The father died a victim to the faction and ambition of his powerful house: the son gave himself a sacrifice to his country and the church of God. The father poured out his blood in the tragic rage of insulted honour, and to vindicate his good name as a soldier and a Hamilton: his son yielded his life with the calm and gentle, but resolute, fortitude of a martyr, praying with his last breath, 'Father, forgive them.'" The brave Sir Patrick died the last, or all but the last, of the Scottish knights of the middle age, the age of chivalry. His son had nothing in him of the middle age, save the noble and generous blood which it transmitted to him. He was the first illustrious Scotsman of modern times.—*From "Work and Conflict."*

Flying Foxes of Ceylon.—There are more singular inhabitants of Ceylon trees than monkeys. The flying-foxes hang from them like fruit. The flight of these creatures is directed by means of a membrane attached to the inner-side of each of the hind-legs, and kept distended at the lower extremity by a projecting bone, just as a fore-and-aft sail is distended by a "gaff." "Over the entire surface of the thin membrane of which they are formed, sentient nerves of the utmost delicacy are distributed, by means of which the animal is enabled during the darkness to direct its motions with security, avoiding objects against contact with which, at such times, its eyes and other senses would be insufficient to protect it." By day they suspend themselves from the highest branches of the silk-cotton trees, hanging by the claws of the hind-legs, with the head turned upward, and pressing the chin against the breast. At sunset, taking wing, they hover, with a murmuring sound occasioned by the beating of their broad membraneous wings, around the fruit-trees, on which they feed till morning, when they resume their pensile attitude as before. They hang in such prodigious numbers, that the branches often give way beneath their accumulated weight. They fly in clouds as thick as bees or midges. "When at rest or asleep, the disposition of the limbs of the flying-fox is most curious. At such times, it suspends itself by one foot only, bringing the other close to its side, and thus it is enabled to wrap itself in the ample folds of its wings, which envelop it like a mantle, leaving only its upturned head uncovered. Its fur is thus protected from damp and rain, and to some extent its body is sheltered from the sun. As it collects its food by means of its mouth, either when on the wing or when suspended within reach of it, the flying-fox is always more or less liable to have the spoil wrested from it by its intrusive companions before it can make good its way to some secure retreat in which to devour it unmolested. In such conflicts they bite viciously, tear each other with their hooks, and scream incessantly till, taking to flight, the persecuted one reaches some place of safety, where he hangs by one foot, and grasping the fruit he has secured in the claws and opposable thumb of the other, he hastily reduces it to lumps, with which he stuffs his cheek-pouches till they become distended like those of a monkey; then suspended in safety he commences to chew and suck the juices, rejecting the refuse with his tongue."

Strong Arguments or wise Considerations in the fleshly Wisdom.—As touching disputes, indeed, I have no love to them: Truth did not enter my heart that way, nor do I expect to propagate it in others that way; yet, sometimes a necessity is laid upon me, for the sake of others. And truly, when I do feel a necessity, I do it in great fear; not trusting in my spear or bow, I mean, in strong arguments or wise considerations, which I (of myself) can gather or comprehend; but, I look up to the Lord for the guidance, help, and demonstration of his Spirit, that way may be made thereby in men's hearts for the pure seed to be reached to, wherein the true conviction, and thorough conversion of the soul to God, is witnessed. I had far rather be feeling Christ's life, Spirit, and power in my own heart, than disputing with others about them.—*Isaac Penington.*

Selected.

The Forgotten Sheaf.

Some weeks after the close of harvest, when all the grain had been ripened, reaped, and safely stored, I was walking with a farmer across one of his own bare stubble fields, when suddenly in a hollow spot we came upon a single sheaf of corn lying on the ground alone. The owner of the field, yielding to a habit, which operated like an instinct, of preserving with scrupulous care every portion of the precious food of man, instantly stooped and grasped the sheaf, with the intention of carrying it home. Somewhat to his surprise, it did not come easily to his hand, as it would have done in harvest. Thereupon he seized it with both hands and pulled; but it stuck fast and resisted his effort. The reason was soon made plain. In the hurry of that busy sunny day when the dried corn was carried from the field to the stackyard, this sheaf had accidentally dropped from the cart and lain in the hollow unseen. After the harvest, showers had come; and after the showers, heat. Although the sheaf had been once dry and ready for safe preservation in the granary, it had not continued in that condition, when left lying on the ground. Exposed first to the moisture and then to the warmth, and not turned over or moved for many days, the grains of corn in the sheaf began to smell the ground again. They swelled and burst, and sent down some small roots as if to feel their way. These penetrated into the earth, and tasted its sap, and so grew stronger. Others followed, and now thousands of strong fibres were deeply bedded in the soil and greedily drinking up its moisture. The whole sheaf was glued to the ground, and wholly spoilt. It could not now take its place in the garner; it was unfit for either seed or food. It must needs be cast away as chaff.

The sight was a sad one; the farmer seemed to sigh as he wrenched it violently from the ground, examined its hopelessly corrupt condition, and then threw it away as useless. The kind of the loss more than the quantity, grated harshly upon the instincts of the husbandman. The sight of good grain, that had once been almost saved, turned into corruption again by lying too long on the ground and too close to it, seemed to cast the shadow of a greater sorrow heavily over his heart.

The image of that once rich and promising, but now fallen, ruined, outcast sheaf, remained in my mind all the day; and at night when I was alone, it occupied and absorbed my thoughts. The Lord Jesus, when he was here on earth, often walked through cultivated fields at various stages of their progress; and he seems never to have allowed any prominent fact or feature to pass away, without reading off for his disciples the spiritual lesson which their dead letters contained. When portions of seed fell on the way-side, he warned them against a heedless hearing of the word; when grain that had quickly sprung on shallow ground, was seen withering in spring for want of deepness, he pointed out that the early goodness of unbroken hearts soon fades away before temptation; when the stalks that grew among thorns were seen in harvest, standing tall, but white, chaffy, worthless, he spoke of the worldly cares and wealth that choke the word and undo the man; when the fields were lying round him ripe, he lamented that the lost souls were so many, and the winners of souls so few. By his own method in his ministry, I see clearly the lesson that the Lord would have taught, if he had seen the sheaf once ripe, but now rotting because it had fallen back and cleaved again to the ground.

Converts, remember that sheaf of corn, once rustling ripe and dry, a beauteous, yellow, golden treasure, filling the husbandman's bosom, and gladdening his heart,—lying outcast in the furrow now, a black decaying heap. "Let him that thinketh he standeth take heed lest he fall."

Ah! young converts, you are not done with danger yet! The world has a proverb for you, good and useful in its own place,—"Do not halloo till you are out of the wood;" and the Scripture has also its own proverb prepared for your case,—"Let not him that putteth on his armour boast himself as he that putteth it off." When you grow careless or confident, you will certainly stumble. Watch and pray that ye enter not into temptation. The dangers are many and various, but the one which is perhaps most to be dreaded, and to which our attention is at present specially called, is the insinuating, enticing, and deadening power of the world.

The danger of the young convert is like the danger of the sheaf of corn. He has passed through deep waters. His sins, while he felt they were not forgiven, so pressed him down that his heart within him melted and became as water. After he had lain a while in a horror of great darkness, he was led at last into light and liberty. Christ came to him, and his coming was like the morning. At his appearing the shadows flew away. Having no righteousness of his own, he grasped the righteousness of God by faith. Trusting in the blood of Christ for pardon of sin, he enjoyed peace with God.

Well: but perhaps it is a year or two years since he passed, as he believes from death into life; and he walks less tremblingly, less watchfully, less prayerfully, than at first. Worldly company becomes pleasant again, and he begins to think he may enjoy it without sin. Young people near him, who have neither felt their own sins a burden, nor tasted the redeeming love of Christ, go freely into pleasures from which he stands aloof. The old appetite revives. Christ's yoke seems heavy; and he secretly envies the liberty of the world. At that moment, perhaps, some one suggests that he might allow himself more liberty and yet be safe. When he has, at his own hand and without seeking to know his Lord's will, tasted one of world's sweets, a thirst for more secretly springs in his heart, and that thirst soon finds its gratification. Ah, he is *growing into the ground* like the forgotten sheaf. A little more of that, and his very soul will cleave to the dust, a spectacle to men for a while, and the object of divine judgment at last.

Do not cling very close to the world, or drink deeply of its joys: lie loose, and turn often over: lest thou should grow into it, and become like it, and perish with it. Let thy treasure be in heaven, and if thy feet must needs lean on earth, keep them busy in a walk with God, and a work for men. Be diligent in business, instant in prayer, and joyful in hope. When weak in thyself, thou wilt be strong in the Lord. "He that endureth to the end, the same shall be saved."

The Jesuits.—According to a late published statement, the entire number of members of this remarkable fraternity is now 7231. Of these, 2203 are Frenchmen, 1635 Italians, 740 Spaniards and Portuguese, 563 Germans, 542 Belgians, 349 Austrians, 265 Englishmen, 206 Dutch, 126 Irishmen, 240 North Americans, 220 South Americans and 136 Gallicians. The most considerable Roman Catholic foreign missions are under the charge of the Jesuits. Many of the Italian Jesuits, it is stated, live at home on account of the suppression of their colleges, but great numbers of them have been sent to Germany, Belgium, England, and America.

The Horse-Hair Worm.—A gentleman from Detroit had the kindness to send me one of these long thread-like worms, (*Gordius,*) found often in brooks, and called horse-hairs by the common people. When I first received it, it was coiled up in a close roll at the bottom of the bottle, filled with fresh water, that contained it, and looked more like a little tangle of black sewing silk than any thing else. Wishing to unwind it, that I might examine its entire length, I placed it in a large china basin filled with water, and proceeded very gently to disentangle its coils, when I perceived that the animal had twisted itself around a bundle of its eggs, holding them fast in a close embrace. In the process of unwinding, the eggs dropped away, and floated to a little distance. Having finally stretched it out to its full length, perhaps half a yard, I sat watching to see if this singular being, that looked like a long black thread in the water, would give any signs of life. Almost immediately, it moved towards the bundle of eggs, and, having reached it, began to sew itself through and through the little white mass, passing one end of its body through it, and then returning to make another stitch, as it were, till the eggs were at last completely entangled as in an intricate net-work of coils. It seemed to me almost impossible that this care of off-spring could be the result of any instinct of affection in a creature of so low an organization, and I again separated it from the eggs, and placed them at a greater distance, when the same action was repeated. On trying the experiment a third time, the bundle of eggs had become loosened, and a few of them dropt off singly into the water. The efforts which the animal then made to recover the missing ones, winding itself round and round them, but failing to bring them into the fold with the rest, because they were too small, and evaded all efforts to secure them, when once parted from the first little compact mass, convinced me that there was a definite purpose in its attempts, and that even a being so low in the scale of animal existence has some dim consciousness of a relation to its off-spring. I afterwards unwound also the mass of eggs, which, when coiled up as I first saw it, made a roll of white substance about the size of a coffee-bean, and found that it consisted of a string of eggs, measuring more than twelve feet in length, the eggs being held together by some gelatinous substance, that cemented them, and prevented them from falling apart. Cutting this string across, and placing a small section under the microscope, I counted on one surface of such a cut, from seventy to seventy-five eggs; and estimating the entire number of eggs according to the number contained on such a surface, I found that there were not less than eight millions of eggs in the whole string. The fertility of these lower animals is truly amazing, and is, no doubt, a provision of nature against the many chances of destruction to which these germs, so delicate, and often microscopically small, must be exposed.—*Professor Agassiz, in the Atlantic.*

All our times are in God's hand; our time to come into trouble, our time to continue in trouble, and our time to come out of trouble, is at His disposal. God seldom comes at our time, always at His own; and if our deliverances from dangers, our success in our endeavours, our supply of wants, had come sooner or later, it had not been so good for us.

How needful that our daughters should be no less patterns of decorum and modesty in their dress and appearance, than in the more important parts of their conduct.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

PRISCILLA DAVES.

Priscilla, daughter of Joseph and Jemima Thomas of Willistown, Chester County, was born in 1726 or 1727; she was educated as a member of the Society of Friends, and was orderly in her life and conversation when quite young. In the year 1747 she was married to Abraham Daves, and became a member of Germantown Particular Meeting. Sometime after her marriage, being favoured with precious visitations of Divine Love, she gave up more unreservedly thereto, and became more exemplary in her christian walk. As she continued obedient to the openings of Truth in her mind, she grew in grace and in religious experience, and about the year 1758, a gift in the ministry of the gospel was committed to her. Her communications were sound and very acceptable to her friends. They were mostly delivered in few words or short pathetic sentences, which being spoken in much awe and godly fear, under the Divine anointing, ministered grace to the hearers.

She became a very useful and serviceable member in the Church, being well qualified to assist Friends in the support of our Christian Discipline, in an honest, faithful and loving spirit. As she grew in years, she evidently grew in grace and in the saving knowledge of the Blessed Truth.

She was of a meek and quiet spirit, more in substance than in show, was one who endeavoured to train up her children in the fear of God, and in commendable industry. She was faithful as a wife, kind and helpful as a friend and neighbour, and greatly beloved. In disposition she was affable, prudent in conduct, endued with a becoming modesty and sweetness of spirit.

Her last illness was short, the severe pain of which she bore with christian patience and resignation to the Divine will. She said she had not, in health, been unmindful of that time, and that she felt easy with her then condition, thinking that she was nearly done with a troublesome world. Her death took place Eighth month 1st, 1772, she being in the forty-sixth year of her age.

JOANNA SYKES.

Joanna, daughter of Robert and Ann Murfen, was born in Nottingham Township, Burlington County, West Jersey, in 1683 or 1684. Her worthy parents gave her a religiously guarded education, and being favoured with the convictions of Divine grace in early life, she embraced them in love, and became exemplary in life and conversation. Thus, she was enabled to avoid the follies and vanities of this wicked world, and to turn a deaf ear to its many allurements. As she grew in years, through faithfulness to the renewed extendings of Divine instruction, she grew in heavenly knowledge, and received the sweet adorning of a meek and quiet spirit. Her words tended much to edification, and her example was consistent and savoury, in harmony with the precepts of the Gospel of Christ. She manifested her zeal for the public worship of her Heavenly Father by her steady attendance of meetings appointed for that purpose, and whilst in them, was an earnest labourer after inward retirement of soul, and a participator in true spiritual communion.

In the year 1704, she was married to that valuable Friend, John Sykes, with whom she lived in near love and unity for sixty-seven years. When about forty-five years of age she received a gift in the ministry of the gospel of Christ, and was much esteemed for her faithful labours therein. Her memorial says, she was "helpful to build up the waste places of our Zion, manifesting the fruits of the Spirit of life in Christ Jesus to abound, and under the influence thereof [she] was frequently concerned for the young and rising generation, exhorting them to give up their time when young to serve the Lord, and to come to an experimental knowledge of the life and power of Heavenly religion in themselves. As she lived near the truth, it preserved her lively therein, and she was established firmly on the immoveable foundation, in purity and peace. Her blessed Saviour crowned her last days with serenity of mind, enabling her, not only to bear the sufferings of a severe illness with patience, but to speak very powerfully to her Friends and neighbours who came to see her before her close. Her words were very reaching to all, particularly to the young. She exhorted these to give up the flower of their days to the service of the Lord, assuring them, that in so doing they would find peace. She said it was at this time a great comfort and satisfaction to her, that she had given up in obedience to the Truth when young. It had been a stay to her in youth, and now in old age it was a staff to lean upon, and afforded such peace as to make her feel quite easy. She believed that her day's work was nearly accomplished, and nothing appeared in her way. Thus in peaceful trust and holy resignation to the will of her God, she departed this life Ninth month 20th, 1772, being in the eighty-ninth year of her age. Her friends of Chesterfield, of which meeting she was a member, say, "It may justly be added, that she was a loving wife, a tender mother, and a kind neighbour."

JANE ELLIS.

Jane, a daughter of John Hughes, was born in Merionethshire, in the principality of Wales, in the early part of the year 1683. Her parents with their family, removed to Pennsylvania in the year 1698, and settled at Gwynnedd, the first meetings of Friends there being held alternately at the houses of John Hughes and John Humphreys.

Jane was religiously inclined from childhood, and in the year 1702, she was married to Thomas Ellis, a truth seeking young man, then recently received into membership amongst Friends. They lived together in great harmony, he proving a valuable man and serviceable in Religious Society, of which he was for many years an elder.

In the year 1720, she passed through many baptisms in the persuasion that she was called to the work of the ministry. Deep and various were the conflicts she endured before she submitted to the Divine requisition in this respect, but through the Lord's assisting grace, having at last given up her own will, she was opened in public testimony, as a living minister of the gospel. Her labours of love were highly acceptable to her friends at home, and to the churches abroad, where she was at times led in gospel authority to plead her Master's cause, and to proclaim the blessed doctrine of life and salvation. In the year 1751, in company with Rebecca Harvey, a valuable member of the gospel, one of the daughters of Griffeth Owen, she visited Friends generally to the North and East. She also visited the meetings of Friends in Maryland, in company with Hannah Hurford. All such concerns she was careful to lay before her friends at home, that she might have the unity of the church in her travels for the promotion of the Truth, and the accounts she brought home with her evinced that her labours of love were to the satisfaction of her friends abroad. She was frequently employed in the weighty work of visiting the families of Friends, in which she had often very acceptable service.

Her deportment was meek and loving, her conversation familiar and cheerful, so that her society was attractive, and she gained the love and esteem of those who knew her. As a wife she was loving, as a parent tender, as a mistress kind, prompt to notice and nourish any appearance of good in those under her care, and disposed to discourage every thing tending to evil. In the church she was a nursing mother, faithful in labouring to promote love and charity amongst all its members. Her ministry, which was sound and edifying throughout her long life, continued lively and awakening, even after her memory had much failed through age. She often expressed in her public testimonies towards her close, that she was waiting for her final change, expecting it every day and every night, that it was rather her choice to be released, yet, that she submitted all to the Divine will. She was much concerned for the prosperity of Truth, and often exhorted her children and grandchildren to walk in the fear of the Lord.

She lost her beloved husband in 1760, after which she resided with her married children. She was diligent in the attendance of meetings for worship and discipline, and exemplary in them for her humble waiting on the Lord for Divine counsel and wisdom, until in extreme old age infirmity of body confined her at home for some months. Her love, however, to the Truth was not lessened, neither was her attachment to meeting with her friends for social worship, and she at times requested Friends to come and sit with her in her chamber to wait upon the Lord. These opportunities were often highly favoured, and very comfortable to those gathered with her, and she always seemed greatly refreshed, being rejoiced to see her friends, and to feel the Lord's good presence with them. She would urge them not to forget the favour and to come and see her when they could. She appeared always to receive the visits of her friends kindly, and her conversation with them was teaching and edifying, attended with love and sweetness.

During her last illness she uttered many comfortable things. At one time she said, "It is a fine thing at such a time as this to have the Lord to be our friend." She evidently witnessed the Lord's presence with her to the close, which occurred Ninth month 20th, 1772, she being eighty-nine years and six months old. She and her husband had long been members of Exeter monthly meeting. She died at the house of her son in law Thomas Lee, at Oley.

Snow in Africa.—The German missionary, Rebbmann, when travelling in the mountainous country of Jagga, (eastern coast of Africa,) in 1848, thought he saw in the distant horizon the tops of two mountains covered with snow. The permanent presence of snow in that latitude was thought improbable, and the general conclusion in Europe was, that the missionary had been deceived by some optical illusion. The fact is now fully established, however, by a letter which Dr. Barth, of Berlin, has received from Baron de Becken, who, in company with — Thornton, a geologist, has, after surmounting immense difficulties, succeeded in reaching Kilimandjaro, one of the two mountains seen by the missionary, and intends going to the other, called Kenia. Kilimandjaro is of volcanic origin, and its height, according to the Baron's measurement, is above 20,000 English feet, (6500 metres,) and the upper 8000 are covered with snow.

A creature's place is a low place, but a sinner's place is a lower.

Selected.

ENDURANCE.

If thou faint in the day of adversity, thy strength is small.—Prov. xxiv. 10.

Faint not beneath thy burthen, though it seem
Too heavy for thee, and thy strength is small;
Though the fierce raging of the noon-tide beam
On thy defenceless head untempered fall.

Though sad and heart-sick with the weight of woe,
That to the earth would crush thee—journey on;
What though it be with faltering steps and slow,
Thou wilt forget the toil when rest is won.

Nay! murmur not, because no kindred heart
May share thy burthen with thee—but alone
Still struggle bravely on, though all depart;
Is it not said that "each must bear his own?"

All have not equally the power to bless;
And of the many, few could cheer our lot;
For "the heart knoweth its own bitterness,
And with its joy a stranger meddleth not."

Then be not faithless, though thy soul be dark;
Is not thy Master's seal upon thy brow?
Oft has His presence saved thy sinking bark;
And thinkest thou He will forsake thee now?

Hath He not bid thee cast on Him thy care,
Saying He careth for thee? Then arise?
And on thy path, if trod in faith and prayer,
The thorns shall turn to flowers of Paradise.

Selected.

How great the goodness of the Lord!
Can any man so dull, be found,
Whose hardened soul will not be moved
His love to feel—His praise to sound?
No! be it still my highest aim
To measure His almighty love!
My God has not forgotten me,
My heart shall not ungrateful prove.

Who, but this God who needs me not,
First formed me by His wondrous power?
And though His counsel I reject,
He leads me on, from hour to hour.
Who gives my conscience inward peace?
Who lifts my soul when it would fall?
Who gives me much that's good to enjoy?
His gracious hand provides it all.

Then, O my soul! look at this world
Where He has given thee a place;
The glory that surrounds thee here,
Is but the shadow of His face.
To all these joys thou hast a right,
Through God's good-will they all are thine;
For thee did Christ endure the cross,
That thou might'st in His kingdom shine.

And shall I cease to praise my God,
Refuse His way to understand?
And shall He call and I not hear,
Nor see the guiding of His hand?
His will is written on my heart,
And strength is given by His word:
Him will I love with love supreme,
And all His children in their Lord.

So shall I best resemble Him,
If this my gratitude and love,
Shall stamp His image on my heart,
And thus my prompt obedience prove.
So shall His love possess my soul,
Urge it to keep the path that's right;
And though, through weakness, I may fall,
Sin shall not triumph in the fight.

Oh! may Thy goodness and Thy love
Always remain before my eyes;
And give me needful strength to yield
My soul a living sacrifice!
In times of joy, may it restrain,
And comfort me when grief is near;
And so possess my sinking heart,
That the last foe shall cause no fear!

A Destructive Earthquake in Greece.—While the vicinity of Naples has been subjected to frequent earthquakes, and Mount Vesuvius has reminded the inhabitants of Portici, Resina and the other villages clustering upon its sides, that their homes may at any moment share the fate that befel Herculaneum and Pompeii, the comparatively quiet shores of Greece have been undergoing to some extent the effects of the same volcanic force. A powerful earthquake has visited the northern part of the Peloponnesus, apparently following in its course the coast of the gulf of Lepanto, from Corinth to Patras; although it fortunately was attended by little loss of life. The weaker structures in the old quarters of Corinth were the first to yield, and many of the streets were rendered impassable by the rubbish of fallen walls. It may be remembered that this same locality was severely tried by a similar calamity, some four or five years since; and the solitary temple which adorns the site of one of the wealthiest and most luxurious cities of ancient Greece was said to have lost one of the few columns that then remained. No masonry, however massive, is able successfully to resist the periodical return of the earthquake, which has proved to be more destructive of the works of antiquity than even the fanaticism of the Turks themselves during the long ages of their dominion in Greece.

Dymond on War.

(Continued from page 221.)

Now I am compelled to observe, that in the discussion of the lawfulness of war, Dr. Paley has neglected his professed principles of decision and his ordinary practice. His professed principles are these; that the discovery of the "will of God, which is the whole business of morality," is to be attained by referring, *primarily*, to "his express declarations when they are to be had, and which must be sought for in Scripture."—Has he sought for these declarations? Has he sought for "Resist not evil," or for "Love your enemies," or for "Put up thy sword," or for "The weapons of our warfare are not carnal," or for "My kingdom is not of this world?" He has sought for none of these; he has examined none of them. He has noticed none of them. His professed principles are, again, that *when our instructions are dubious, we should endeavour to explain them by what we can collect of our Master's general inclination or intention.* Has he conformed to his own rule? Has he endeavoured to collect this general inclination, and to examine this general tendency? He has taken no notice of it whatever. This neglect, we say, is contrary to his ordinary practice. Upon other subjects, he has assiduously applied to the Christian Scripture, in determination of truth. He has examined not only their direct evidence, but the evidence which they afford by induction and implication,—the evidence arising from their general tendency. Suicide is nowhere condemned in the New Testament; yet Paley condemns it, and how? He examines the sacred volume, and finds that by implication and inference, it may be collected that suicide is not permitted by Christianity. He says that patience under suffering is inculcated as an important duty; and that the recommendation of patience, implies the unlawfulness of suicide to get out of suffering. This is sound reasoning; but he does not adopt it in the examination of war. Could he not have found that the inculcation of peaceableness forms as good an argument against the lawfulness of war, as the inculcation of patience forms against the lawfulness of suicide? He certainly could have done this, and why has he not done it? Why has he passed it over in silence?

I must confess my belief, that he was unwilling to discuss the subject upon Christian principles; that he had resolved to make war consistent with Christianity; and that, foreseeing her "express declarations" and "general intentions" militated against it, he avoided noticing them at all. Thus much at least is certain, that in discussing the lawfulness of war, he has abandoned both his avowed principles and his correspondent practice. There is, to me at least, in the chapter "On War," an appearance of great indecision of mind, arising from the conflict between Christian truth and the power of habit,—between the consciousness that war is "abhorrent" to our religion, and the desire to defend it on the principle of expediency. The whole chapter is characterized by a very extraordinary laxity both of arguments and principles.

After the defensibility of war has been proved, or assumed, in the manner which we have exhibited, Dr. Paley states the occasions upon which he determines that wars become justifiable. "The objects of *just* wars," says he, "are precaution, defence, or reparation."—Every *just* war supposes an injury perpetrated, attempted, or feared."

I shall acknowledge, that if these be justifying motives to war, I see very little purpose in talking of morality upon the subject. It was wise to leave the principles of Christianity out of the question, and to pass them by unnoticed, if they were to be succeeded by principles like these. It is in vain to expatiate on moral obligations, if we are at liberty to declare war whenever an "injury is feared." An injury, without limit to its insignificance! A fear, without stipulation for its reasonableness! The judges, also, of the reasonableness of fear, are to be they who are under its influence; and who so likely to judge amiss as those who are afraid? Sounder philosophy than this has told us, that "he who has to reason upon his duty when the temptation to transgress it is before him, is almost sure to reason himself into an error." The necessity for this ill-timed reasoning, and the allowance of it, is amongst the capital objections to the philosophy of Paley. It tells us that a people may suspend the laws of God when they think it is "expedient;" and they are to judge of this expediency when the temptation to transgression is before them!—Has Christianity left the lawfulness of human destruction to be determined on such principles as these?

Violence, rapine, and ambition, are not to be restrained by morality like this. It may serve for the speculation of a study; but we will venture to affirm that mankind will never be controlled by it. Moral rules are useless, if, from their own nature, they cannot be, or will not be applied. Who believes that if kings and conquerors may fight when they have fears, they will not fight when they have them not? The morality allows too much latitude to the passions, to retain any practical restraint upon them. And a morality that will not be practised, I had almost said, that cannot be practised, is an useless morality. It is a *theory* of morals. We want clearer and more exclusive rules; we want more obvious and immediate sanctions. It were in vain for a philosopher to say to a general who was burning for glory, "You are at liberty to engage in the war provided you have suffered, or fear you will suffer an injury; otherwise Christianity prohibits it." He will tell him of twenty injuries that have been suffered, of a hundred that have been attempted, and of ten thousand that he fears. And what answer can the philosopher make to him?

I think that Dr. Paley has, in another and a later work, given us stronger arguments in favour of peace than the Moral Philosophy gives in favour of war. In the "Evidences of Christianity" we find these statements:—"The two following positions appear to me to be satisfactorily made out: first, That the gospel *omits some qualities*, which have usually engaged the praises and admiration of mankind, but which, in reality, and in their gene-

ral effects, have been *prejudicial to human happiness;* secondly, that the gospel has *brought forward some virtues*, which *possess the highest intrinsic value*, but which have commonly been overlooked and condemned—The second of these propositions is exemplified in the instances of passive courage or endurance of suffering, patience under affronts and injuries, humility, irresistance, placability.—The truth is, there are two opposite descriptions of character under which mankind may be generally classed. The one possesses vigour, firmness, resolution, is daring and active, quick in its sensibilities, jealous in its frame, eager in its attachments, inflexible in its purpose, violent in its resentments. The other meek, yielding, complying, forgiving, not prompt to act, but willing to suffer, silent and gentle under rudeness and insult, suing for reconciliation where others would demand satisfaction, giving way to the pushes of impudence, conceding and indulgent to the prejudices, the wrong headedness, the intractability of those with whom it has to deal.—The former of these characters is, and ever hath been, the favourite of the world.—Yet so it hath happened, that with the founder of Christianity, *this latter is the subject of his commendation, his precepts, his example:* and that *the former is so, in no part of its composition.* This morality shows, at least, that *no two things can be more different than the heroic and the Christian characters.* Now it is proved, in contradiction to first impressions, to popular opinion, to the encomiums of orators and poets, and even to the suffrages of historians and moralists, that *the latter character possesses most of true worth*, both as being most difficult either to be acquired or sustained, and as *contributing most to the happiness and tranquillity of social life.*—If this disposition was universal, the case is clear; the world would be a society of friends: whereas, if the other disposition were universal, it would produce a scene of universal contention. The world would not be able to hold a generation of such men. If, what is the fact, the disposition be partial; if a few be actuated by it amongst a multitude who are not, *in whatever degree it does prevail, it prevents, allays, and terminates quarrels, the great disturbers of human happiness, and the great sources of human misery*, so far as man's happiness and misery depend upon man. *The preference of the patient to the heroic character*, which we have here noticed, is a peculiarity in the Christian institution, which I propose as *an argument of wisdom.*"

These are the sentiments of Dr. Paley upon this great characteristic of the Christian morality. I think that in their plain, literal, and unsophisticated meaning, they exclude the possibility of the lawfulness of war. The simple conclusion from them is, that violence, and devastation, and human destruction cannot exist in conjunction with the character of a Christian. This would be the conclusion of the inhabitant of some far and peaceful island, where war and Christianity were alike unknown. If he read these definitions of the Christian duties, and were afterwards told that we thought ourselves allowed to plunder and to murder one another, he would start in amazement at the monstrous inconsistency. Casuistry may make her "distinctions," and philosophy may talk of her "expediencies," but the monstrous inconsistency remains. What is the fact? Mahometans and Pagans do not believe that our religion allows of war. They reproach us with the inconsistency. Our wars are, with them, a scandal and a taunt. "You preach to us," say they, "of Christianity, and would convert us to your creed:—first convert yourselves; show us that yourselves believe in it." Nay, the Jews at our own doors tell us, that our wars are an evidence that the Prince of Peace is not come. They bring the violence of Christians to prove that Christ was a deceiver. Thus do we cause the way of truth to be evil spoken of. Thus, are we, who should be the helpers of the world, its stumbling-blocks and its shame. We, who should be lights to them that sit in darkness, cause them to love that darkness still. Well may the christian be ashamed for these things: Well may he be ashamed for the reputation of his religion: And he may be ashamed too, for the honoured defender of the Christian faith who stands up, the advocate of blood; who subtilizes the sophisms of the schools, and roves over the fields of speculation to find an argument to convince us that we may murder one another! This is the "wisdom of the world;" that wisdom which is, emphatically, "FOOLISHNESS."

(To be continued.)

Whitening Sugar. A Curious Discovery.—The common sugar of our tables is made from the juice of sugar-cane, which grows only in very warm countries. This sugar-cane resembles the stalks of our Indian corn, though its juice is much sweeter. In making sugar, the cane is cut into short pieces, and passed through a mill to press out the juice. This liquid runs off into a reservoir, from which it is dipped into boilers and boiled down. This process sends off the watery part of the sap in steam, leaving the sugar behind. When it is boiled down to syrup, this is put into large wooden trays called coolers. Here it becomes grain sugar.

But what a dark, dirty brown mass it is. Can it be whitened? Yes; and here we will tell how man first learned to do it. A hen, that had walked through a puddle of clay and water, went into a sugar-house and walked over a pile of brown sugar. Some one noticed that wherever she stepped the sugar was whitened. This man opened his eyes wide, and by several experiments soon discovered the fact that moist clay would whiten sugar. And that man's discovery led on to a systematic use of earthen jars, wider at one end than the other, and hence came the old fashioned "loaf-sugar." The raw sugar is put into one of these long jars, with the widest end upward. When the jar is nearly full of sugar, clay is put on the top and kept constantly wet. The water runs through the clay and sugar, and finds its way out through a small hole at the bottom of the jar. In this way the whole mass of sugar becomes white.

Our young readers should watch even hen tracks, and all other such things, for sharp looking and close thinking often amount to something useful. A dull head would have shouted "Shoo, shoo!" to the old hen, and scraped off her muddy tracks, and thought no more about it. No so this wide-awake man, as much of a philosopher in his way, as Isaac Newton in his, when he saw the apple fall.—*Am. Agriculturist.*

Cure for Frosted Feet.—It is said that frosted feet can be speedily and certainly cured by being bathed and well rubbed with kerosene or coal oil, for a few times, at night before retiring to bed. Several persons have already tried it, all of whom unite in pronouncing it an effectual cure, which, if they are correct, is an easy and cheap mode of getting rid of a very sore and troublesome affliction. Those who have tried it inform us that the feet should be well warmed by a hot stove during and after the application of the oil, and it will certainly effect a speedy cure. Persons suffering from the pain of frosted feet, will, no doubt, do well in giving it a trial, for it is surely a very cheap ointment, and one that is very easily applied.—*Harrisburg Union.*

For "The Friend."

Having been a constant reader of "The Friend," almost from its commencement, I can, with many others, acknowledge it has been the source of much pleasure and, I trust, lasting good to me. Greatly would we miss its weekly visits, and as much of my life has been spent in the society of young persons and little children, it has always been a satisfaction to have something of the kind to hand to them, that we know will contain what is suitable for them to read, couched in chaste and dignified language, for in almost all other periodicals a Friend will find more or less to reject as inconsistent with his principles. But I have often thought it would be more acceptable to many families were there a juvenile department, or a portion of each number devoted to matter suited to the capacity of *little children.* As I once heard a Friend remark, "we must not expect children to come up to our capacity, but we must descend to theirs." Are there not gifted ones in our society, who would be willing to follow the example of Newton and Watts, who thought it not beneath their dignity to spend time writing for *infant minds.* There being few obituary notices of children published in "The Friend," comparatively few instances of early piety of *recent date* come before us. During the last few months, very many dear children within the verge of our Yearly Meeting have been called away; many of whom have given evidence of preparation for the solemn change. Memoirs of these, rightly prepared for other tender minds, might be more impressive than notices of older persons, by showing that death also lieth at their door. Oh! how my heart yearns for the *children*, in this day of excitement and declension, fearing many are too much neglected. Would that parents were more alive to the best interests of their beloved off-pring; that they would begin early, and grow not weary in the pleasing though arduous task of instruction. The infant mind so early begins to receive impressions, that they cannot commence too soon. Habits will be formed, and "it is a great thing to get habit on the side of virtue." Parents must be interested in and devoted to the work; not merely collect their children and read to them; they will improve faster, and be more interested if we talk to them, question, explain or symplify the subject. What child is not delighted with Bible history, or biography, when so presented? Before our dear little boy was three years old, he became much interested in the account of "Little Samuel and the new coat his mother made him each year," often asking to have it read. He would take the Bible and turn over its leaves with solemn interest, as though conscious it contained a treasure. When retiring for the night, which is a very important period of the day, he would say, "now mother say a little verse;"—and, now, that he is gone to join the ceaseless hymn of the redeemed, I desire, whilst recounting my many failures, to encourage mothers oftener to lay aside their many cares,—the almost constant toil for the wants of the poor perishable body, and devote more time to the *better part.* Yes, and fathers, too. Why this almost incessant devotion of our waking hours to work, business or pleasure. Let us circumscribe our temporal wants, (many of which are perhaps more imaginary than real,) till we can *command time* for our own and the children's instruction in better things. That devoted servant, Daniel Wheeler, set a bright example in this respect. His son writes, "From their early years, he patiently laboured to imbue the minds of his children with the love and fear of the Almighty. He instructed them diligently in the holy scriptures; and endeavoured to explain in a manner suited to their

capacities, the truths they contain. He was also persevering in his efforts to exhibit to them the example of the righteous of other generations, and especially that exemplification of the fruits of his own principles, which the lives of the early members of our society so strikingly display. For this purpose he set apart a portion of time daily, in which to read to his family works of this description; a practice that was continued up to the period when his religious labours called him from them. Perhaps some might be ready to think that such a course would be found irksome to the young; but certainly in the present instance the result was widely different, and his children can now recall the feelings of solemn interest and enjoyment that often attended these readings, and the short period of quiet by which they were invariably followed. It was also his custom each evening, when his children had retired to rest, to visit their chambers, and endeavour to direct their hearts to their great Creator and Preserver. On these occasions, he would repeat, or teach them to repeat passages of Scripture, or poetry of a devotional character, to which his own admonitions were frequently added; and he generally closed those sweet and well remembered seasons with a solemn pause, during which, doubtless, his pious spirit was often engaged in committing them to the Lord." Now, let us notice what *fruit* such teaching bore. Five out of his six children have gone to rest, leaving ample evidence of acceptance with Him whom their parents loved. Of the eldest son, William, a sorrowing brother, the youthful companion of his father in the far-off isles of the Pacific, once said, "I know little about his death, but I know how he lived; he fed on heavenly food." This is the food every true parent will strive to aid his children to obtain.

"Train up a child," &c., not leave it *come up;* training seems to be necessary; something for the parent and teacher to do. Drawing instruction from the outer world, we know the ground must be *prepared*, good seed *sown*, the young plants frequently and carefully *tended*, some kinds requiring the mode of treatment, some another; then, (accidents excepted,) they gradually grow, watered with the rain and dew of heaven, comely in form; bud, blossom, and bear precious fruit. What a solemn responsibility then rests upon those who have a garden of immortal plants growing up around them, so plastic and susceptible, that the poet has justly said, "ye may make them what ye will." Well may we exclaim, Who is sufficient for these things, and "look up for help." Should not every true Friend be willing to lend a helping hand, and to all that duty calls for, to instruct and preserve these precious lambs of the flock, cheered by the assurance, "*when he is old he will not depart from* ." S. H.

Ohio, Third mo., 1862.

Extraordinary Surgical Operation.—A paper was recently read by — Nunnelly, of this town, before the Royal Medical and Chirurgical Society, on a remarkable case in which that gentleman had successfully removed the entire tongue, for cancer of the organ, and restored the patient to comfort and apparent health. The man, otherwise of robust constitution and in the prime of life, was wasting under the agony of the diseased tongue, and such difficulty of taking food as threatened him to destroy life by starvation. The operation of extirpating the diseased member was most severe and painful, and, in fact, involved a series of processes extending over several days; but at the end, and when the tongue was finally removed, so rapid was the recovery that the man ate and enjoyed a good dinner the next day, and continues to this time in vigorous health. But what will perhaps still more surprise some people is, that he can talk without even a stump or a bit of the root of the tongue. He can pronounce every letter of the alphabet, many of them perfectly, (all the vowels,) most of them distinctly. The three there is the most difficulty in are K, Q, and T, which are difficult and indistinct in the order they are named, K being much more so than T. In conversation, he can be readily understood, if not hurried or excited.—*Leeds (England) Intelligencer.*

Selected.

Patrick Livingston, the day before his departure, said, "I am in unity with all faithful Friends, and in love to all men." * * * "Let life reach unto all here;" * * * about half an hour before he was removed hence, he said, "Blessed, praised, magnified, and exalted be the mighty, powerful, great and everlasting name of the Lord God, forevermore. Oh! that Thy life may arise in full dominion over all, and that Friends may feel it so in all their assemblies; that they may be kept in love, concord and unity together, and show it forth in word, work, testimony, life and conversation unto all;" adding, "Life being over all; here we have all we need, and here there is a lying down in true submission to the will of the Lord, and laying down our heads in peace and rest with him forevermore;" which last words he repeated twice, and said, "Here is victory over death, hell, and the grave, and resting in peace with the Lord forevermore."—*Piety Promoted.*

Coal Mine Accidents.—A parliamentary return states, that in the ten years commencing with 1851, 605,154,940 tons of coal have been raised in Great Britain, and the number of lives lost at the work has been 8,466—a life lost for every 71,480 tons of coal raised. The 5,000,000 tons which are brought to London every year, must therefore occasion, on an average, no less than 70 deaths, or about one every five days. We have no means of knowing accurately what proportion of casualties attend mining in the Pennsylvania coal districts, but the general impression is, that the business is attended with very little danger, there being no loss of life to be compared with that which occurs in the deep mines of Great Britain.

THE FRIEND.

THIRD MONTH 22, 1862.

We give place in our columns to-day, to the message transmitted to congress by President Lincoln, recommending a guarantee of pecuniary aid by the General Government, to such States as may be willing to initiate the abolition of slavery within their borders. It is a highly interesting document to every citizen of the United States, not only on account of the reasoning by which the proposed action is recommended, but as being the first official message from the Presiding Officer of our country, clearly recognizing slavery as an evil, and proposing the adoption of means for its gradual extinction.

The system of slavery is so enormous an evil, and the right to freedom and self-possession so clearly inalienable to all, unless forfeited by crime, that it is not to be wondered at, many are anxious for the immediate and unconditional emancipation of the poor slaves. But there are so many existing circumstances connected with the system which, for many generations, has been interwoven with the domestic and social institutions of a people counted by millions; and there are so many serious consequences affecting both master and slave, inseparable from a sudden and universal disruption of the relation they have held to each other throughout life, that wisdom and justice both dictate that whatever course may be adopted for the removal of this stupendous moral and material evil, shall be so carefully adapted, and so cautiously but expeditiously carried out, as to secure the happy result desired, with as little loss or suffering to both parties as practicable.

The exclusion of all slave-holding from the Society of Friends, was the work of many years, and its abolition in the northern and middle States was still more gradual. In the latter, natural causes operated so continuously towards its extinction and the deterioration of servile labour, that when the State authority decreed the termination of the system, there were comparatively few whose legal claims were closed by the act; or whose loss was so severe as to require pecuniary compensation. The state of things in regard to slavery in the Southern States, is very different to that referred to; the interests of eleven millions of people being more or less intimately involved in its removal. While we cannot recognize any natural or acquired right of property in any man to his fellow, we can readily see that equity and good policy may sanction a community in giving help to those who are called upon to sacrifice highly valued claims of property, created and long cherished by the laws of the State, but which claims, the State, in compliance with the will of the majority, may now decide to destroy. It is true, that the Constitution of the United States does not directly sanction slavery, but it recognizes it as an existing system, for which it provides some defence; and the legislative support and protection given to it in the councils of the nation, have sadly characterized and disgraced the policy pursued for many years past. It has now brought the dire calamity of civil war upon us, and the scourge is being felt throughout the land,—in the South, with deplorable, heart-sickening severity. If carrying out the proposition made by the President, will have a decided effect towards terminating this dreadful conflict, while it induces the slave-holding States to commence the freeing of their slaves, and thus initiates a change in them that will secure the country from the repetition of such an awful strife, we apprehend no right-minded citizen should murmur at whatever burden he may have to bear for securing so blessed a result.

MESSAGE FROM THE PRESIDENT.

Fellow citizens of the Senate and House of Representatives—I recommend the adoption of a joint resolution by your honorable bodies which would be substantially as follows:

Resolved, That the United States ought to co-operate with any State which may adopt gradual abolishment of slavery, giving to such State pecuniary aid to be used by such State in its discretion, to compensate for the inconveniences, public and private, produced by such change of system.

If the proposition contained in the resolution does not meet the approval of Congress and the country, there is the end; but if it does command such approval, I deem it of importance that the States and people immediately interested should be at once distinctly notified of the fact, so that they may begin to consider whether to accept or reject it. The Federal government would find its highest interest in such a measure, as one of the most efficient means of self preservation.

The leaders of the existing insurrection entertain the hope that this government will ultimately be forced to acknowledge the independence of some part of the disaffected region, and that all the slave States north of such parts will then say—The Union for which we have struggled being already gone, we now choose to go with the southern section. To deprive them of this hope substantially ends the rebellion, and the initiation of

emancipation completely deprives them of it as to all the States initiating it. The point is not that all the States tolerating slavery would very soon, if at all, initiate emancipation; but that while the offer is equally made to all, the more northern shall, by such initiation, make it certain to the more southern that, in no event will the former ever join the latter in their proposed confederacy. I say initiation, because, in my judgment, gradual and not sudden emancipation is better for all. In the mere financial or pecuniary view, any member of Congress, with the census tables and treasury reports before him, can readily see for himself how very soon the current expenditures of this war would purchase, at fair valuation, all the slaves in any named State. Such a proposition on the part of the general government sets up no claim of a right by Federal authority, to interfere with slavery within State limits, referring, as it does, the absolute control of the subject in each case to the State and its people immediately interested.

It is proposed as a matter of perfectly free choice with them. In the annual message last December, I thought fit to say: The Union must be preserved, and hence all indispensable means must be employed. I said this not hastily, but deliberately. War has been made, and continues to be an indispensable means to this end. A practical re-acknowledgment of the national authority would render the war unnecessary, and it would at once cease. If, however, resistance continues, the war must also continue, and it is impossible to foresee all the incidents which may attend, and all the ruin which may follow it. Such as may seem indispensable, or may obviously promise great efficiency towards ending the struggle, must and will come. The proposition now made is an offer only. I hope it may be esteemed no offence to ask whether the personal interest of slaveholders will not be of more value to the States and private persons concerned, than are the institution and property in it, in the present aspect of affairs. While it is true that the adoption of the proposed resolution would be merely initiatory, and not within itself a practical measure, it is recommended in the hope that it would soon lead to important practical results. In full view of my great responsibility to my God and to my country, I earnestly beg the attention of Congress and the people to the subject.

(Signed,) ABRAHAM LINCOLN.

SUMMARY OF EVENTS.

FOREIGN.—Liverpool dates to the 1st inst. The markets for breadstuffs and cotton were inactive. Prices unchanged. Consols, 93¼. Earl Russell, in a despatch to Lord Lyons, expresses the opinion that the U. S. blockade of the Southern ports was effective, notwithstanding the escape of some vessels, and intimates that it must be respected by the British government. The pirate Sumter remained at Gibraltar closely watched by two U. S. war vessels. The discussion of Italian affairs in the French Chamber has excited great interest. Prince Napoleon demanded that the French troops should be withdrawn from Rome, and asked for the suppression of the temporal power of the Pope. La Gueronière, the known confidant of the Emperor, spoke in favour of the Pope's temporal power. The French Ministry promised to explain the policy of the government on a future occasion. The population of France, according to the census of 1861, consisted of 18,642,604 males and 18,739,721 females—total, 37,382,325.

Nearly nine hundred thousand persons, four and a half per cent. of the population, are, (says the London Spectator,) now receiving parish relief—a terrible background to all our pictures of English prosperity.

MEXICO.—Vera Cruz dates to the 4th inst. Negotiations between the Mexicans and Allies commenced at Orizaba on the 1st inst. The mortality among the allied troops continued. The Spanish troops were returning from the interior. The English forces were to leave the country.

UNITED STATES.—*War Orders.*—The President of the United States has directed Gen. M'Clellan to organize the army of the Potomac, preparatory for active service, and to divide it into five corps, to be commanded respectively by Generals M'Dowell, Sumner, Heintzelman, Wadsworth and Banks. Gen. M'Clellan having taken the field at the head of the army of the Potomac, he is relieved, until otherwise ordered, from the command of the other military departments. The entire field of operations is divided by the President into three great departments. That of the West is placed under command of General Halleck, the army of the Potomac under Gen. M'Clellan, and the intervening district called the Mountain Department, is assigned to Gen. Fremont.

Congress.—The House Committee on Territories reported a bill providing temporary provisional governments over the rebellious portions of the United States. It authorized the President to institute such governments with the aid of the military and naval power; governors, &c., to be appointed, and legislative assemblies and courts established, to continue until the people form new State governments. The bill was strongly opposed as a measure "to dissolve the Union, and abolish the Constitution of the United States." A motion to lay on the table was carried by a vote of 65 to 56. A resolution to expel Senator Powell, of Kentucky, for alleged disloyalty, was, after debate, rejected by the Senate; yeas, 11; nays, 28. The resolution recommended by the President, in his message, of the 7th inst., declaratory of the purpose of the United States, to co-operate with any State or States, in measures for the gradual abolition of slavery, was adopted in the House of Representatives by more than a two-thirds vote.

The Foreign Relations.—The relations between the United States and European Powers are said to be now entirely free from any apprehension of disturbance. The tone of all the recent correspondence is conciliatory and friendly.

California.—This State has suffered severely by the late inundations. The San Francisco Herald says, the calamity has inflicted a blow from which the State will not recover in half a century. Many hundreds of persons have been drowned, and thousands have been reduced to poverty.

New York.—Mortality last week, 435.

Philadelphia.—Mortality last week, 292.

The Baltimore and Ohio Railroad.—The work of repairing this road has been pushed forward with energy. It is said the whole route will be in good running order in the course of another week.

The War.—New Mexico.—A serious conflict occurred on the 21st ult., near Fort Craig, between the U. S. forces and a body of rebel troops from Texas. Several hundred men were killed and wounded, without any decisive result. *Arkansas.*—The battle of Pea Ridge, Benton county, which was briefly referred to last week, was one of the most sanguinary of the present war. The rebel general, M'Culloch, was killed; Gen. Stark dangerously wounded; Col. M'Intosh was killed, together with a number of officers of inferior rank. About 1600 rebels were taken prisoners. The loss of the U. S. troops, in killed and wounded, is said to be about 1500; that of the rebels is supposed to be from 3000 to 4000. After the engagement, Gen. Price, with about 10,000 men, retreated to the eastward. Gen. Van Dorn went southward with the remnant of the defeated army. *Missouri.*—The rebels evacuated New Madrid, the only place of importance held by them in the State, on the night of the 13th inst. They escaped by the river, leaving a large quantity of guns, stores and ammunition which they were unable to carry away. The partial engagement which took place previous to their flight, was not attended with much bloodshed. *Tennessee.*—A body of rebels near Paris was attacked, on the 12th, by some of the U. S. troops, and dispersed. The rebels lost about 100 men. Gen. Bragg had arrived in Tennessee, with some thousands of rebel troops, from Pensacola. He and Gen. Beauregard were at Jackson, constructing fortifications. All the negroes in the country were called to work on them. *Virginia.*—There has been a general falling back of the rebel forces, and nearly all appear to have retreated beyond the Rappahannock river. At Winchester, Va., and other places which, since the withdrawal of the rebels, have been occupied by the U. S. troops, a warm welcome has been extended by a portion of the inhabitants. Many of the people have remained loyal in their feelings, though compelled to yield to the secession pressure. The chief body of the rebels is now reported to be at and near Gordonsville. But little property of value was left by the rebels at Manassas. Many cannon and great quantities of shot and shell were found in the deserted batteries on the Potomac. *The Mississippi River.*—The rebel forces which evacuated Columbus, Ky., went principally to Island No. 10, a strong position in the Mississippi, near the N. W. corner of Tennessee. They were here fortified with a large number of cannon, commanding the approaches by the river. On the 16th, a powerful fleet of mortar and gun-boats commanded by Com. Foote, made an attack on the island. On the 17th, it was announced in St. Louis, that the Island had been taken, with all the ammunition and transports of the rebels: but this proved to be incorrect. The rebels have another strong position on the river at Fort Randolph, Tenn., which must be carried before the Federal forces can reach Memphis.

Southern Items.—Jeff. Davis transmitted a message to the rebel Congress on the 11th inst., with the official reports received at the War department of the defence and fall of Fort Donelson. He considers the reports unsatisfactory, and has consequently suspended Generals Floyd and Pillow, until the case can receive full investigation. The Congress at Richmond, a few days since, resolved unanimously, that it was the unalterable determination of the people of the Confederate States to suffer, if need be, all the calamities of the most protracted war, "but that they will never, on any terms, affiliate politically with a people who are guilty of an invasion of their soil and the butchery of their citizens." The Richmond Examiner explains the southward movement of the Confederate army, and the taking up of a new line of defence around Richmond, as one of necessity, in view of the great numerical superiority of the U. S. army in its front. The Examiner says, it is distressing to give up so large a portion of Virginia, even for a season, but trusts the step will tend to secure the final success of the South.

Great alarm prevails at Memphis. Many persons have left the city, and cotton and all other valuable merchandize was being shipped down the river.

Unchristian Proscription.—The Constitutional Convention of Illinois engaged in reconstructing the government forms of the State, has voted to exclude negroes not only from the right of voting, but from residence within the boundaries of Illinois.

New York Salt Trade.—The annual report of the Superintendent of the New York Salt Springs, just published, shows that the whole amount of salt inspected during the past year was 7,200,391 bushels, of which 1,884,697 bushels was the product of solar evaporation, and 5,315,694 of artificial heat.

The Grain Markets.—The following were the quotations on the 17th inst. *New York*—White Western wheat, $1.42 a $1.47; Milwaukie club, $1.25 a $1.30; rye, 81 cts. a 83 cts.; oats, 38 cts. a 39 cts. *Philadelphia*—Prime red wheat, $1.32 a $1.33; white, $1.38 a $1.50; rye, 70 cts. a 71 cts.; new yellow corn, 53 cts. a 54 cts.; oats, 34 cts. a 35 cts.; clover seed, $4.50 a $4.75; timothy, $2.37 a $2.50.

RECEIPTS.

Received from C. Walton, for Jacob Parvin, Pa., $2, vol. 35, for Wm. B. Smith, $2, vol. 34; from Jos. Hoyle, O., for Mark Willits, $2, vol. 35.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-School at West-Town, will meet in Philadelphia on Sixth-day, the 4th of next month, at 2 o'clock, P. M.

The Committee on Instruction and that on Admissions meet on the same day; the former, at 10 o'clock, and the latter, at 11 o'clock, A. M.

The Visiting Committee attend the semi-annual examination of the schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

Third month 19th, 1862. JOEL EVANS, Clerk.

TRACT ASSOCIATION.

The Annual Meeting of the Tract Association of Friends will be held in the Committee-room of Arch Street Meeting-house, on Fourth-day evening, the 26th instant, at 8 o'clock. Members of the Association and other Friends interested are invited to attend.

CHARLES J. ALLEN, Clerk.

Philad., Third month, 1862.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS,

(ON THE PHILAD. AND BALTIMORE CENTRAL RAILROAD.)

The Summer Session will open on Second-day, the 5th of Fifth month next.

For information and circulars, address

THOMAS CONARD, Principal,
Third mo. 5th, 1862. West-Grove P. O., Pa.

MARRIED, on Fourth-day, the 12th instant, at Friends' Meeting-house, on Orange street, NATHAN SMEDLEY, of Delaware county, Pa., to SARAH L., daughter of John C. and Rebecca S. Allen, of this city.

DIED, on the 12th of First month last, at his residence in Stanford, Dutchess Co., N. York, PAUL UPTON, aged eighty-one years; a member and elder of Creek Monthly Meeting of Friends. Possessing by nature a sweet and amiable disposition, and having early submitted to the yoke of Christ; he was a much beloved and truly valuable member both of our religious Society and the community at large. His upright walk and christian example giving him a place in the respect and affections of his neighbours of all denominations, and his sudden removal leaves a blank not easily filled, yet we reverently believe that our loss is his eternal gain.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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The Lessons of Men's Lives.

George Brummell, entered the fashionable world at the age of twenty-one, with a princely fortune at command. He gave himself wholly and entirely to the cultivation of the highest tastes of fashionable life. He spent £800 a year on dress alone, and so refined was he in his manners and grace, that he came to be admitted to the highest circles of the nobility; and the "Prince Regent," says his biographer, "would occasionally attend his dressing room for an hour in the morning, to watch the mysterious grace with which he discharged the duties of his toilet." Years passed away, and this man's fortune was spent. His friends then deserted him; he fled to the Continent—begged for his bread in the streets of Paris, and died in a lunatic asylum. He had sown the wind—he reaped the whirlwind; and with him the fashions of this life were found to be "vanity of vanities and vexation of spirit."

The great Duke of Marlborough accumulated a million of money, and died in wretchedness of mind, while his property went to enrich a family who were looked upon by him during his lifetime as his greatest enemies. A Scottish nobleman took a friend to the summit of a hill on his property, and told him all that he could look on was his own.

Surely, your lordship must be a happy man," said this friend; to which he replied, "I do not believe that that there is in all this vast circuit a more unhappy man than myself."

The wealthy Colonel Charteris, when dying, said he would give £30,000 to any one who could prove to his satisfaction that there was no such place as hell.

Elwes, the miser when dying, was found weeping with anxiety and grief, because he had mislaid a five-pound note.

But of all men who have sought for enjoyment in riches, perhaps the case of the late William Beckford, of Fonthill Abbey, in England, is the most remarkable. Inheriting a large fortune, he at first resided in Portugal, where he lived in a monastery, "the ceiling of which was gilded and painted, the floor spread with Persian carpets of the finest texture; the tables decked with suburb ewers and basins of chased silver." "A stream of water flowed through his kitchen, from which were formed reservoirs containing every kind of river fish. On one side were heaped up loads of game and venison; on the other side were vegetables and fruit in endless variety. Beyond a long line of stores extended a row of ovens, and close to them, hillocks of the finest wheaten flour, rocks of sugar, jars of the purest oil, and pastry in various abundance." The magnificent saloon in which he dined was covered with pictures, and lighted up with a profusion of wax tapers in services of silver, and the banquet usually consisted of rarities and delicacies of every season, from different countries. When in England, he pulled down a splendid mansion, erected by his father, at a cost of nearly a quarter of a million of money, to build an abbey, whose towers, like the tower of Babel, might reach to heaven. A wall nearly twenty miles in circumference inclosed his mansion and grounds, and so costly were the furnishings of the place, that its glories transcended those of oriental splendor. One who saw the abbey and grounds says, "Gold and silver vases and cups are so numerous here that they dazzle the eye; and when one looks around at the cabinets, candelabra and ornaments which decorate the rooms, we may almost imagine that we stand in the treasury of some oriental prince, whose riches consist entirely in vessels of gold and silver, enriched with precious stones of every sort, from the ruby to the diamond." Such was Beckford, of Fonthill Abbey, with his princely mansion, and an income of £100,000 a year. But was he happy? No. He was wretched; and a reverse of fortune having unexpectedly come upon him, he was driven from his mansion, spent the last of his days in misery, and died, another painful example of the folly of setting the heart on earthly enjoyments, and proving again the truth of the wise man's words, "Vanity of vanities, saith the preacher, all is vanity and vexation of spirit."

William Pitt, son of the great earl of Chatham, was endowed with the rarest gifts of nature, and, at the early age of twenty-four, was prime minister of England. "The mightiest intellects," says one who knew him well, "bent before him, and the highest offices were in his patronage. Each morning when he rose he was entitled to assert that, in all the vast empire of England, the sun shone on none who was in reality, however he might be in name, more powerful than himself. And yet this great man during his public career, was always wretched, miserable, unhappy." "He died," says a biographer, "in his forty-seventh year, on the anniversary of the very day on which he entered Parliament. Oh, what a difference there was between the buoyant youth of twenty and the care-worn statesman of forty-seven! Before the eyes of the one sparkled a long vista of political enjoyments and honours; before the eyes of the other were the anxieties and cares which had attended them when grasped. He had followed, as his object in life, unsanctified ambition, and he found it vanity and vexation of spirit;" and died," says Wilberforce, "of a broken heart."

Robert Clive was a mercantile clerk in India. He had a passion for the life of a soldier, and obtained an ensignecy in the army of the East. Here he rose until he became the conqueror of India, and had the treasures of the East poured at his feet. "The whole kingdom," wrote his father to him, "is in transport at the glory and success you have gained; come away, and let us rejoice together." He returned, was impeached by the House of Commons, and was so chagrined and disappointed that he took his own life.

Among those who have sought for happiness in the honours and excitement of public life, Richard Brinsley Sheriden, the orator, is a melancholy instance of the folly of such a course. In the House of Commons, so powerful was the impression produced by his speeches, that members could not trust themselves to vote on any question on which he spoke, until the excitement had subsided." Yet this man died in wretchedness and want. His last words were, "I am absolutely undone."

Turn we now to the field of literature. There we have in the foremost rank, Sir Walter Scott. "Never, perhaps, in any period of the world's history," says a contemporary of Scott, "did literary talent receive a homage so universal as that of Scott. His reputation was co-extensive not only with the English language, but with the boundaries of civilization. In one year, too, his literary productions yielded him £15,000. The King conferred on him a baronetcy, and wherever he appeared, at home or abroad, he was the lion of the day. All the good things of life were his. His mansion at Abbotsford realized the highest conception of a poet's imagination, and seemed like 'a poem in stone.' His company was of the most honorable of the land, and his domestic enjoyments all that his heart could desire. Yet he was not happy. Ambitious to found a family, he got into debt, and in old age he was a ruined man. When about to leave Abbotsford for the last time, he said, 'When I think on what this place now is, with what it was not long ago, I feel as if my heart would break. Lonely, aged, deprived of all my family, I am an impoverished and embarrassed man.' At another time he writes, 'Death has closed the dark avenue of love and friendships. I look at them as through the grated door of a burial place filled with monuments of those who once were dear to me, and with no other wish than that it may be open for me at no distant period.' And again—'some new object of complaint comes every moment. Sicknesses come thicker and thicker; friends are fewer and fewer. The recollection of youth, health, and powers of activity, neither improved nor enjoyed, is a poor ground of comfort. The best is the long halt will arrive at length, and close all.' And the long halt did arrive. Not long before he died, Sir Walter requested his daughter to wheel him to his desk. She then put a pen into his hand, but his fingers refused to do their office. Silent tears rolled down his cheeks. 'Take me back to my own room,' he said, 'there is no rest for Sir Walter but in his grave.' A few days after, he died, realizing in reference to all his fame, honour and renown, the truth of Solomon, 'Vanity of vanities, saith the preacher, all is vanity and vexation of spirit.'"

Campbell, the author of the "Pleasures of Hope," in his old age wrote, "I am alone in the world. My wife and the child of my hopes, are dead;

my only surviving child is consigned to a living tomb, (a lunatic asylum)—my old friends, brothers, sisters, are dead, all but one, and she, too, is dying; my last hopes are blighted. As for fame, it is a bubble that must soon burst. Earned for others, shared with others, it was sweet; but at my age, to my own solitary experience, it is bitter. Left in my chamber alone, by myself, is it wonderful my philosophy at times takes flight; that I rush into company; resort to that which blunts but heals no pang; and then, sick of the world, and dissatisfied with myself, shrink back into solitude?" And in this state of mind he died.

Charles the Fifth resigned the crown in despair of getting happiness on the throne. Catherine of Russia, an empress of the most ambitious character, sought for happiness in earthly glory, yet could not get rest in sleep, from the torments of a guilty conscience. And many other cases might be adduced to show how true it is, as the poet says—

"Uneasy lies the head that wears a crown."

These are examples of the vanity of pursuing the mirage of life. The objects of pursuit, had they been sanctified and good, would have yielded happiness, if rightly realized; for divine Providence has so constituted man that, even as a mundane being, he may possess much real enjoyment. Be it ours, then, to "set the affections on things above, and not on things below, that perish in the using," to lay up treasures in heaven, where "neither moth nor rust doth corrupt, and where thieves break not through nor steal;" so to run that we may obtain, and so to struggle for the crown that, like Paul, we may be enabled to say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing."—*J. H. Wilson, London.*

Dymond on War.

(Continued from page 230.)

We have seen that the principle on which Dr. Paley's Moral Philosophy decides that war is lawful, is, that it is expedient. I know not how this argument accords with some of the statements of the Evidences of Christianity. We are there told that the non-resisting character possesses "the highest intrinsic value," and the "most of true worth;" that it "prevents the great disturbances of human happiness," and destroys "the great sources of human misery," and that it "contributes most to the happiness and tranquillity of social life." And in what then does expediency consist, if the non-resisting character be not expedient? Dr. Paley says, again, in relation to the immense mischief and bloodshed arising from the violation of christian duty—"We do not say that no evil can exceed this, nor any possible advantage compensate it, but we say that a loss which affects all, *will scarcely be made up to the common stock of human happiness, by any benefit that can be procured to a single nation.*" And is not therefore the violation of the duty *inexpedient* as well as criminal? He says again that the warlike character, "*is in its general effects, prejudicial to human happiness.*"—and therefore, surely, it is inexpedient.

The magistrate "beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." From this acknowledgment of the lawfulness of coercion on the part of the civil magistrate, an argument has been advanced in favour of war. It is said, that by parity of reasoning, coercion is also lawful in the suppression of the violence which one nation uses towards another.

Some men talk as if the principles which we maintain were subversive of all order and government. They ask us—Is the civil magistrate to stand still and see lawless violence ravaging the land? Is the whole fabric of human society to be dissolved? We answer, No; and that whencesoever these men may have derived their terrors, they are not chargeable upon us or upon our principles. To deduce even a plausible argument in favour of war from the permission "to execute wrath upon him that doeth evil," it is obviously necessary to show that we are permitted to take his life. And the right to put an offender to death, must be proved, if it can be proved at all, either *from an express permission of the christian scriptures*, or, supposing christianity to have given no decisions, either directly or indirectly, *from a necessity which knows no alternative.* Now every one knows that this express permission to inflict death is not to be found; and, upon the question of its *necessity*, we ask for that evidence which alone can determine it—the evidence of experience: and this evidence, the advocate of war has never brought, and cannot bring. And we shall probably not be contradicted when we say, that that degree of evidence which experience has afforded, is an evidence in our favour rather than against us.

But some persons entertain an opinion, that in the case of murder, at least, there is a sort of immutable necessity for taking the offender's life. "Whoso sheddeth man's blood, by man shall his blood be shed." If any one urges this rule against us, we reply, that it is not a rule of christianity; and if the necessity of demanding blood for blood is an everlasting principle of retributive justice, how happens it that, in the first case in which murder was committed, the murderer was not put to death?

The philosopher however would prove what the christian cannot; and Mably accordingly says, "In the state of nature, I have a right to take the life of him who lifts his arm against mine. *This right, upon entering into society, I surrender to the magistrate.*" If we conceded the truth of the first position, (which we do not,) the conclusion from it is a sophism too idle for notice. Having, however, been thus told that the state has a right to kill, we are next informed by Filangieri, that the criminal has no right to live. He says, "If I have a right to kill another man, *he has lost his right to life.*" Rousseau goes a little farther. He tells us, that in consequence of the "social contract" which we make with the sovereign on entering into society, "Life is a conditional grant of the state:" so that we hold our lives, it seems, only as "tenants at will," and must give them up whenever their owner, the state, requires them. The reader has probably hitherto thought that he retained his head by some other tenure.

The right of taking an offender's life being thus proved, Mably shows us how its exercise becomes expedient. "A murderer," says he, "in taking away his enemy's life, *believes he does him the greatest possible evil.* Death, then, in the murderer's estimation, is the greatest of evils. *By the fear of death, therefore*, the excesses of hatred and revenge must be restrained." If language wilder than this can be held, Rousseau, I think, holds it. He says, "The preservation of both sides (the criminal and the state,) is incompatible; one of the two must perish." How it happens that a nation "must perish," if a convict is not hanged, the reader, I suppose, will not know.

I have referred to these speculations for the purpose of showing, that the right of putting offenders to death is not easily made out. Philosophers would scarcely have had recourse to these metaphysical abstractions if they knew an easier method of establishing the right. Even philosophy, however, concedes us much:—"*Absolute necessity, alone,*" says Pastoret, "can justify the punishment of death;" and Rousseau himself acknowledges that, "we have no right to put to death, *even for the sake of example*, any but those who cannot be permitted to live without danger." Beccaria limits the right to two specific cases; in which, "if an individual, though deprived of his liberty, has still such credit and connexions as may endanger the security of the nation, or, by his existence, is likely to produce a dangerous revolution in the established form of government—he must undoubtedly die." It is not, perhaps, necessary for us to point out why, in these suppositious cases, a prisoner may not be put to death; since I believe that philosophy will find it difficult, on some of her own principles, to justify his destruction: For Dr. Paley decides, that whenever a man thinks there are great grievances in the existing government, and that, by heading a revolt, he can redress them without occasioning greater evil by the rebellion than benefit by its success—*it is his duty to rebel.* The prisoner whom Beccaria supposes, may be presumed to have thought this; and with reason too, for the extent of his credit, his connexions, and his success, is the plea for putting him to death; and we must therefore leave it those who indulge in such speculations, to consider how it can be right for one man to take the lead in a revolution, whilst it is right for another to hang him for taking it.

What then does the lawfulness of coercion on the part of the magistrate prove upon the question of the lawfulness of war? If capital punishments *had never been inflicted*, what would it have proved? Obviously nothing. If capital punishments *cannot be shown to be defensible*, what does it prove? Obviously nothing: for an unauthorized destruction of human life on the gallows, cannot justify another unauthorized destruction of it on the field.

Perhaps some of those who may have been hitherto willing to give me a patient attention, will be disposed to withdraw it, when they hear the unlawfulness of defensive war unequivocally maintained. But it matters not. My business is with what appears to me to be truth: if truth surprises us, I cannot help it—still it is truth.

Upon the question of defensive war, I would beg the reader to bear in his recollection, that every feeling of his nature is enlisted against us; and I would beg him, knowing this, to attain as complete an abstraction from the influence of those feelings as shall be in his power. This he will do if he is honest in the inquiry for truth. It is not necessary to conceal that the principles which we maintain may sometimes demand the sacrifice of our apparent interests. Such sacrifices christianity has been wont to require: they are the tests of our fidelity; and of those whom I address, I believe there are some, who, if they can be assured that we speak the language of christianity, will require no other inducements to obedience.

The lawfulness of defensive war is commonly simplified to *The Right of Self-defence.* This is one of the strongholds of the defender of war, the almost final fastness to which he retires. *The instinct of self-preservation*, it is said, *is an instinct of nature; and since this instinct is implanted by God, whatever is necessary to self-preservation is accordant with his will.* This is specious, but like many other specious arguments, it is sound in its premises, but, as I think, fallacious in its con-

clusions. That the instinct of self-preservation is an instinct of nature, is clear—that because it is an instinct of nature we have a right to kill other men, is *not* clear.

The fallacy of the whole argument appears to consist in this,—that it assumes that an instinct of nature is a law of *paramount* authority. God has implanted in the human system various propensities or instincts, of which the purposes are wise. These propensities tend in their own nature to *abuse;* and when gratified or followed to excess they become subversive of the purposes of the wisdom which implanted them, and destructive of the welfare of mankind. He has therefore instituted a *superior law*, sanctioned by his immediate authority: by this law, we are required to regulate these propensities. The question therefore is, not whether the instinct of self-preservation is implanted by nature, but whether christianity has restricted its operation. By this, and by this only, the question is to be determined. Now he who will be at the trouble of making the inquiry, will find that a regulation of the instincts of nature, and a restriction of their exercise, is a prominent object of the christian morality; and I think it is plain that this regulation and restriction apply to the instinct before us. That some of these propensities are to be restrained is certain. One of the most powerful instincts of our nature, is an affection to which the regulating precepts of christianity are peculiarly directed. I do not maintain that any natural instinct is to be eradicated, but that all of them are to be regulated and restrained; and I maintain this of the instinct of self-preservation.

The establishment of this position is, indeed, the great object of the present inquiry. What are the dispositions and actions to which the instinct of self preservation prompts, but actions and dispositions which christianity forbids? They are non-forbearance, resistance, retaliation of injuries. The truth is, that it is to *defence* that the peaceable precepts of christianity are directed. *Offence* appears not to have even suggested itself. It is "Resist not *evil;*" it is "Overcome *evil* with good;" it is "Do good to them that hate you;" it is "Love your *enemies;*" it is "Render not evil for *evil;*" it is "Whoso *smiteth thee on one cheek.*" All this supposes previous offence, or injury, or violence; and it is *then* that forbearance is enjoined.

(To be continued.)

From the Leisure Hour.

The Watch, and how to Use It.

Clocks had been in use for centuries, and most excellent and ingenious clocks had been constructed and domiciled all over Europe, before any one ventured upon the attempt to make a clock for the pocket, or a watch. Before a watch could exist at all, it was necessary that some substitute should be discovered in place of the weight, whose gravity was the moving power in clocks. This desideratum was supplied by the invention of the main-spring, which made its appearance about the middle of the sixteenth century, and was first used, not for watches, but in the manufacture of small portable clocks, which the rich carried about with them on their travels, and sometimes even on their persons.

The main-spring is an elastic coil of thin steel, highly tempered. It is out of sight in the watch, being enclosed in a small barrel, to whose inner side the outer end of the coil is fixed, while the inner end is fastened to an axis at the centre, and round which it may be wound so as to cause the barrel to make as many revolutions as the coiled spring makes turns in unwinding. Here, then, is the mechanical force which keeps the machinery of a watch in motion. But it is plain that if this power were thus applied, it would vary greatly in its action on the wheels. When the spring was tightly coiled, the wheels would be dragged rapidly round; and when the force of the coil was diminished, they would move very slowly. This would never do. To obviate this defect, and supply a power that shall act with equal force during the whole uncoiling of the spring, comes in the beautiful invention of the fusee. The fusee is a cone with a spiral groove attached to the side of the first wheel of the watch, and connected with the barrel by a chain, hooked at its ends to both. When the watch is wound up, the key is placed on the axis of the fusee, and the chain wound off the barrel on to the cone. Thus wound up, the spring is at its greatest power of recoil; but the chain, pulling them near the point or smallest part of the cone, acts with the shortest lever power; as the spring uncoils and its elasticity diminishes in force, the chain, being gradually wound on the outside of the barrel, gradually descends the cone and lengthens the leverage. By this ingenious adjustment of increased lever power to diminished force, an equality of power is maintained, and the influence of the spring on the wheels is the same during the whole period of the recoil, or until the watch needs winding up again. Perhaps there is not a more beautiful contrivance than this of the fusee, in the whole domain of mechanics, or one which more efficiently answers the end for which it was designed. Those watches, now very common, which go while winding up, have a spring, called the going fusee, contained in the interior of the fusee-wheel, by which the works are kept in motion while the fusee itself is turned by the key.

The invention of the fusee, however, important as it was, did not insure the production of serviceable watches. Two centuries ago watches were a luxury, possessed by few; and, as is generally the case with articles of utility so long as they are luxuries, were good for little. The works were a rude modification of clock-works—the chain round the fusee was a piece of cat-gut—and for want of a balance-spring, or some efficient substitute for the pendulum, their performance could not be relied on. In fact, the first watchmakers did not pretend to more than showing an approximation to the hour of the day, and modestly withheld the minute-hand from their dials, being hopeless of measuring the minutes by such miniature machines.

But an immense improvement was impending. In 1658, that most irritable and acrimonious of English philosophers, Dr. Robert Hooke, applied for a patent for the balance-spring. It is this little instrument, which is scarcely thicker than a hair, that was destined to transform the watch from a comparatively worthless and luxurious toy, into the faithful friend and servant of millions. Let us see if we can recognize its function.

If the reader will open his modern English watch, he will see the balance, which is a wheel finely poised on its axis, vibrating with a regular and equal motion. Unlike all the other wheels in the watch, it never moves completely round, but backwards and forwards. This peculiarity of motion is imparted to it by means of certain contrivances, some of them very elaborate, varying in watches of various descriptions, called escapements. Beneath the balance-wheel he will see the balance-spring, coiled like a minute hair round the axis, which it surrounds four or five times. The balance itself was intended as a substitute for the pendulum; but it never was an efficient substitute for that, until the balance-spring was invented and brought to its aid. It had been perceived that in clocks, the pendulum absorbed in its own more or less extended oscillation every inequality in the rotation of the wheel-work; and analogy suggested to Hooke, and experience afterwards proved, that the balance spring, would do the same thing. In its application to the balance of a watch, one extremity of the spring is fastened to a point independent of the balance, while the other is attached near its axis. The balance-spring is generally flat in watches, coiling concentrically; but in chronometers for naval or scientific purposes, the cylindrical form is preferred, as affording the most perfect isachronism. A recent improvement has been effected by electo-gilding the balance-springs, thus preserving them from rust—an invention which was patented by — Dent.

This balance-spring, above all other manufactured things, shows the extraordinary value which may be conferred on raw material by human labour. Four thousand hair-springs scarcely weigh more than a single ounce, but often cost more than a thousand pounds! "The chisel of the sculptor," says — Thomson, "may add immense value to a block of marble, and the cameo may become of great price from the labour bestowed; but art offers *no* example wherein the value of the material is so greatly enhanced by human skill as in the balance-spring."

The introduction of the balance-spring, which was rightly regarded as the crowning invention in the mechanism of the watch, put the watch-makers in possession of all they wanted in order to enable them to produce a really serviceable article, and may be said almost to have created the trade of watch-making. Within a single generation after the publication of the invention, watches had increased in number a hundred-fold, and have gone on increasing from that day to this in more than an arithmetical ratio.

In their first popular form, watches assumed a shape nearly gobular; they were on the average even smaller in diameter then they are at present, but they were turnip-shaped and heavy, and it was the fashion to inclose them in ponderous double cases of guinea gold, covered with elaborate chasing, and which more than doubled their weight and size.

(To be concluded.)

True and False Peace in Death.—"Death is an honest hour." If by this saying it is meant that death is a sure antidote to dishonesty, it is a great mistake. It is no very uncommon occurrence for men to die affirming that which they know to be false. Criminals have done this who knew that they would be dead in ten minutes; and those dying in their beds have not unfrequently done the same thing.

Nor is the known nearness of death a surer remedy for carelessness and indifference toward God. Many whose composure in death friends have attributed to religion, have owed their composure to the absence of all proper religious sensibility. Their resignation is the lasitude of disease; their peace, the deadness of conscience; their wish to depart, a desire to be free from suffering.

If this yielding to circumstances, and a greater insensibility to death as it approaches, so often witnessed, is in one view a merciful provision of the Almighty, it testifies loudly in another against any change for the better as likely to result from knowing that death is near.

Men sometimes die in great terror, because they see things in their true light. The more light the more terror. In other cases they are much oppressed with fear, when this fear is no bad sign, or

at least a better sign than composure would be in their case.

Quietness in death, or that which is called peace, needs to be examined as carefully as agitation and fear. A delusive peace may result:

1. From unbelief. The larger part of professed infidelity is a mere pretense, and plays the coward at the first approach of danger; but in some few instances men are given over to strong delusion to believe a lie. In such cases, as no judgment is believed in, none is feared.

2. From ignorance. This is the true ground of the quietness which is often manifested by the dying. Upon conversing with them, it is evident that they have no just views of sin, nor of its remedy. Their peace, though professing to be christians, is to be accounted for substantially upon the same principle as that on which we account for the quiet deaths of the eminent heathen which are reported to us; they know neither themselves nor the God to whom they are going; nor have they any conception of that regeneration which is indispensable in order to happiness in a world of spirits.

From the "Scientific American."

Aerial Navigation.

We find in the Smithsonian Report the following letter from Prof. Henry, of the Smithsonian Institution, to — Lowe, the aeronaut, in relation to his projected crossing of the Atlantic in a balloon:—

Dear Sir:—In reply to your letter of February 25th, requesting that I would give you my views in regard to the currents of the atmosphere and the possibility of an application of a knowledge of them to aerial navigation, I present you with the following statement, to be used as you may think fit.

I have never had faith in any of the plans proposed for navigating the atmosphere by artificial propulsion, or for steering a balloon in a direction different from that of the current in which the vehicle is floating.

The resistance to a current of air offered by several thousand feet of surface, is far too great to be overcome by any motive power at present known which can be applied by machinery of sufficient lightness.

The only method of aerial navigation, which in the present state of knowledge appears to afford any possibility of practical application, is that of sailing with the currents of the atmosphere. The question, therefore, occurs as to whether the aerial currents of the earth are of such a character that they can be rendered subservient to aerial locomotion.

In answering this question, I think I hazard little in asserting that the great currents of the atmosphere have been sufficiently studied, to enable us to say with certainty that they follow definite courses, and that they may be rendered subservient to aerial navigation, provided the balloon itself can be so improved as to render it a safe vehicle of locomotion.

It has been established by observations extending now over two hundred years, that at the surface of the earth, within the tropics, there is a belt along which the wind constantly blows from an easterly direction; and, from the combined meteorological observations made in different parts of the world within the last few years, that north of this belt, between the latitudes of 30°, and 60° around the whole earth the resultant wind is from a westerly direction.

The primary motive power which gives rise to these currents is the constant heating of the air in the equatorial, and the cooling of it in and toward the polar regions; the eastern and western deflections of these currents being due to the rotation of the earth on its axis.

The easterly current in the equatorial regions is always at the surface, and has long been known as the trade winds, while the current from the west is constantly flowing in the upper portion of the atmosphere, and only reaches the surface of the earth at intervals, generally after the occurrence of a storm.

Although the wind, even at the surface, over the United States and around the whole earth between the same parallels, appears to be exceedingly fitful, yet when the average movement is accurately recorded for a number of years, it is found that a large resultant remains of a westerly current. This is well established by the fact that on an average of many years, packet ships sailing from New York to Great Britain occupy nearly double the time in returning that they do in going.

It has been fully established by continuous observations collected at this Institution for ten years, from every part of the United States, that, as a general rule, all the meteorological phenomena advance from west to east, and that the higher clouds always move eastwardly. We are, therefore, from abundant observation, as well as from theoretical considerations, enabled to state with confidence, that on a given day, whatever may be the direction of the wind at the surface of the earth, a balloon elevated sufficiently high, would be carried easterly by the prevailing current in the upper or rather middle region of the atmosphere.

I do not hesitate, therefore, to say, that provided a balloon can be constructed of sufficient size, and of sufficient impermeability to gas, in order that it may maintain a high elevation for a sufficient length of time, it would be wafted across the Atlantic. I would not, however, advise that the first experiment of this character be made across the ocean, but that the feasibility of the project should be thoroughly tested, and experience accumulated by voyages over the interior of our continent. It is true that more eclat might be given to the enterprise, and more interest excited in the public mind generally, by the immediate attempt of a passage to Europe; but I do not think the sober sense of the more intelligent part of the community would be in favour of this plan; on the contrary, it would be considered a premature and foolhardy risk of life.

It is not in human sagacity to foresee, prior to experience, what simple occurrence, or what neglect in an arrangement, may interfere with the result of an experiment; and therefore I think it will be impossible for you to secure the full confidence of those who are best able to render you assistance except by a practical demonstration, in the form of successful voyages from some of the interior cities of the continent to the seaboard.

JOSEPH HENRY.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

STEPHEN COMFORT.

Stephen, son of John Comfort and Mary, his wife, was born in Bucks County, Pennsylvania, Twelfth month 26th, 1720. His parents both died when he was quite young, and he was brought up by a relation, who gave him very little school learning. Although in his outward education much was wanting, yet his friends of Middletown Monthly Meeting say, it was "largely supplied by the teachings of Divine grace, whereby he learned the fear of the Lord, which the wise man says, is the beginning of wisdom, and to depart from evil, which is understanding." Through attention to the inward teacher, he became religiously careful over his own conduct, and was thereby preserved from many of the follies and extravagancies incident to youth.

In the twenty-fifth year of his age, he came forth in the ministry, his communication being for some time a few words of exhortation to those assembled, particularly the youth, to love, fear and serve the Lord. His brief counsel was very acceptable, and as he continued faithful to the measure of Light and Grace communicated, he grew in his gift, and became a lively minister; one, who as a wise scribe, well instructed in heavenly things, needed not to be ashamed.

He was of an open, cheerful disposition, which made him a pleasant companion amongst men, and being honestly concerned for the promotion of piety amongst the members, and of good order in the church, he was very useful in religious society. In meetings for worship, he was often engaged in testimony and in supplication, to the comfort and edification of his friends. He at times, was concerned to travel in the work of the Gospel ministry in the different provinces, and returned with testimonials of the unity and satisfaction of those visited with his labours.

During his last illness, which he bore with patience and resignation, he said he knew not what Providence intended to do with him, or why he was so afflicted, but he trusted it was for some wise and good end, and in that belief, desired to be content. He had carefully endeavoured to be faithful to the Divine requirings, and in this he witnessed peace. He often expressed his great love to mankind in general, and the near union and fellowship he felt with all faithful Friends.

In this pious condition of mind he continued, being sensible to the last, departing this life Ninth month 27th, 1772, aged nearly fifty-two years.

ELIZABETH SMITH.

Elizabeth, daughter of Richard Smith, Jr., was born in Burlington, New Jersey, about the year 1724. She was early in life sensible of the visitations of Divine Love, and as she submitted thereto, the effects thereof were manifest in her sober carriage and innocent deportment. As she grew up towards womanhood, by keeping under the guiding hand of her dear Saviour, who had visited her youthful heart, she was enabled to maintain composure in temper and steadiness in conduct very exemplary.

She lost her mother when young, and much care in her father's household devolving upon her, she, by her dutiful attention to her remaining parent, and general circumspection in her behaviour, won his tender love, and that of all the members of the family. A blessing seemed to rest upon her labours, and upon her own soul also.

She had a great esteem for the Holy Scriptures, encouraging the reading thereof by others, and being diligent in that good practice herself. She believed it right to appear as a minister of the Gospel, and her words, though few, were acceptable and edifying to the church. As she continued faithful to her calling, waiting on the Master for daily strength and direction, she grew in her gift, "and was often made instrumental to hand forth in due season of the treasures of wisdom and knowledge." She was often led to neighbouring meetings, and sometimes to places more remote. In the spring of 1764, she, with Sarah Morris and Joyce Benezet, of Philadelphia, visited the meetings through New England, and attended the Yearly meeting at Newport, and she at other times had religious service in some of the southern colo-

nies. Her memorial says, "In her public testimony she was greatly favoured, her words being touching and forcible. When led to reprove, the effect was often seen in the solid and weighty countenances of her hearers. Attentive to the prospect of duty which presented, she warned with a striking awfulness, reproved with faithfulness, wisely advised, or consoled with tenderness. To the youth she was often drawn forth in great affection, cautioning them with earnestness to beware of the delusive momentary pleasures of this world, and inviting them to the substantial and abiding fruits of virtue and sobriety. To the mind humbled under religious exercise, she was kind and encouraging, endeavouring to raise the hand ready to droop, and strengthen the feeble. She often retired to wait upon the Lord, to know her strength renewed. Her conversation was strictly guarded yet cheerful, her words few, sensible and often instructive. Being blessed with a feeling heart, she was frequently the means of assisting the poor and afflicted.

In the latter part of her life she was much afflicted with a severe disorder, which eventually rendered a painful and dangerous operation necessary. She bore her sufferings with so much patience and fortitude, as gave evidence of Divine support, at a period when all the strength of the natural mind is inadequate to console and sustain. Thus she manifested in the hour of extremity the happy effect of a religious life, and of firm christian faith. Before the operation, she appeared in vocal solemn supplication to the Almighty, entreating him to be near her to support in the coming trial, adding with great reverence, "Thou art the God of my life, who hast kept me and fed me all my life long, be now near and support by thy presence, and if it is thy will to put an end to my being here, I submit. And oh, be graciously pleased to give me rest in thy mansion with thy dear Son, the Lamb immaculate, for ever and ever."

After this, she for several years, enjoyed a tolerable share of health; during which time she often was able to attend meetings for worship and discipline, although sometimes in great bodily weakness. A concern to hold herself in readiness to visit friends in England had long rested on her mind, and notwithstanding her weakness of body, she felt it would be right for her to lay her prospect before her monthly meeting. She did not know that she ever would have strength to accomplish such a visit, and neither did her friends, yet her Monthly and Quarterly meetings, in 1771, set her at liberty to perform it, her friend Sarah Morris being under a similar concern. The will was taken for the deed. Her health became more seriously affected, and it was evident that her close must soon come. During the last summer of her life, although very weak in body, she was often favoured in public ministry and in sittings in private families, she being alive and strong, in the best sense. She prepared in her weakness a short account of her religious experience as follows: 24th of Eleventh month, 1771, "As it hath pleased Providence to permit for this year past, a weakening disorder to attend me, which has reduced me to a low ebb, and believing my time in this world may not be long, this testimony lives in my heart to the praise of the Lord, who was pleased in the riches of his mercy to favour me with an early taste of his goodness, and by the secret yet powerful draught of renewed love extended to my soul, let me see it was his pleasure to wean me from the inordinate love of all fading and transitory things, and to make me in some degree a vessel for his use, and after leading me through a variety of trying dispensations and deep baptisms which gradually wrought a willingness in my heart to be just what he would have me to be, if he would be with me all my life long.

"Here I entered into solemn covenant if he would be my God, I would obey him and give up to all his requirings. After this, my mind was much composed, and so continued to be nearly a year. I was then in the twenty-first year of my age, I delighted much to wait often on the Lord, to feel his living presence at meeting and at other times, and could but admire and secretly adore that Hand of Power, whose canopy of heavenly regard covered my spirit by day and by night. Under this dispensation, the Lord was graciously pleased to give me a sight and sense that he would commit a gift of the ministry to my trust, in which if I was faithful until death, he would give me a crown of life.

"After some time my mouth was opened to testify to others what the Lord had done for my soul, and invite them to come, taste and see for themselves how good the Lord is. It is not in my heart, neither am I of ability of body to say 'much' at this time, but deep gratitude and love dwell with me to the God of my life, who has many times graciously condescended to my humbling admiration, to fulfil his covenant of being with me, failing not even, in the most trying and painful bodily affliction he has permitted to attend me, though some of them have been of a difficult and dangerous kind. In a state of complicated distress, my mind was often refreshed with the sensible enjoyment of Heavenly regard, and in the deepest conflicts, I could often set my seal to the truth of the apostle's experience, viz: 'the more my suffering abounded, the more did my consolation in Christ abound.'

"After recovering from this dangerous illness, I enjoyed a good share of health, till about a year since, at which time it came weightily on my mind to open to my friends a prospect I had about fourteen or fifteen years ago, that it would at some time of my life, be required of me to resign and offer up myself to pay a religious visit to Friends in England. [This concern] I first mentioned to my dear brother John. It affected him much, being in a weak state of health. After sitting a little while in silence, he said, 'perhaps it may be to prepare thee for a greater change.' I apprehended this might be the case, yet a sense remained with me that my resignation would not be perfect till I laid it before Friends of our Monthly and Quarterly meetings, and left it to their consideration. This I freely did, the Lord having wrought a willingness so to do, and for every act of obedience therein I felt the reward of peace.

"And now, though under great bodily affliction, I have no cause to doubt but that the offering has been accepted of Him, who is the alone preparer of every sacrifice that he accepts, and although he may see meet, in his wisdom, to release me from the performance of that weighty service, let none think it strange. As the Heavens are higher than the earth, so are his ways above man's ways. I have no other end to answer or desire in committing these hints to writing but that it may give my friends some satisfaction, and that God in all things may be glorified by me, whether in life or death, and that his great name may have the praise of his own works. That he, who in the riches of his mercy, condescended to be unto me a morning light, may graciously grant that his presence may attend my spirit in my last moments, and the joy of his salvation be as an evening song."

Being reduced to a state of great bodily weakness, and seeing that her continuance here could not be long, she awaited her change with lively hope, and often manifested great cheerfulness in the prospect before her. She felt an inward support raising her above all her bodily afflictions, and was enabled to say there was nothing for her to do but to wait her master's pleasure, which she thought would be shortly accomplished. "Oh!" she exclaimed, "what a satisfaction it is to think there is nothing to trouble one, when so near a change, nor to think the time long. It is a painful, lingering illness, but the time is near at hand when I shall be cured by the best of Pyhsicians, without mortal assistance; when the time comes, I shall rejoice."

She frequently said there was nothing for her to do but bear her pain with patience; she once said that in a time of great suffering she had reasoned after this manner, "why am I so afflicted?" On this came a reply to her mind, "My beloved Son who never offended me, drank of the cup before thee." So she continued, "I am helped along with one kind hint after another." To a relation, after giving an account of a painful night she had just passed, and the suffering she was still enduring, she added, "but I have been refreshed, and the passage of Scripture where it says, 'thou makest the outgoings of the morning and evening to rejoice,' came into my mind with a sweetness I cannot express." She then said that the morning in the text seemed to her to mean the early part of life, and the evening the close of it.

She often spoke of the peace and consolation she had found in having lived in the fear of her Creator. A night or two before her departure, on her saying she thought it was easier for her to leave the world than for those who had children to part with, a friend said, "there are many who love thee!" On this she said that it might be so, and that would be consummated hereafter. Near her end with great tenderness she expressed her belief that she was passing away, and added, "I would not have you troubled; it is to joy unspeakable and full of glory!"

Her death took place Tenth month 2nd, 1772, she being about forty-eight years of age.

Antediluvian Trees.—We saw, a few days since, two remarkable specimens of petrified trees from Pike's Peak. They belong to the University of Chicago, and so far as our knowledge extends, though a young institution, it has the finest and largest specimens of the antediluvian forests with which we are acquaited. One is lost in his own thoughts, while attempting to grasp the vast revolutions which have past over our planet since these immense trees grew.

While the change to stone is complete, the structure of the wood is as perfectly preserved as if no change had occurred. The petrifying agent was Silica, and it may be seen incrusting some portions of the surface in white and blue globules.

From the curvature of the annual rings of growth, we judge the tree from which these specimens come, to have been at least fourteen feet in diameter, and their number and thickness indicate that it must have required about one thousand and six hundred years to grow to that size. The larger specimen of the two is over nine feet in circumference at the base, on which it stands nearly erect, and is five feet and a half high, and weighs one ton and a half (3000 pounds.) The other specimen is nearly as long, weighing half as much, and is nearly uniform in size from end to end, while the larger specimen tapers from the base to about half the size at the top.

The species to which these wonderful specimens belong, has probably been long extinct, but they appear to resemble very closely, in every respect, the California redwood; and for a public institution of learning they constitute a most beautiful

and lasting monument of the primeval forest to which they belonged. They are well worthy of the attention of the curious and the scientific.—*Chicago Tribune.*

Selected.

DON'T RUN IN DEBT.

Don't run in debt, never mind, never mind,
If your clothes are faded and torn;
Fix 'em up, make them do, it is better far,
Than to have the heart weary and worn.

Who'll love you more for the cut of your hat,
Or your ruff, or the tie of your shoe?
The shape of your vest, or your boots or cravat,
If they know you're in debt for the new?

There's no comfort, I tell you, in walking the street
In fine clothes, if you know you're in debt,
And feel that some tradesman perchance you may meet,
Who will sneer, "They're not paid for yet."

Good friend, let me beg of you, don't run in debt,
If the chairs and the sofas are old;
They will fit your back better than any new set,
Unless they are paid for with gold.

If the house is too small, draw closer together,
Keep it warm with a hearty good will;
A big one, unpaid for, in all kinds of weather,
Will send to your warm heart a chill.

Don't run in debt now, dear girls; take the hint;
If the fashions have changed since last season,
Old Nature is out in the very same tint,
And old Nature, we think, has some reason.

Just say to your friends, that you cannot afford
To spend time to keep up with the fashions;
That your purse is too light, and your honour too bright,
To be tarnished by such silly passions.

Gents, don't run in debt; let your friends, if they can,
Have their horses, fine feathers, and flowers;
But, unless they are paid for, be more of a man
Than to envy the sunshiny hours.

If you've money to spare, I have nothing to say;
Spend your pounds and your pence as you please;
But mind you, the man who his note has to pay,
Is the man who is never at ease.

Kind husband, now don't run in debt any more;
'Twill fill your wife's cup full of sorrow,
To know that a neighbour will call at your door
With a bill you must settle to-morrow.

O, take my advice, it is good, it is true;
But, lest you may some of you doubt it,
I'll whisper a secret now, seeing 'tis you;
I've tried it, and know all about it.

For "The Friend."

Let Divine Love Spread and Prevail.

There is doubtless a large number of Friends distributed through all the Yearly Meetings, who desire the prosperity of the Truth, in whom divine love prevails, leading them to seek the spiritual welfare of their brethren and sisters, and to endeavour to strengthen the bond of christian fellowship which subsists in the household of faith. The breaches of the unity which once subsisted in our Society, ought to increase the fervency of the living members, to labour and breathe in spirit for the gathering back into the fold of Christ, those who have fallen in with the world, and are strangers to the cementing and humbling efficacy of the love of God, overspreading and contriting their hearts. Where the loss of this love has made way for the reception of wrong principles and practice, pleading in the spirit of meekness with a brother or sister, who has lost the true vision, may reach the witness in them, draw from error, and would yield far more peace to the faithful labourer, than talking about these defects to other persons. Where it was known that this restoring, uniting disposition was at work in different parts, to heal the breaches, and to stop the spreading of divisions, the example of such christian labourers would extend its harmonizing influence, and tend to enlist others in the same good cause. As individuals in the smaller meetings were brought to lay down their arms, and come into true fellowship, the way would gradually open for the reunion of larger meetings, the benefits of religious association would afresh spring up, and the joy and peace which is in the Holy Spirit would, we might hope, be diffused throughout the body at large.

In the course of their travels, some ministers have been instrumental in removing differences, and restoring love and unity between offended parties, of which John Richardson gives the following instances in his own experience. He says, "After the Lord had healed me, he sent me forth in the work of the ministry, and the first journey I took was into Lincolnshire; and through Coventry to Warwick, to see William Dewsbury. One thing is remarkable; in giving him an account of the particular towns and places I had passed through, in answer to his inquiry what way I came, I mentioned Coventry, which was the last and the worst; for some of the rude people flung stones at me with great violence, as I was speaking in the meeting, so that had the Lord suffered them to hit me, they might have spoiled me; but my faith in the Lord, and the strength of the Truth, bore up my mind above the fear of what wicked men could do to me. After William had heard my account, he fixed his eyes on me, and said, thou must go back again to Coventry. I appeared unwilling for two reasons; first, because I thought I had cleared myself of that people; secondly, I thought it not safe to run into the danger of suffering, unless I was satisfied the Lord required it of me. But William was positive, and said I must go, for there was a service for me to do there. Upon a deliberate consideration of the matter, and seeking to the Lord to know his will in it, I found my way clear to go, and I had some service and good satisfaction, and left Friends nearer to one another than when I first met them; for there had been a misunderstanding amongst some Friends in that city."

This labour was a blessing to the members of that meeting, and no doubt brought its reward to him. On coming to Tamworth, he found there was a difference, especially between two Friends, who had made a considerable figure in the meeting. He says, "I felt it upon me to go to one of them, and warn him of the spirit of prejudice and envy; for if he gave way to it, it would eat out his love to Friends and Truth, and he would decline meetings, and come to nought, and turn his back on the Truth, which came to be fulfilled as I afterwards heard, for he became a loose man, and listed himself to be a soldier." These cases convey instruction and warning; one party received the designed benefit of faithful labour, and though the other resisted the proffered help and counsel for his preservation, the honest messenger had his reward, and was clear of his downfall. "Brethren, if a man be overtaken with a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted."

The Marvels of a Seed.—Have you ever considered how wonderful a thing the seed of a plant is? It is the miracle of miracles. God said, "Let there be plants yielding seed;" and it is further added, "each one after his kind."

The great naturalist, Cuvier, thought that the germs of all past, present, and future generations of seed were contained, one within the other, as if packed in a succession of boxes. Other learned men have explained this mystery in a different way. But what signify all their explanations? Let them explain it as they will, the wonder remains the same, and we must look upon the reproduction of the seed as a continual miracle.

Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful as is enclosed in a single little seed—one grain of corn, one little brown apple-seed, one small seed of a tree, picked up, perhaps, by a sparrow for her little ones, the smallest of a poppy or a blue-bell, or even one of the seeds that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these tiny seeds. Consider their immense number, the perfect separation of the different kinds, their power of life and resurrection, and their wonderful fruitfulness.

Consider first their number. About a hundred and fifty years ago, the celebrated Linnæus, who has been called "the father of botany," reckoned about 8,000 different kinds of plants; and he then thought that the whole number existing could not much exceed 10,000. But a hundred years after him, M. de Candolle, of Geneva, described 40,000 kinds of plants, and he supposed it possible that the number might even amount to 100,000.

Well, let me ask you, Have these 100,000 kinds of plants ever failed to bear the right seed? Have they ever deceived us? Has a seed of wheat ever yielded barley, or a seed of a poppy grown up into a sunflower? Has a sycamore tree ever sprung from an acorn, or a beach tree from a chesnut? A little bird may carry away the small seed of a sycamore in its beak to feed its nestlings, and on the way may drop it on the ground. The tiny seed may spring up and grow where it fell, unnoticed, and sixty years after it may become a magnificent tree, under which the flocks of the valley and their shepherds may rest in the shade.

Consider next the wonderful power of life and resurrection bestowed on the seeds of plants, so that they may be preserved from year to year, and even from century to century.

Let a child put a few seeds in a drawer and shut them up, and sixty years afterwards, when his hair is white and his steps tottering, let him take one of these seeds and sow it in the ground, and soon after he will see it spring up into new life, and become a young, fresh, and beautiful plant.

M. Jouannet, relates that in the year 1835, several old Celtic tombs were discovered near Bergorac. Under the head of each of the dead bodies there was found a small square stone or brick, with a hole in it, containing a few seeds, which had been placed there beside the dead by the heathen friends, who had buried them, perhaps 1,500 or 1,700 years before. These seeds were carefully sowed by those who found them. What was seen to spring from the dust of the dead? Beautiful sun-flowers, blue corn flowers, and clover, bearing blossoms as bright and sweet as those which are woven into wreaths by the merry children now playing in our fields.

Some years ago, a vase, hermetically sealed, was found in a mummy-pit in Egypt, by the English traveller, Wilkinson, who sent it to the British Museum. The librarian there, having unfortunately broken it, discovered in it a few grains of wheat and one or two peas, old, wrinkled, and as hard as stone. The peas were planted carefully under glass on the fourth of June, 1844, and at the end of thirty days these were seen to spring up into new life. They had been buried probably about 3,000 years ago, perhaps in the time of Moses, and had slept all that long time, apparently dead, yet still living in the dust of the tomb.—*Gaussen.*

Worldly pride and spiritual pride are alike detestable.

For "The Friend."

Will the editor please, if it meet his approbation, to insert in "The Friend" the inclosed, taken from the collection known as "Kendall's Letters."

"Eleventh mo. 7th, 1800.

"*Esteemed Friend*,—The ingenuous manner in which I found the hints I lately ventured to give thee were received, induces me to throw before thee some thoughts which have at times struck me, respecting the dangers that await ministers in our Society, more especially the young, and shall I add, those of thy sex. I think it possible, at least, in the first place, that an honest and grateful desire to bear testimony to the Lord's goodness in his tender and fatherly dealings with his poor children in this state of probation, may carry some forward into an office unto which, in its more solemn and important services, they were never called or qualified; and this is more peculiarly likely, when a fresh sense of mercies received may raise this language in the soul, 'What shall I render unto the Lord for all his benefits? Surely, I will take the cup of salvation, graciously handed me, and call upon the name of the Lord.' Having thus stepped forward on motives of gratitude and obedience, the fear of looking back after putting our hand to the plough, may rather tend to push forward, while tenderness in the minds of some Friends, and want of judgment in others, may have precluded all plain dealing, and the wholesome advice of true eldership. Thus, where only a little incense from 'the fields of offering,' when the dews of Hermon have refreshed the breathing plants, might be looked for, the works of an apostle may be attempted, and the result is evident. The sacred cause is not promoted; nay, worse, it is injured, and those who love it above all things, are wounded: wounded, too, in the house of their friends, where wounds are most deeply felt. To those also who may have been rightly called, there is great need of suspecting the possibility of deception, especially if of sanguine temperament, and the mind apt to take lofty excursions, in the dangerous regions of imagination. There is a judicious remark of some unknown writer on this head, of which I took a copy, and it is at thy service. 'There is no faculty of the soul more exposed to the attacks of our ever active enemy, at least, more liable to be injured by them, than the imagination; its nature is so restless and ungovernable, that the utmost vigilance of a well regulated mind, and the assiduous use of all the weapons of our warfare, are scarcely sufficient for keeping it in that degree of subordination, which is necessary for repelling the enemy's assaults. And when, in addition to this disadvantage, the mind is much unfurnished with knowledge, the judgment weak, and the temper sanguine, it is no wonder that the father of lies should rule in the imagination.' But by all this, I am not desiring to discourage what is right, and am fully persuaded that there is a way yet cast up, wherein the wayfaring man, though a fool, to the wisdom of this world, shall not err; and that if the eye be single, and the heart attentive to the simple path of duty, the whole body will be filled with light sufficient for the duties required. What I wish to enforce is, that in teachers, as fully, (if not more so,) as in hearers, great watchfulness, care, and fear, with great simplicity of soul, are required. * * * With nothing but good-will to the best and most glorious cause, do I thus write; I hope thou wilt not misconceive me, for truly do I desire that Zion's light may go forth as brightness, and her salvation as a lamp that burneth; that the beneficial light thus handed to the weary traveller, may lead him safely on his journey, and to the city of the great King.

I am thy real friend, R. G."

Grafting the Grape.—In the February number of the *Genessee Farmer*, we find the following article, from the pen of Samuel Miller, of Clandale Nursery, near Lebanon, Pennsylvania, which we deem valuable at this time. As early in the spring as the ground can be got away from the stock to be grafted upon, clean away from around the stem, two three inches deep, saw or cut off the vine smooth; then prepare your graft, (which should have been cut from the vine in the early part of the winter.) If your stock is thick, say one inch or more in diameter, cut out a wedge to correspond with the wedge on the graft; if the stock be less than three-quarters of an inch in diameter, then merely split down clean, as in the usual way of cleft grafting, but if the graft be not held firmly, it is well to tie around the split with a bit of matting or strong thread, which will rot off before doing any damage. When you have inserted the graft, draw the earth in, and press firmly around the joint where operated upon, and up to, and barely exposing the bud, filling it with dry mould, it the earth be wet. Use no cement whatever; I believe it is a great evil. Be sure to cover your graft with loose straw, or some kind of rubbish that will not pack tight; this is to keep the frost from hoisting out the graft, in case freezing occurs afterward, which frequently is the case, as I have grafted in February sometimes, as well as to shade the bud and keep the air off somewhat—a necessary precaution. When the graft begins to grow, the natural or stock suckers must be kept down, or they will soon rob the graft. I have usually succeeded in this way with about eighty per cent., while I hear universal complaints of failure. For root grafting in the house, my best success has been obtained when done in the saddle mode—and this done late in the spring when the vines begin to grow. One important part has almost been overlooked. You must select stocks of nearly similar wood; for instance, Delaware will hardly take at all on a rank tox, while upon Clinton and our wild frost grape it takes very freely. Almost any kind will take upon Isabella.—*Late Paper.*

Keep in the Simplicity.—I believe myself called upon to bear an open, unequivocal, unflinching testimony, not only against all pride, extravagance, ostentation and excess, but also in a peculiar manner against all the secret insinuations and covered appearances, under which they are creeping in, and growing up amongst us as a Society. I have for years believed, that the declension amongst Friends from the true standard of simplicity is great; and I am of the mind, that if they had diligently hearkened unto, and implicitly obeyed the dictates of best Wisdom, they would have been led to "apply all the gifts of Divine Providence to the purposes for which they were intended." I believe that it is my duty to live in such an humble, plain, homely, simple manner, as that neither in the furniture, food, or clothing used, any misapplication of the gifts of Divine Providence may be admitted or encouraged.

The Way Christ Reigns.—The will of God is ever best for us; and I am beyond a doubt confirmed, that every attempt to escape from what He appoints, and each impatient thought or motion under it, but adds to our affliction; and that, until we bow without reserve, and without an inward murmur, to the all-righteous sway of His sceptre in and over us, we shall remain, in some degree, unhappy, and in pains. But when all within us bows, the work is cut short; we see, we feel, we own His hand in all; in all we kiss the rod. Then He who hath appointed it, most sweetly reigns.

THE FRIEND.

THIRD MONTH 29, 1862.

War continues to desolate our country, and deprave the morals of the people. Victory stimulates the loyal portion of the community to renewed exertions to obtain a final triumph over all armed opposition to the government; while defeat inflames the evil passions of the rebels, and with the consciousness of numerical and material weakness, their hatred towards the free States appears to augment, and urges them into the infatuated policy of destroying their own property, and thus cutting of their only resources, lest they may fall into the hands of those they are determined to consider as their enemies.

In the present state of excitement in the public mind, and the wide-spread passion for the bloody arbitrament of the sword in this quarrel, there seems little room for Friends to do more than meekly and unyieldingly maintain their peaceable principles in conversation and example; striving, so far as they may be enabled, to extend the feelings of good-will and conciliation, which become the disciples of the Saviour of men. There is great loss sustained by allowing the mind to become engrossed or unsettled by the military movements and exploits of the day, or to imbibe the feelings of hostility and revenge which so generally prevail towards those who have risen up in rebellion against the government. Friends are especially called on in this serious juncture, to seek for ability to walk consistently with their high vocation; ever-bearing in mind that according to the declaration of the apostle, all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself; and that this love cannot exist where men are in the spirit of war, seeking to take each other's lives, and to do each other all the damage they can inflict, and that it will not allow of our rejoicing in the murderous triumph of the battle field.

An upright, faithful support of the religion of Christ may be allowed to introduce us into much mental conflict, and, in the course of time, may even expose us to danger; but the experience of those who have trodden the narrow way before us, teaches, that in the discipline of the human heart, He who alone knows its deceitfulness, not unfrequently sees meet to employ affliction, and permits his devoted child to feel as though the tide of adversity set strongly against him; so that the performance of the Divine will would seem to involve, suffering, losses, and dangers which he cannot escape. But resignation is his duty, and a firm reliance that He who calls for the test of his obedience, and knows the motive to action, will, in his almighty power and his fatherly pity, provide for every exigency, and cause all things eventually to work together for his good. Much is said about love of country, and in praise of those who are willing to die in its defence; but he is the true patriot whose humble, blameless life, and fervent, effectual prayers, rise as a sweet memorial before the throne of the Majesty on high, and draw down the regard and blessing of Him who ruleth in the kingdoms of men; moving him in pity to the workmanship of his hand, to restrain the wrath of wicked men, to stay the scourge of war, and permit the land once more to enjoy the blessing of peace.

SUMMARY OF EVENTS.

Foreign.—News from England to the 9th inst. The blockade of the Southern ports of the United States had been discussed in Parliament. It was condemned by some of the speakers for its alleged inefficiency, and it was asserted that the only prospect of bringing about a conclusion of the war, was the recognition on the part of Great Britain and the great European Powers, of the independence of the Southern States. The Solicitor-General was of the opinion that it was the duty of the Government to maintain, as they had hitherto done, strict and impartial neutrality between the contending parties. With regard to the blockade, its efficiency must be judged by Great Britain by those principles of international law which had been laid down by the most distinguished jurists, and which had invariably been acted on when questions of blockade had arisen. England had as strong an interest as any country in the world in maintaining the rights of blockade by a belligerent power, and she was bound to exercise the greatest caution before she took any course which might ultimately destroy the value of maritime supremacy, that great arm on which her independence and strength had been established. He also quoted numerous precedents to show that the present blockade was as efficient as other blockades had been in former years, and that it would be a violation both of international law and of the principles of neutrality to break it. The Solicitor-General spoke earnestly and ably, and resumed his seat amidst cheers from all parts of the House.

The steamer Annie Shields had arrived at Queenstown, having run the blockade of Wilmington, N. C., with a cargo of rosin, cotton and tobacco.

The London money market was easy, and the rates of interest low. The arrivals of specie from Australia and other quarters, during the previous week, had amounted to $6,000,000. American securities were in demand, at advancing rates.

The Liverpool cotton market was without material change. Fair New Orleans was quoted at 14d.; Uplands, 13d. Stock in port, 440,000 bales, including 166,000 American. Breadstuffs dull, and prices declining.

Three Days Later.—There had been a debate in the House of Lords, respecting the American blockade. It was similar in character to that in the House of Commons. Lord John Russell sustained the neutrality policy of the Government. He then proceeded to reply to the proofs adduced by Lord Campbell of the inefficiency of the blockade, recounted the efforts by which the United States had sought to render it effective, and considered that the want of cotton in our own markets, and the deficiency of our manufactured goods in the Confederate States, were the best test that the blockade was not an empty proclamation. As to the number and size of the vessels which had eluded the blockading squadrons, much exaggeration existed, many of the vessels which had run the blockade being only coasters of small draught, running from creek to creek.

United States.—*Congress.*—Much time has been occupied latterly in speech-making, with but little progress in the business of legislation. The tax bill has been under discussion in the House of Representatives, its different items being closely scrutinized. The bill for the abolition of slavery in the District of Columbia has been discussed in the Senate.

New York.—Mortality last week, 417.

Philadelphia.—Mortality last week, 296; of consumption, 52.

Southern Items.—Secession newspapers now very seldom reach the North. It is, however, ascertained, that great alarm exists in Richmond since the retreat of the rebel army from Manassas. The citizens were gathering up their valuables for a timely flight, but were stopped by the military authorities, who have entire possession of the city. The Memphis Appeal, contains a despatch from Richmond, dated the 11th inst., stating that President Davis is coming West soon, and urging the people to rally to his standard. Ammunition is said to be plenty at Memphis, but there is a scarcity of good fire-arms. Pikes were being made in great numbers, to supply the deficiency. Many Union men had left Memphis, abandoning their property to be confiscated. The railroads terminating at Memphis were being connected, so that all the rolling stock of the roads can be sent down to New Orleans, when it becomes necessary. The New Orleans Crescent of the 11th, notices the prevalent disposition to invest in the great staples, sugar and molasses; 9000 hhds. of the former and 5000 barrels of the latter having recently changed hands. It is hinted that a desire to get rid of the Confederate currency is at the bottom of the movement, some parties being apprehensive that the city may soon fall into the hands of the U. S. government.

War News.—Certain newspapers having persisted in the publication of military details, in violation of the orders of the War department, the Secretary of War has ordered the enforcement of the penalties, and a special court martial to be held at Washington, for the trial and punishment of the offenders. The editors of three journals, (two in New York, and one in Boston,) have, it is stated, been arrested for trial.

The War.—*New Mexico.*—From the accounts given by the Santa Fe Gazette, it would seem that the U. S. troops had suffered a defeat in the late engagement. Six regiments of Federal troops have been ordered from Fort Scott to assist in driving the rebels out of the territory. *Arkansas.*—At the latest dates, the army of Gen. Curtis remained near the great battle field of Pea Ridge, in the N. W. corner of the State. The prisoners taken have been sent under an escort to St. Louis. The rebel force, in the vicinity, under Price and Van Dorn, was still formidable in numbers. A considerable body of rebels who were posted at Salem, Fulton county, were recently attacked and routed by some U. S. troops from Missouri. Many of the rebels were killed and wounded, and others taken prisoners. *Missouri.*—The rebel position at Island No. 10 on the Mississippi, is found to be very strong. The flotilla of gun and mortar boats commanded by Com. Foote, had not, in a week's time, made much impression, and it was thought the attempt would scarcely succeed without the co-operation of a land force. The river banks at that place are at present overflowed. *Tennessee.*—A large body of U. S. troops advanced to Savannah, in the southern part of the State. The main army of the rebels was concentrated near Corinth, Mississippi, where it is reported about 50,000 were collected, under the command of Gen. Beauregard. The Memphis Appeal expects Gen. Beauregard will soon perfect the organization and discipline of the army, and largely increase its numbers. A special agent of the Post-office department acting in Tennessee and the border of Kentucky, reports as follows: "It is gratifying to find wherever I have been, that there is a strong desire for the re-establishment of the mails, and willingness among the people to return to their allegiance." *Kentucky.*—About 5000 rebels having entrenched themselves on the summit of the Cumberland mountains, near Pound Gap, on the frontiers of Virginia, Gen. Garfield ascended the mountain with a force of infantry, to disperse them. The rebels fled as soon as the attack commenced, abandoning everything, and made good their escape into Virginia. *Virginia.*—On the 23d inst, an engagement took place about four miles from Winchester, between the U. S. forces and the rebel army commanded by Gen. Jackson, in which the latter was defeated with the loss of part of their guns and 800 prisoners. Some hundreds were killed and wounded on both sides. *North Carolina.*—Newbern, N. C., has been taken by Gen. Burnside, after a severe engagement, in which 537 of the Federal soldiers were killed or wounded. About 200 rebels were taken prisoners. Their loss, in killed and wounded, is not known, but is supposed to be less than that of the U. S. troops, as the rebels were protected by their entrenchments. Gen. Burnside reports the capture of 46 heavy guns, 18 pieces of light artillery, large quantities of ammunition, &c., together with a number of vessels and a quantity of merchandise, consisting of turpentine, cotton, &c. Immediately after the occupation of Newbern, Gen. Burnside sent an expedition to Beaufort, N. C., but the place was evacuated before the U. S. troops arrived. They found the rebels had blown up Fort Macon before their departure, and had also burned the steamer Nashville, which was lying in the port. *Florida.*—Com. Dupont, in command of an expedition from Port Royal, has taken possession of St. Augustine and Jacksonville, and also of Fort Marion. St. Augustine is the oldest city in the United States, having been settled by the Spaniards, before the first colonies were planted in Virginia. These places were all surrendered without resistance. The government has now entire possession of East Florida. *Louisiana.*—Gen. Butler's expedition of land and naval forces has arrived at Ship Island, near the entrance of the Mississippi. An early attempt to capture New Orleans was anticipated as a probable occurrence.

The Markets, &c.—The following were the quotations on the 23d inst. *New York.*—Red wheat, $1.35 a $1.37; barley, 88 cts. a 90 cts.; oats, 37½ cts. a 40 cts.; rye, 80 cts. a 82 cts.; yellow corn, 58 cts. a 60 cts. The specie held by the New York banks, has increased to over $32,000,000. Sales of gold at 1¼ a 1½ premium. The money market easy, the rate of discount being from 5½ to 7 per cent. *Philadelphia*—Red wheat, $1.30 a $1.31; white, $1.40 a $1.50; rye, 70 cts.; yellow corn, 54 cts. a 54 cts.; oats, 36 cts.; clover seed, $5.00 a $5.37.

RECEIPTS.

Received from Israel Buffinton, agt., Mass., $2, vol. 35, and for S. Lincon, P. Tripp, P. Chace, N. Buffinton, M. Chace, M. Buffinton, and Wm. F. Woods, $2 each, vol. 35; from Wm. P. Bedell, agt., Io., $2, vol. 34, for Jos. Embree, $2, to 14, vol. 34, for Sl. Stanley, $2, vol. 35; from Asa Garretson, agt., O., for Francis Davis, $5, to 6, vol. 36, for Eli Kennard, $3, to 27, vol. 33; from Ed. H. Wood, D. C., $2, vol. 35; from S. Hobson, agt., O., for Jos. Penrose, $5, to 27, vol. 35.

WEST-TOWN SCHOOL.

The Committee to superintend the Boarding-School at West-Town, will meet in Philadelphia on Sixth-day, the 4th of next month, at 2 o'clock, P. M.

The Committee on Instruction and that on Admissions meet on the same day; the former, at 10 o'clock, and the latter, at 11 o'clock, A. M.

The Visiting Committee attend the semi-annual examination of the schools, commencing on Third-day morning, and closing on Fifth-day afternoon of the same week.

Third month 19th, 1862. Joel Evans, Clerk.

For the accommodation of the Visiting Committee, conveyances will be at the Street Road Station, to meet the trains that leave Philadelphia at 2 and 4.30 P. M., on Second-day afternoon, the 31st instant.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to Debbe Knight, Superintendent, at the School, or to Charles J. Allen, Treasurer, No. 304 Arch street, Philadelphia.

WEST-GROVE BOARDING-SCHOOL FOR GIRLS,

(ON THE PHILAD. AND BALTIMORE CENTRAL RAILROAD.)

The Summer Session will open on Second-day, the 5th of Fifth month next.

For information and circulars, address

Thomas Coxard, Principal,

Third mo. 5th, 1862. West-Grove P. O., Pa.

Died, on the 22d of First month, 1862, at her residence in East Whiteland, Chester county, Penna., Deby, wife of David Cope; a beloved member and elder of Whiteland Particular and Goshen Monthly Meeting, in the sixty-sixth year of her age. She bore a protracted illness with a remarkable degree of patience and resignation, manifesting an entire submission to the will of her heavenly Father; and though (at times) her sufferings were very great—never was heard a murmur or complaint. Frequent and fervent were her supplications to be released, and that patience might be granted to the end. At one time she remarked, "I have nothing to boast of but infirmities, and nothing to recommend me to His mercy but poverty." Again: "De'th is an honest hour, and to die the death of the righteous, we must live godly lives." At another time: "The only passport to a peaceful eternity is a belief in the Redeemer of men; He came to seek and save that which was lost." Toward the close, her spirit was one of almost constant prayer, and, in her extreme weakness, could be heard her little petitions of, "Dearest Father, take me to thyself;" "Come, Lord Jesus; come quickly." She exhorted those around to be faithful to each manifest duty, and assured them she saw nothing in her way; "no cloud, no darkness to prevent my entrance into the better land." "Heaven is a happy home, and the grave a quiet resting place." Thus has passed away another "Mother in Israel," and while we mourn for the departed, it is not as those without hope—having the comforting assurance that her purified spirit has been admitted into that sacred city, "not one of whose inhabitants can say, I am sick."

——, in Cincinnati, on the 13th of Second month, Hannah Sykes; an esteemed member of the religious Society of Friends; well known in this city where she long resided, and in Burlington county, N. J., of which she was a native. Her health had failed some months before her death. Her friends who were with her some months before, and at the time of her close, feel a comfortable assurance that her departure was in peace.

——, Second mo. 19th, 1862, in Penn township, Chester county, Pa., Esther, wife of Samuel Harvey; a member of West Grove Particular and New Garden Monthly Meeting, aged nearly eighty-two years.

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From "All the Year Round."

Earthquake at Mendoza.

On the evening of the 20th of March, 1861, the town of Mendoza lay calmly, quietly, subsiding into the night, as she had done every evening for more than two centuries past. The sun had long since sunk behind the Andes, whose lofty snow-clad peaks no longer reflected his declining rays. It was nearly twenty minutes past eight, vespers were just over, and the churches poured forth their throng of worshippers into the streets. Mendoza was never a busy city in the European or Buenos Ayrean sense of the word, though she was the emporium of all the trade between Chili and the Argentine Provinces, and now that the work of the day was over, it was hardly possible to imagine a more perfect calm in any hive of men. A few of the shop-keepers only were still occupied, especially those in the Arcade of Soto Mayor, where the brilliant paraffin lamps attracted crowds of ladies to make purchases in preparation for the Holy Week, then close at hand. The saloons of the Progress Club were crowded with young men, the élite of the city. The cafés were full, their billiard tables all occupied, and their patios (or central court-yards of the houses) crowded with citizens taking their evening cup of coffee, and smoking their evening cigar. The horses on the cab-stand in the plaza lazily drooped their heads, knowing their day's work to be nearly over. And over all, the moon, then entering her second quarter, cast long shadows over the streets, and silvered all the towers and the domes.

Twenty minutes past eight.—There seems to be a loud rumbling as of a heavy cart over a stony pavement. Few heed it, few even hear it; but some Chilians, men from the land of earthquakes, who are sensitive to the least warning, shout "An earthquake! an earthquake!" as they rush to the centres of the patios and the street corners. They scarcely get to a safe distance from the walls around them, when with a terrible roar the earth heaves—once, twice, three times—and Mendoza is not. Where Mendoza had been, lies a sepulchre of ruins: not a cry, not a wail breaks the continued stillness of the moonlit night; every voice is hushed in terror or in death. Fourteen thousand people lie under the mound of ruined brick-work, dead, dying, or grievously hurt. The shocks continue at intervals throughout the night, and throughout the next day, and the next, and for a month and more, but they can do no more harm. That first awful space of ten seconds sufficed for perfect ruin; nothing was left standing, not a house, not a wall, not even a stone fence, for twenty leagues around the city. Men standing in open spaces, at street junctions, in large patios, in the plaze, or on the alameda, are thrown down, and many even there are buried in the ruins of their houses. Those who escape, struck dumb and paralyzed with terror, remain where they stood as the town fell, and quake with dread. Horses and oxen that were grazing in the fields, being thrown down, dare not rise again for days, till custom gives them courage, and they are driven by hunger to their pasture. The earth in many places opens huge gulfs, wherein walls, parts of houses, wretched men also, are swallowed up. The canals are drained, the courses of the rivers altered, and lakes and springs rise in the most unaccustomed places. When after the first shocks the few survivors muster courage to look about them, they pick their way by moonlight over masses of fallen brickwork guided by the moan of pain which now first begins to proclaim some living sufferer below. Here is an immense pile of rubbish where the principal street ran by the Church of Santo Domingo. That chief building has fallen outwards, and hundreds of worshippers who had but just risen from prayer, kneeling on the marble pavement under the dome, are there killed—crushed and buried beneath the great walls. The dealer, thrown out into the street from his own doorstep, finds speedy death under the fall of his own house. His wife, perhaps crossing the patio, is thrown down, but escapes with a few slight bruises. Her children were all within; she is alone in the world, childless and a widow.

The governor escapes almost by a miracle; he steps into the patio to bow out an evening visitor, his house tumbles behind him, and the visitor is buried in the doorway, but the host escapes, so stupefied that for days he can do nothing. More active men also escape, and as soon as the first shock of terror is past, their active energies send them to the rescue of those who may yet be saved. Thus many, cowering down in angles and corners formed by beams resting on ruined walls, and bridging over a space beneath, are dragged up to life again. Some are unhurt, most are severely bruised, and many have bones broken. Quickly from deep down under the brickwork, the wounded and dying are dragged out by scores and by hundreds, and are laid under the shady trees in the plaza and in the alameda, till that broad promenade, the pride and the breathing place of the city, becomes one vast open-air hospital. And now as the moon sets, at midnight, come troops of country people from the suburbs. To help in the work of mercy? No. They pass on, heedless of the cry for succour from the wounded and dying at their feet; they come to tear up the ruins with spades and with crowbars, intent only on plunder. They dig down into what an hour or two before were shops and stores, they break open the tills and the iron chests in which the money was kept. They dig down into what were saloons and luxuriously furnished boudoirs, and are away again to their low wooden huts in the suburbs, that had stood the earthquake shock, laden with plunder in money, gilded ornaments, jewelry and rich clothing. These hidden, again they grope their way back through the thick darkness to renew their heartless task. A glare now breaks upon the darkness. Where the Arcade stood, the rich shops of the city, and the boasted Club-house, paraffin oil was burnt in abundance. The lamps were all smashed in the ruin, but the burning wicks took the fire down with them. French silks, Manchester cottons, Yorkshire woolens and rich carpets, soaked in the spilt oil, become as tinder, and the fire creeps along, now smouldering for a space, now leaping up into flame, as it finds a vent into the upper air, till at length it bursts forth in a general conflagration. Woe to those buried alive under these ruins, for on comes the remorseless fire, and there are none to stay its course. What the earthquake has left the fire will destroy, and nothing shall be left of the old city but cinders and heaps of broken brickwork. Will they not help now, these savages from the suburbs? Yes, they will help, if they are paid for it. "Help me out," cried a man who had nothing but his head left visible. "What will you give us?" said they. "Two dollars, which is all I have with me." "Give us six, and we get you out." "I have not so much," said the poor fellow. "Then, you may stay where you are," and they pointed mockingly to the flames rapidly approaching. The fire rolled on and on, and over him, and when it had passed it left only undistinguishable ashes. Nine of one family were burned to death for want of aid to get them out; they were all in one room, and the roof so fell that they were protected, but without means of egress, until the ruins were removed. Their brother was imbedded near them, where he could converse with them, and also speak to those passing near, to whom he appealed for assistance. At last somebody got him out. Then he began to relieve his family, but before he could do so effectually, the flames reached the place from a fire raging on both sides. He remained until he was seriously burnt, encouraging his family with hopes, and calling for assistance, but none came. He was at last obliged to leave the spot, and at that moment he could distinctly hear them praying. I saw the remains of this family when they were clearing away the rubbish. Nothing was left but a large mass of charred bones. The dead and those who were maimed and could offer no resistance, were robbed of their clothes, and left naked. Many people were got out alive several days afterwards. One man was found alive after being sixteen days under the ruins; he died three days after his rescue.

Dr. Blancas, who was despatched by the government of Buenos Ayres, immediately on receipt of intelligence of the catastrophe, with succors for the survivors, thus writes to General Mitre, the governor, under date of the 25th of April: "It is impossible to paint to your excellency the picture of desolation presented by this unhappy capital. At a distance of forty-two leagues, on entering the province, the traveller first sees the ravages of the earthquake of the 20th of March—fractured walls

and fallen ranchos. As he approaches the fallen city, these ravages become more notable, until for a radius of twenty leagues around, not a house is to be found, not a fence remains standing, one small hermitage, situated in the northern part of the district, known as Guamayen, alone excepted. The beauteous city of Mendoza, surrounded by pleasant alamedas and water-courses, presents a most moving spectacle, that of an immense heap of ruins under which lie buried more than ten thousand victims, crushed, suffocated, or burnt on that dreadful night. To the shock followed the fire, and to this the plunder by the mob; who, by reason of the nature of their dwellings, escaped without injury. More than two thousand wounded were dug out from under the ruins, of whom a great part are since dead; there are, perhaps, not two hundred persons in Mendoza, who did not spend some hours or days beneath the ruins. The tales that are told are horrible. The inhabitants are at present living under the trees, in tents, or in huts. The shocks yet continue daily. The great earthquake of the 20th of March came from the north-west, and took a straight course of twenty leagues, terminating at the city of Mendoza, which stretched almost due north and south. It was of an undulating character, and from the explorations made by the English geologist, — Forbes, it seems that there has been no volcanic eruption, but an ejection of a great quantity of gases along the Sierra, and near to the place called Uspallata, where there are great gulfs in the earth, and large masses of rock have been torn from their base. In some of these wide, deep gulfs, which may be seen in several parts, a dark-looking water flows, and in one of them a sort of lake has been formed, more than three hundred metres long by fifty wide."

A survivor thus describes his escape: "We felt the shock of an earthquake, and fled to the street, I being the last. As I reached the door of the office, the earth gave so violent a shake, that the shop and office fell together, shutting me in between the walls for a quarter of an hour, suffering from the continual shocks, and having no outlet. As soon as the shocks ceased, gaining strength from my fears, I made every exertion to move away the bricks which covered the door; I succeeded in turning over two bricks, and making an opening, by which I got out with much difficulty. What horror! So soon as I stood upon the ruins, I looked over the city by moonlight; everything was in the dust, even the churches; not one house remained standing. Crossing the ruins towards my house, to see if I could save my family, I heard, on passing by the shop of Don Juan A. Rosa, voices from below calling for help. I could not pass them. I set to work to clear off the rubbish, which was above, with my hands and nails, and, after an hour's work, succeeded in rescuing two of Josa's shopmen. We afterwards saved another who was further on, and then I went on to my house, to see if I could not do the same for my family. After much trouble, I found the house, and climbed on to the ruins, calling for my wife and children; but none answered. I then went to the house of my son, who lives in the plaza, but could not find it, such was the sameness of ruin. Don José de la Cruz Centeno, who was seated in the plaza, much bruised, and who lived next door to Mercedita showed me which was her house. I climbed over the ruins, calling to her, till I reached the gable of the room where she slept, which remained standing, but leaning over most dangerously to the north. I called, and she answered me from below the ruins. I went round, and never heeding the risk, set to work to get her out, by taking off the bricks above her. Alone, bruised in spirit, and sorrowful, without tools, I raised the bricks with my hands, and discovered the head of my daughter. As soon as I had given her air, and she told me that the child she had in her arms was not dead, I called to Centeno to hire some peons, or send some who could assist me; many came, but did not dare to help me when they saw the leaning gable, which, if it fell, would bury us all together. One peon only took pity, seeing me at work alone, and, after two or three hours' work removing bricks, we got out the child before it died, but it was necessary to cut off all the clothes of my daughter at the waist, and thus only we rescued her bruised and hurt . . . . I have lost Demitita (his wife), my daughter Adela, my son-in-law Emeterio, and my two servants; also the uncle and aunt of my wife."

(To be concluded.)

Dymond on War.

(Continued from page 235.)

"The chief aim," says a judicious author, "of those who argue in behalf of defensive war, is directed *at the passions*;" and accordingly, the case of an assassin will doubtless be brought against me. I shall be asked—Suppose a ruffian breaks into your house, and rushes into your room with his arm lifted to murder you, do you not believe that christianity allows you to kill him? This is the last refuge of the cause: my answer to it is explicit—*I do not believe it.*

I have referred to this utmost possible extremity, because I am willing to meet objections of whatever nature, and because, by stating this, which is enforced by all our prejudices and all our instincts, I shall at least show that I give to those who differ from me, a fair, an open, and a candid recognition of all the consequences of my principles. I would, however, beg the same candor of the reader, and remind him, that were they unable to abide this test, the case of the ruffian has little practical reference to war. I remind him of this, not because I doubt whether our principles can be supported, but because, if he should think that in this case I do not support them, he will yet recollect that very few wars are proved to be lawful. Of the wars which are prosecuted, some are simply wars of aggression; some are for the maintenance of a balance of power; some are in assertion of technical rights, and some, undoubtedly, to repel invasion. The last are perhaps the fewest; and of these only it can be said that they bear any analogy whatever to the case which is supposed; and even in these, the analogy is seldom complete. It has rarely indeed happened that wars have been undertaken simply for the preservation of life, and that no other alternative has remained to a people, than to kill or to be killed. And let it be remembered, that *unless this alternative only remains*, the case of the ruffian is irrelevant; it applies not, practically, to the subject.

I do not know what those persons mean, who say, that we are authorized to kill an assassin by the *law of nature*. Principles like this, heedlessly assumed, as of self-evident truth, are, I believe, often the starting-post of our errors, the point of divergency from rectitude, from which our after obliquities proceed. Some men seem to talk of the laws of nature, as if nature were a legislatress who had sat and framed laws for the government of mankind. Nature makes no laws. A law implies a legislator; and there is no legislator upon the principles of human duty, but God. If, by the "law of nature," is meant anything of which the sanctions or obligations are *different* from those of revelation, it is obvious that we have set up a moral system of our own, and in opposition to that which has been established by Heaven. If we mean by the "law of nature," nothing but that which is *accordant* with revelation, to what purpose do we refer to it at all? I do not suppose that any sober moralist will statedly advance the laws of nature in opposition to the laws of God; but I think that to advance them *at all*—that to refer to *any* principle or law, in determination of our duty, irrespectively of the simple will of God, is always dangerous: for there will be many, who, when they are referred for direction to such law or principle, will regard it, in their practice, as a *final* standard of truth. I believe that a reference to the laws of nature has seldom illustrated our duties, and never induced us to perform them; and that it has hitherto answered little other purpose than that of amusing the lovers of philosophical morality.

The mode of proving, or of stating, the right to kill an assassin, is this:—"There is one case in which all extremities are justifiable; namely, when our life is assaulted, and it becomes necessary for our preservation to kill the assailant. This is evident in a state of nature; unless it can be shown that we are bound to prefer the aggressor's life to our own; that is to say, to love our enemy *better* than ourselves, which can never be a debt of justice, nor anywhere appears to be a duty of charity." If I were disposed to hold argumentation like this, I would say, that although we may not be required to love our enemies *better* than ourselves, we are required to love them *as* ourselves; and that in the supposed case, it still would be a question equally balanced, which life ought to be sacrificed; for it is quite clear, that if we kill the assailant, we love him *less* than ourselves, which may, perhaps, militate a little against "a duty of charity." But the truth is, that the question is not whether we should love our enemy better than ourselves, but whether we should sacrifice the laws of christianity in order to preserve our lives—whether we should prefer the interests of religion to our own—whether we should be willing to "lose our life, for Christ's sake and the gospel's."

This system of *counter-crime* is of very loose tendency. The assailant violates his duties by attempting to kill me, and I, therefore, am to violate mine by actually killing him. Is his meditated crime, then, a justification of my perpetrated crime? In the case of a condemned christian martyr who was about to be led to the stake, it is supposable, that by having contrived a mine, he may preserve his life by suddenly firing it, and blowing his persecutors into the air. Would christianity justify the act? Or what should we say of him if he committed it? We should say that whatever his *faith* might be, his *practice* was very unsound; that he might *believe* the gospel, but that he certainly did not fulfil its duties. Now I contend that for all the purposes of the argument, the cases of the martyr and the assaulted person are precisely similar. He who was about to be led to the stake, and he who was about to lose his life by the assassin, are both required to regulate their conduct by the same laws, and are both to be prepared to offer up their lives in testimony of their allegiance to christianity: the one in allegiance to her, in opposition to the violation of her moral principles and her moral spirit; and the other, in opposition to errors in belief or to ecclesiastical corruptions. It is therefore in vain to tell me that the victim of persecution would have suffered for religion's sake, for so also would the victim of the ruffian. There is nothing in the sanctions of christianity which implies that obedience to her moral law is of less consequence than an adherence to her faith; nor, as it respects the welfare of the world, does the consequence appear to be less; for he

who, by his fidelity to christianity, promotes the diffusion of christian dispositions and of peace, contributes, perhaps, as much to the happiness of mankind, as he who by the same fidelity recommends the acceptance of an accurate creed.

A great deal hangs upon this question, and it is therefore necessary to pursue it farther. We say, then, first—that christianity has not declared that we are ever at liberty to kill other men: secondly—that she virtually prohibits it, because her principles and the practice of our Saviour are not compatible with it: and, thirdly—that if christianity allowed it, she would in effect and in practice allow *war*, without restriction to defence of life.

The first of these positions will probably not be disputed; and upon the second, that christianity virtually prohibits the destruction of human life, it has been the principal object of this essay to insist. I would, therefore, only observe, that the conduct of the Founder of christianity, when his *enemies approached him* "*with swords and staves*," appears to apply strictly to self-defence. These armed men came with the final purpose of murdering him; but although he knew this purpose, he would not suffer the assailants to be killed or even to be wounded. Christ, therefore, would not preserve his own life by sacrificing another's.

But we say, thirdly, that if christianity allows us to kill one another in self-defence, she allows *war*, without restriction to self-defence. Let us try what would have been the result if the christian Scriptures had thus placed human life at our disposal: suppose they had said—*You may kill a ruffian in your own defence, but you may not enter into a defensive war.* The prohibition would admit, not of *some* exceptions to its application—the exceptions would be so many, that no prohibition would be left; because there is no practical limit to the right of self-defence, until we arrive at defensive war. If one man may kill one, two may kill two, and ten may kill ten, and an army may kill an army:—and this is defensive *war*. Supposing, again, the christian Scriptures had said, *an army may fight in its own defence, but not for any other purpose.* We do not say that the exceptions to *this* rule would be so many as wholly to nullify the rule itself; but we say that whoever will attempt to apply it in practice, will find that he has a very wide range of justifiable warfare; a range that will embrace many more wars than moralists, laxer than we shall suppose him to be, are willing to defend. If an army may fight in defence of their own lives, they may and they must fight in defence of the lives of others: if they may fight in defence of the lives of others, they will fight in defence of their property: if in defence of property, they will fight in defence of political rights: if in defence of rights, they will fight in promotion of interests: if in promotion of interests, they will fight in promotion of their glory and their crimes. Now let any man of honesty look over the gradations by which we arrive at this climax, and I believe he will find that, *in practice*, no curb can be placed upon the conduct of an army until they reach it. There is, indeed, a wide distance between fighting in defence of life and fighting in furtherance of our crimes; but the steps which lead from one to the other will follow in inevitable succession. I know that the letter of our rule excludes it, but I know the rule will be a letter only. It is very easy for us to sit in our studies, and to point the commas, and semicolons, and periods of the soldier's career; it is very easy for us to say he shall stop at defence of life, or at protection of property, or at the support of rights; but armies will never listen to us—we shall be only the Xerxes of morality throwing our idle chains into the tempestuous ocean of slaughter.

What is the testimony of experience? When nations are mutually exasperated, and armies are levied, and battles are fought, does not every one know that with whatever motives of defence one party may have begun the contest, both, in turn, become aggressors? In the fury of slaughter, soldiers do not attend, they cannot attend, to questions of aggression. Their business is destruction, and their business they will perform. If the army of defence obtains success, it soon becomes an army of aggression. Having repelled the invader, it begins to punish him. If a war is once begun, it is vain to think of distinctions of aggression and defence. Moralists may *talk* of distinctions, but soldiers will *make* none; and none can be made; it is without the limits of possibility.

(To be continued.)

From the Leisure Hour.

The Watch, and how to Use It.

(Concluded from page 235.)

The superiority of one description of watch over another consists in the comparative excellence of the escapement, which is an apparatus contrived for securing and maintaining equal vibration of the balance: of course, we infer that the other parts of the watch are constructed with good materials and by a skilful workman. In all cases it is the escapement which gives a specific designation to the watch, among the watch-makers and dealers. The oldest description of watch, now in common use among us, is the vertical, so called from its old vertical escapement. It is the simplest contrivance, and probably the most readily manufactured, but in principle it is least reliable for accuracy; although, where the workmanship and material are both of the highest quality, vertical watches are found to act satisfactorily.

Superior to the vertical is the horizontal or cylinder watch, so called from its horizontal escapement, introduced by Graham, in the beginning of the last century. In this form of escapement, the impulse is given to a hollow cut in the cylindrical axis of the balance, by teeth projecting from a horizontal crown-wheel. These watches may be, and are, made remarkably flat and portable, and are, from their neatness, great favourites with the public. If well made, they will perform admirably; but they are subject to much wear by the very nature of their construction, and are consequently less durable than any other description of watch now made.

The lever watch, named after the lever escapement invented by Mudge, by which the impulse is given to the balance by a lever attached to an-chor-pallets, is now considered the best and most useful watch manufactured. At its first appearance it was very imperfect; but the principle was recognized as sound, and it has been made, for many years past, the subject of so many improvements as to leave little further to be desired.

There are various other descriptions of watches which might be mentioned; but each and all of them would be found to consist of some variation, modification, or combination of the mechanisms of those already mentioned. There is no end to the ingenuity of watch-makers, or their enterprise either. Watches are made that will strike the hour, the half-hour and the quarters—to play sweet tunes—to sound an alarm—to wind themselves up the edge of the case, or even, without the volition of the wearer, by the motion of the body in walking. Again, some will show the time in any longitude, as well as that of Greenwich, and some will mark the progress of the hours by small protrusions on their edges, so that a man may feel what o'clock it is in the dark. Moreover, watches are made of all sizes, from five or six inches in diameter down to the diameter of the third of an inch, or the size of a silver three penny piece. A lever watch of this diminutive size was exhibited by — Funnel, of Brighton, at the Crystal Palace, in 1851. But we cannot dilate on these curiosities of the art.

One word on the subject of compensation. On whatever principle a watch is constructed, it will not keep time with anything like *perfect* accuracy unless a provision be made for compensation. The reason is, that all substances in nature are liable to expansion by heat and contraction by cold. Just as a long pendulum vibrates slower than a short one, so an expanded balance-wheel vibrates slower than a contracted one. Hence it is that even the best made watches, whatever the form of their construction, are found, if uncompensated, to go faster, or gain time, in cold weather, and slower, or to lose time, in hot weather. This defect is met by the adoption of what is called the compensation-balance. This contrivance substitutes for the common steel balance-wheel a balance-wheel in two halves, united together by a cross-bar; the outer part of the wheel is brass, and the inner part steel, and its flat outer edge is loaded with weights. The compensation is effected in this way:—The heat which expands the balance-spring diminishes its elastic force, and would cause the watch to lose; but the same heat expands the outer or brass part of the wheel more than it does the inner or steel part—brass expanding more than steel by heat, and contracting more by cold; a curvature inwards of the whole arm of the ring ensues, which lessens the checking power of the balance, so that the spring requires less force to influence it. On the other hand, the cold, which contracts the balance-spring, increases its elastic force, and would cause the watch to gain; but the same cold contracts the brass more than the steel, and, by curving the arm outwards, increases the checking power of the balance, so that the spring has no more influence over it than it had before. The weights on the balance are moveable, and may be adjusted with such accuracy as to cause a close approximation, in watches of first class workmanship, to perfect time. The compensation-balance is, however, an expensive article, and is found attached only to high-priced watches.

A few words of advice on the subject of watches, and then we have done. Choose a lever if you can afford it, and let it be as good as you really can afford. Buy it of a man who has a character to lose, and to whom you can look for redress in case of failure. Be suspicious of cheapness, and do not put too much faith in the guarantees for a year or two years; because a flimsily made watch may go for a year or two tolerably well, and yet, before you have worn it five, may have cost you twice its value in repairs, and prove a torment and a deluder instead of an honest friend and guide. In making your selection, do not be led by ornament—by fancy backs or dials, or "jewelling in ten holes." Ten holes may be jewelled for a guinea, and the watch be none the better for it. With a respectable maker, the absence of needless ornament is often a concomitant of superior work.

Having bought your watch, remember that it is worth taking care of. Wind it, as nearly as possible, at the same time every day, preferring the morning to the evening. Avoid sudden jerks in winding, and do not turn the watch while you are turning the key, but hold it firm and steady. Keep the key in good condition, free from dust and cracks; it is not a bad plan to plug its orifice: a

particle of dust or rust in the key may get into the watch, and put you to the expense of an extra cleaning. Keep the key in your bed-room, not in your pocket.

When a watch is hung up, it should be supported and at rest: when laid horizontally, it should rest on a soft substance for support, or the motion of the balance may generate a pendulous motion of the wheels, causing a variation in time.

When a watch varies from atmospheric influences, or from some change in the mode of wearing it, the hands may be occasionally set right, but the regulator should not be touched; if the watch gains or loses continually, then the regulator should be altered; but it should be delicately handled, and moved but a little at a time. In setting the hands, it is best to set them forwards. In watches set or regulated at the back, the glass should not be opened at all. The watch-pocket should at all times be kept free from dust and accumulations of every kind.

Two years is quite long enough to keep a watch without cleaning. If you cannot consign it for that purpose to the hands of the maker, intrust it only to some respectable and responsible person. The very best watches are often ruined by the hands of blundering and incapable workmen, while even a bad watch may be made, by the treatment of a clever artist, to perform tolerably well.

Lastly, take a lesson from your watch. That little machine, if you have taken the above advice regarding it, will be found constantly doing its duty. Do you the same; work on with your life's work as that does, "unhasting and unresting." Let it teach you regularity and punctuality; so shall you not be ashamed to look it in the face, and be enabled, when your hours are all numbered, to give a good account of the time intrusted to your keeping.

For "The Friend."

The following epistle written about seventy-five years ago, has a good savour, and I have thought some portions of the counsel it contains might have a useful application, even at this distant period.

It is entitled "A Watch-Word—In love to Friends in this Land."

"*Dear Friends*,—Inasmuch as the Lord in his great mercy, for wisest purposes, hath called us as a people to maintain a distinguished testimony to the light and knowledge of the inward and spiritual appearance of his Son Jesus Christ, whose meek and peaceable government, appeared with lustre in many of our worthy predecessors, insomuch that they became a spectacle of wonder to the nations beholding their peaceable principle and conduct; being concerned for gathering the people unto Christ their Shepherd, and his peaceable government and kingdom, more than for the securing their safety by setting up, or pulling down earthly powers; being made sensible from a degree of solid experience, that were the minds of the people in this day of gospel light and power, subjected to its holy influence, they would witness a redemption from that spirit of strife and contention, which is sorrowfully prevalent in this depraved age.

"The Lord, in his unmerited mercy and great condescension, having continued to favour us, in this day, with a degree of his divine presence and power, which a remnant evidently experience, to their mutual comfort and encouragement, under a sense thereof I would feelingly entreat you, dear friends and brethren, to remember that we have lately passed through a day of great commotion and distress, wherein the foundations of many were tried and shaken, and ruin seemed to threaten; the prospect of which brought many into the valley of deep humiliation, where they were led into covenant with the Lord our God, in which day of covenant making the cries of humble and contrite spirits reached his holy ear; and he was pleased in his matchless goodness to condescend to the low estates of his people, and set as it were an hedge about us, preserving us as in the hollow of his hand; so that we experienced a wonderful deliverance.

"Now seeing that storm hath passed over, and the spirit which sought our ruin, seems to be at peace with us, or rather I should say, hath transformed into an appearance of soliciting our friendship, and would, if possible, draw us after it; let us beware, dear Friends, and carefully watch over our own spirits, often recurring to a remembrance of the day of covenant making, and inquiring in the temple of our hearts individually, after Him who called us out of the spirit and commotions of the world, and caused us to experience Jerusalem to be a quiet habitation, wherein alone will be our safety, and the Lord who then in mercy preserved us, will continue to be our only sure guide and counsellor. Dear Friends, attend to his leadings and counsel, and beware of the friendship of the world, for however clothed it may appear with specious pretences, it will prove to be a snare and an enemy as to our progress in the way of truth and righteousness.

"I have beheld the confusions and commotions of the present times, and as I have been led to look around me over the Lord's little flock that is scattered up and down in this land, prayers have been begotten in my heart to him, the Great Shepherd of Israel, that he would be pleased to preserve them from the dangers to which they are exposed, being made sensible that nothing but watching unto prayer, and keeping a single eye unto the Great Shepherd and Governor of the whole earth, can be the means by which we shall obtain sure preservation. I would, therefore, feelingly entreat all friends everywhere, that they labour for a settlement on that foundation which standeth steadfast. To thy tents, O Israel! God is thy tent, and as we dwell in him, neither divination nor enchantment can prevail against us.

"Beware that we mix not with the people, neither run with them into a party spirit to join in setting up or pulling down any; for know, dear Friends, that from thence arises cause of great contention, with which we can have no unity as followers of Him who was meek and low of heart. Let us often recur to the divine principle we hold forth to the world; I am persuaded it would have a good tendency, and minds would thereby be awakened on all occasions to look unto the end of all things temporal, and as we become rightly sensible that "Here we have no continuing city," we shall be the more concerned to have an interest in that city that hath foundations, whose builder and maker is God.

"If we duly consider the great end for which we are called, and distinguished by such a degree of spiritual light and knowledge, (that the declaration made to Israel of old, seems not inapplicable to us, 'Ye above all the families of the earth have I known,') we should be led to consult every step we took on all occasions, lest we defeat the gracious purpose of Him who hath marvellously raised us up and preserved us to be a people engaged to hold up an ensign unto the nations, an ensign of the meek and peaceable government of Christ our Saviour.

"And, dear Friends, I have this testimony to bear, being firm in the faith, that were we sufficiently attentive to this pure inward principle agreeable to our profession, the Sun of righteousness would shine in us with lustre, and the rays of his divine light and glory would more effectually reach the minds of the surrounding people, whereby we should become as 'a city set on a hill that could not be hid,' the light of which could not be evaded.

"Suffer me, therefore, in that love which seeketh only the honour of Him who hath called us, to entreat all, that they beware of the little foxes that have often spoiled the tender vines; for there are many things which appear small and lawful in the eyes of the world, and may be, and I believe are almost insensibly run into, but when brought to the light of Truth, and viewed with an eye of designing improvement, are of great magnitude, and have become as heavy burdens, laying a foundation for deep anxiety and distress to the minds of those who have desired to journey heavenward. Therefore I would have us all to watch, that we be not hurried into the commotions of the day, of however great moment the occasion may appear in the eyes of the world, and not so much as to put forth a finger for the setting up, or pulling down of any, lest we exclude ourselves in a day of trial and affliction which may await us, from a happy recourse to that Tower, the name of the Lord, unto which the righteous in all ages have fled and found safety. Let us be weighty in our spirits, 'wise as serpents, harmless as doves,' looking with steady attention unto our holy Head and High Priest, waiting for his gentle leadings, that our conduct and conversation among the people may be in the innocence and simplicity of truth, maintaining our christian testimony in its various branches with that firmness and consistency that becometh us, a highly favoured people; then would our Zion appear beautiful among the nations, adorned with the robes of righteousness, and we should contribute more to our own peace and safety, and the real welfare of the people, than by any hand of outward assistance that we could possibly lend them.

"From an apprehension of religious duty, I communicate these lines, and with the salutation of love, am Your real friend,

"HUSON LANGSTROTH."

"Philadelphia, Eleventh mo. 9th, 1787."

Selected.

Who can at once, deliverance gain
From all that has enslaved, enticed?
Or hope abruptly to obtain
The stature of a man in Christ?
Faith must anoint the eye to see;
Love the awakened heart must warm;
Grace must from sin's dominion free;
And growth in grace the saint must form.

For by degrees the work of God,
Is in the heart of man revealed;—
There, first, conviction's chastening rod
That desert makes a fruitful field,
Prepared for culture from on high,
There grace divine the seed must sow;
And *there*, uprising to the eye
The blade must first its greenness show.

That *blade*, which warmed by light and love,
Watered by dews of reverent fear,
Aspiring to its source above,
Shall bear the yet unripened ear,
And lastly, must the ear, matured,
The fulness of its corn possess,
Ere in the garner safe secured,
The husbandman his toil may bless.

Horses.—Great Britain and Ireland have 2,500,000 horses; France, 3,000,000; the United States, 5,000,000, which is more than any European country. The horses of the whole world are estimated at 57,420,000.

For "The Friend."

The following advices are so evidently from the spring of gospel love, and so well suited to the state of things in some places, that the revival of them is likely to be useful. Y. W.

Abstract from the minutes of the Yearly Meeting of Ministers and Elders, held in Philadelphia, for Pennsylvania, New Jersey, &c., in the Ninth month, 1787.

It being the sense of this meeting, that the revival of those pertinent and weighty advices issued by our brethren in London, in their Yearly Meeting, 1775, for the especial use and notice of Ministers and Elders, may tend to our improvement and solid instruction; it is therefore recommended to our several select Quarterly Meetings to promote the reading and considering of them at such proper times and seasons as may appear to them most likely to answer the valuable purpose for which they were intended.

The Clerk of this meeting being desired to furnish each Quarter with a copy of these advices, extracted from the minutes of said Yearly Meeting, by Henry Drinker, Clerk:—

A memorial of some necessary advices recommended to Ministers and Elders as caution and counsel in the love of the Gospel.

1st. Against undue and restless behaviour under the ministry of any Friend, whilst in the unity of the body.

2nd. That all be cautious of using unnecessary preambles and laying too great a stress on their testimony, by too positively asserting a divine motion, and frequently repeating the same, seeing no such pretensions will obtain credit where it is not manifestly so; and where it is so, the baptizing power of Truth accompanying the words is the best evidence.

3rd. Against misquoting and misapplying the Holy Scriptures, and it is desired that all those concerned be frequent in reading them.

4th. To be careful how they fall upon disputed points in their testimony, and making such objections as they do not clearly answer, and also against giving repeated expectations of coming to a conclusion, recommending the people, &c.

5th. Against hurting meetings towards conclusion by unnecessary additions, when the meeting was left well before.

6th. Against unbecoming tones, sounds, gestures and all affectations which are not agreeable to christian gravity.

7th. Against undertaking or running into employments they have not knowledge of, as some have done to their own hurt, the injury of others and the reproach of their religious profession, but to employ themselves in business they are acquainted with, to avoid an idle life.

8th. Not to speak against persons or report things upon hearsay, but to treat with the parties concerned, and thereby prevent sowing discord.

9th. That their apparel and furniture of their houses, their tables and way of living be with decency, moderation and temperance, that they be therein good examples to others.

10th. Against men and women travelling as companions in truth's service, to avoid all occasion of offence thereby.

11th. To beware of too much familiarity, tending to draw out the affections of one another to their hurt.

12th. That ministering Friends be careful not to hinder one another's service in public meetings, but every one have a tender regard for others, that nothing be offered with a view to popularity, but in humility and the fear of the Lord.

13th. Against running in their own wills to disturb or interrupt any people in their worship, or presuming to prophecy in their own spirits against any nation, city, town, people or person.

14th. That ministers, when they travel in the service of Truth be careful not to make their visits burthensome or the Gospel chargeable.

15th. That Ministers and Elders be careful to keep their whole conversation unspotted, being examples of meekness, temperance, patience and charity.

And lastly, as prayer and supplication to God is an especial part of worship, it must be performed in spirit and in truth with a right understanding seasoned with grace; therefore let ministers be careful how and what they offer in prayer, avoiding many words and repetitions, and not to run from supplication into declaration, as though the Lord wanted information, and let all be cautious of too often repeating the high and holy name, or His attributes in a long conclusion, neither let prayer be in a formal and customary way to conclude a meeting, without an awful sense of Divine assistance attending the mind.

Discovery of the Telescope and Pendulum.—It seems scarcely credible that that wonderful far-seeing instrument which brings the most distant worlds under our curious ken, should have had its origin in children's play; yet so it is. The children of a spectacle-maker in Middleburg were allowed at times, probably on wet days, to play in their father's workshop. On one of these occasions they were amusing themselves with some spectacle-glasses, when one of them placed *two* together, one before the other, and looked through them at the weathercock on a neighbouring steeple. To the child's astonishment the vane appeared larger and nearer to him than when seen through one glass only. The father was called to see the sight, and struck with the singular fact, resolved to turn it to advantage. His first plan was to fix two glasses on a board, by means of brass rings, which might be brought nearer to each other or further off at pleasure. He was thus enabled to see distant objects better and more distinctly than before. The next improvement was to place the glasses in a tube, which may be termed the first telescope. Galileo soon heard of it, and applied it to astronomical purposes. The mention of this great man recalls to mind his *accidental* discovery of the pendulum. A correct time-measure had long been a desideratum in the world. Water-clocks had been tried and found wanting; Alfred's candles would not do for the world at large. Another lucky accident must supply the want; and it came as follows: The future great astronomer, though then only a young man, was in the cathedral of Pisa. One of the vergers had been supplying a lamp with oil, which hung from the roof, and left it swinging to and fro; this caught Galileo's attention, and carefully noting it, he observed that it vibrated in equal times, and first conceived the idea of applying it to the measurement of time. It cost him fifty years to complete his pendulum. After the telescope and pendulum, we can hardly pass over Sir Isaac Newton's discovery of the law of gravity, though it is too well known to require more than naming. An apple accidentally falling to the ground before his face revealed to him this mighty, all-pervading secret of nature! What vast results have sprung from these seeming trifles! Distant worlds have not only been discovered, but weighed and measured; the pathless ocean can be travelled over with the same certainty as if guide-posts were created every three or four miles; and time can be measured to the greatest nicety!—*Chambers's Journal.*

For "The Friend."

Caution.

The concern of the Yearly Meeting of 1860, relative to Friends resorting to hotels, was some relief to my feelings; but again and again has my mind been introduced into sorrow on this subject, believing as I do, that one of the cornerstones of the foundation of domestic happiness is being removed, by families residing in the country, whilst the husband and sons are transacting business in the city. Though the female part of the family may feel it irksome to stay in the city during the summer months, how much easier to bear *this* by turns, so as to have the comforts of an open house for the father and brothers, than to water our pillow with tears, mourning over, and interceding for the return of an estranged father, or a prodigal son, made so, by having to resort to hotels, restaurants, and room-keeping, for that which should be served up by an affectionate wife, or loving sister. Some may think this a trifling subject to bring into view, but it is one that will sorrowfully develope itself, and be felt by many, that could not, or would not see this effect produced. Another disadvantage is the absence of the father from the noon-day meal, whose assistance to the wife, and example to the children, is of much importance, and who hail with delight the coming and presence of the beloved head of the family; but how is this to be enjoyed, when early morning hides him from their view, and the shades of evening, or later, tells of his arrival, often *too* fatigued to enter into the pleasant toil of entertaining, or preparing them for the various duties of the coming day. For I have been informed that a father (in these practices) should say, "he never conversed with his younger children but on First-days, as they were not up when he left, and had retired when he returned." Another serious disadvantage is the waste of precious time in the cars, and bringing into familiarity, associates, that never would have been met with, if the comforts of a city home had been allowed them, and which sometimes results in mixed marriages, that would not have occurred, if the portals of a father's house had been open to receive them.

If there is nothing in these remarks, let them pass away as the morning cloud, but if there is, let Friends look at the subject, and see if the practice has not a tendency to unsettle the mind, and lead away from that inwardness and gathered frame of spirit, which is apparent in those who desire to be kept alive in the Truth; and as it is little by little we swerve, so it is by becoming too familiar with the world, we lose by degrees our strength, and let fall by turns our various testimonies, and in time cease to be self-sacrificing or self-denying. For although the times are sad, yet I trust there are those remaining among us, who have no greater joy than to hear, that the children walk in the Truth, and who are willing to warn them of temptations, and assist in removing difficulties that would draw away from the strait and narrow way that leads to eternal life. Oh! if all the called were willing to become the chosen of the Lord, what a host of worthies would appear, the language of whose conduct would be, "here am I, send me." Then would valiants be raised to fill the vacant places, which silently proclaim, work while it is day, for the night cometh wherein no work can be done, "for in the grave who shall give thee thanks."

Without submission and obedience how unfounded must be our hope of heaven, if an entrance into heaven be restricted to those who are like-minded with Christ.

For "The Friend."

Musings and Memories.

ASK AND YE SHALL RECEIVE.

In reading lately a collection of remarkably interesting letters from a man of bright talents, some years since deceased, to a near relative, I met with the following lines, "Passing leisurely along the street during one of the sultry days we have recently had, I heard one *hot corn* woman say to another of the same calling, I'll keep crying a little longer, for every time I cry, somebody comes. I went on repeating the words of the woman for some squares, till by and by, in a lazy sort of a way, I thought of moralizing on the efficacy of *right crying*. But I am not going to trudge in 'Old Humphrey's road.' Doubtlessly he could bring in many scripture passages as applicable to such a subject, and draw at least one good moral from the *hot-corn woman's* experience."

This brief passage of the letter set me musing. I thought of the efficacy of the cries for deliverance of the children of Israel formerly during the seasons of their varied captivities. I thought of the mercies promised for patient unwearied asking, and the many instances recorded in which the promises had been richly fulfilled. With my mind's eye, I saw Achsah bowing to her father, the faithful unfaltering Caleb, with the petition, "Thou hast given me a South land, give me also springs of water;" and very vividly came the response of the loving parent, "he gave her the upper springs, and the nether springs." A very effectual cry was that.

When the heart is prepared by the Holy Spirit to continue in fervent prayer for greater humility and more dedication to the Lord's service than it has heretofore attained, it must be that a blessing will come for the heaven prompted cry. The cries of true prayer will be answered, although it may not be in just such a manner or measure as we desire. If the Lord raises the petition in us, he will grant it as he sees to be best for us. Ask, and ye shall receive.

Christian, faint and weary! seeing thou hast not attained all thy heart's desire, do not give out yet. Cry earnestly, cry a little longer. It may be that for thy petitions in days past, the visitation of the Lord's holy spirit, through the mercies which alone come by Jesus Christ has taken away some of thy earthly weaknesses, and thou hast received from time to time, in token of acceptance, the penny of peace. Cry again! and yet again. How happy it will be to feel in the hour of death that all corruption of flesh and spirit has been removed, and that, through the prevailing efficacy of thy earnest cries, the offering on Calvary without, and the washing of the Holy Spirit within, has prepared thee to close thy earthly day of labour in joy, and to enter unto the everlasting reward prepared for the people of God.

AGITATION THAT PURIFIES.

The trials, the tossings, the varied afflictions of the christian, tend to his purification. If a man or a woman is found giving more than usual evidence of heavenly-mindedness, you may almost be sure, that the path in which he or she has been led, has been, either from inward or outward conflicts, a peculiarly trying one. I have somewhere met with a remark, which furnishes an illustration or an outward figure of this. It was stated, that if water, in a perfectly calm condition, was foul with mud, it would for a long period hold the impurity in solution, but that if it was much agitated, or set in lively onward motion, the sediment quickly deposited, leaving the fluid pure and transparent. The soul that is passing from a state of nature to a state of grace, cannot fail to be agitated. The immense importance of the object at stake, awakens intense anxiety, and fears and doubtings assail it. The white robed, rejoicing company in heaven, are those who have come out of great tribulation, yet this tribulation has no doubt been often much confined to inward spiritual conflicts. Some of those who have attained considerable christian growth, who have exhibited in beautiful perfection the christian graces, have had small share of outward trials. Nevertheless, their cup has had its bitterness in it. They have tasted the wormwood and the gall; they have been tossed with inward conflicts, and have known their baptisms when there seemed none to comfort them, none that cared for them.

If the soul has been really awakened to a sense of its inward corruption, if it feel the necessity of knowing the Lord Jesus Christ for itself, and of attaining to a state of obedience unto him in his inward requirings, it will, it must be shaken with inward conflicts. The fear of running too fast, the dread of lagging behind the heavenly Guide, will agitate the mind. The old corruptions of nature often retard, the impatience of an unsettled state, sometimes hurry it forward in zeal without true knowledge. If, however, the heart is really touched by Divine Grace, if it is really longing for a perfect salvation through the one offering of the Lord Jesus Christ, and the sanctifying power of his inward baptism, it will, amid all the vibrations of its weakness, turn back to him. It may sometimes be too fast, and at other seasons too slow, yet the Lord Jesus is the point it is seeking to centre in. I recently met with the following entry in the diary of a woman Friend recently deceased. At the time it was written, the Friend was in great agitation of mind, partly under a sense of remaining infirmities, partly under the conviction that she would be called upon publicly to advocate the gospel of her blessed Lord and Saviour. The fear lest she should put her hand to the work without the proper call, or neglect obedience to a manifest requiring of duty, caused her great agitation. She was often troubled, and during these seasons of conflict, could scarcely find the centre of rest. The date on the diary was Ninth mo. 2d, 1825.

"On Third-day, I attended Burlington Quarterly Meeting, which, I thought, was a favoured opportunity. Richard Jordan went fully and clearly into the offices and mission of our divine Master. He concluded his ministerial labours, by saying, 'This is my faith! Some may call it enthusiasm! But I hope I may live and die in this enthusiasm!' I spent part of the evening of that day at the house of our friend, Stephen Grellet. His conversation was very instructive. After a time of silence, he very sweetly commented on the vibration of the needle, which, although always true at last to the attracting point, is nevertheless for a time much agitated. I was willing to hope that a part of his remarks belonged to me. Indeed, I could truly say, that the vibrating, fluctuating state of the needle was a fit illustration of the condition of my mind."

Selected.

Indispensable Duty of Parents.

If parents rightly discharge their duty towards their children, it might go a great way, together with their own good examples, in making religious impressions upon them, as well in influencing them to perform their duty towards their parents. But through the failure of parents in both these respects, I believe thousands of children have been lost, out of which number I will not exclude many within the compass of our Society. Abraham, for his faithfulness, is called the friend of God; and God gives this character of him, "I know him, that he will command his children and his household after him and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii. 19. And Israel was repeatedly commanded, diligently to teach their children, and to tell their sons, sitting down, rising up, in the house, and on the way-side, to keep the law of the Lord, and fear him all the days of their lives. David instructed his son to keep the law of God; and we find, on the other hand, though Eli reproved his sons, yet, because he did not restrain them, the judgments of God came upon him. A father was to train up a child in the way he should go; he, who truly loved his children was to chasten them betimes; and to bring them up in the fear, nurture, and admonition of the Lord, and to have them in subjection with all gravity. It most plainly appears, how great, how absolute, and how indispensable a duty lies upon parents toward their children, in order to their instruction in the way and fear of the Lord, by commanding, instructing, correcting, restraining, admonishing, and keeping them in subjection from their childhood—all in due measure, time, and place, as the different occasions may require. But, contrary hereunto, have observed two sorts of parents, who, by their own ill management, and not keeping their authority over, and discharging their duties to their children as by divine obligation they are enjoined to do, have ruined them with regard to all that is good. The first are such, who, though they may be moral in their own lives and conversations, and are no bad examples to their children, yet, by their foolish indulgence, falsely called love, have thereby been the very means of their ruin. A child may be not unfitly compared to a young growing twig, easily bent at first, but as it increases in strength, becomes less pliable, and when it is a great tree, is unbendable; and thus, most children when young may, by the godly care of parents, be trained up very much as the parent pleases; or else, to what purpose, were the above precepts given? But, as evil and folly are naturally bound up in the heart of a child, so, that evil nature, not being kept down or restrained by an indulgent parent, gradually becomes stronger and stronger, and in the end becomes past bending, and rules. Thus, I have, with sorrow, seen some foolishly indulgent parents, who were so blind as not to see faults in their children or if they did see them, through excessive indulgence, would not restrain them, which in the end has proved their ruin. No wonder then, if such parents should lose all authority over their children as well as such children disregard their parents for want of keeping them in due subjection, as soon as they attain to any degree of understanding, which they will soon do, to discern their parents fondness. And, when too late, those very parents begin to feel the smart of their own folly; and yet by reason of their blindness, can hardly even then see, that they have been the original cause of it, for want of keeping their children in due subjection and some have cried out for advice, complaining their son has grown so disobedient, they know not what to do. And yet I have known when Friends have gone under a religious concern to such parents to give them advice, instead of taking it well, as they ought to do, they have been so blind and stupid as to return undue reflections; and others again who have taken it better, would excuse themselves with the most plausible reasons they could invent saying, the child is wild and playful, and they do not like to correct it, as it has a weak constitution.—*Joseph Pike.*

For "The Friend."

Having noticed in the columns of "The Friend," a few numbers back, some observations relative to Ohio Yearly Meeting setting up meetings in Iowa, under its care, I have thought it might not be unwelcome information to the readers of that Journal to know that there are now three meetings for worship, two Preparative and one Monthly Meeting granted, but not yet opened; all which are subordinate to Stillwater Quarterly Meeting, and are located as follows: a meeting for worship and a Preparative Meeting in Cedar county, and two meetings for worship and one Preparative Meeting in Lion county, and a Monthly Meeting, to circulate between the places for holding the two Preparative Meetings.

The sad lapse which has overtaken our once peaceful Society, is greatly to be lamented by every sincere honest-hearted member of it, whose chief desire ought to be to behold the beauty of Zion, and the enlargement of her borders. It seems to me that its future prosperity very much depends upon the faithfulness of those who remain as watchmen upon the shattered walls; to sound the alarm should the enemy make an attack in an opposite or unsuspected quarter; and upon whom may also devolve the responsibility of exercising the discipline upon those who have been induced to run after the lo here's and lo there's, whereby they have wandered far from the path of rectitude, some on the right, and some on the left hand. May those upon whom this responsible trust rests, seek for ability where alone it is to be found, to discharge it, in the spirit of meekness and love, that it may be manifest to the object of their labours their chief concern is to restore, if possible, and bring the wanderer back to the Father's house; where there is bread enough and to spare. When treating with those who may violate the discipline of the society, let it not be too easily concluded, that because a brother or a sister has fallen into this or that error, it follows as a consequence, by a certain routine of discipline, they must be testified against, indulging in the mistaken opinion there is nothing further required than to query if they are satisfied with the views they have espoused, or the course they have taken; overlooking in great measure the responsibility that rests upon them, as good stewards of the manifold grace of God, and it is to be feared, in many instances, not having come to the experience of having the beam removed out of their own eye that they may see clearly to pluck the mote out of a brother's eye.

Iowa, Third mo. 16th, 1862.

For "The Friend."

My heart did so respond to those remarks in last week's number of "The Friend," respecting the early religious care that should be taken of the dear children, that I rejoiced on reading them; and have desired that parents may be encouraged to "sow the seed in the morning," "and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." My attention, too, was much arrested lately in reading that account of Daniel Wheeler,—the care he took of his children in early life,—to me there was deep instruction couched in it. Many dear children, too, within our Yearly Meeting, within the past year, have been called away; the death of some, that have come under my knowledge, have been strikingly impressive. There was found in a Bible of a dear little girl, of twelve years of age, after her decease, copied in her own hand-writing, two verses she had selected, I think, from the reading in the family an evening or so previous to her sickness, as follows:—"And now, little children, abide in Him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." 1 John iv. 4.

Another dear child, about the same age, a short time before her last sickness, requested her mother "to get her new bonnet without a frill on it;" then another little girl was found by her parent taking some lace off the neck of her dress: when queried with why she did so, she replied, "because I fear my heavenly Father will be displeased with it." Ah, these things are loud preaching! We may remember there were those formerly, who brought the children to Christ, and there were those who "forbad them."

My heart has mourned over some parents amongst us, whom it is to be feared are secretly pleased to see their children looking a "little smart," dressed in some particulars after the vain fashions of the world. Can ye not see, my dear friends, that ye are weakening your own hands, and our precious testimonies? Let us all, both older and younger, strive more and more for the adorning "which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Third mo. 25th, 1862.

Population of the World.—Dietrici, director of the office of statistics at Berlin, has published, in the annals of the academy of that city, the result of his researches relative to the population of the globe. In his calculation of the total number of inhabitants, which he puts down at upwards of 1,288,000,000, Dietrici estimates the number of the different human races as follows:—The Caucasian, 369,000,000; the Mongol, 552,000,000; the Ethiopian (negroes), 196,000,000; the American (Indians), 10,000,000; the Malays, 200,000,000. The leading religions he divides as follows:—Christianity reckons 335,000,000 adherents; Judaism, 5,000,000; the Asiatic religions, 600,000,000; Mahommedanism, 160,000,000; and Polytheism, 200,000,000. Of the Christian population, 170,000,000 are Roman Catholics; 80,000,000, are Protestants, and 76,000,000 are members of the Greek Church.—*Extract.*

Responsibility in the Care of Families.—Conscience doth move me to fear, lest the lightness of my family shall be laid to my charge, for lack of more earnest and diligent instruction which should have been done. I bless God that he hath given me to see this fault, and to lament it from the bottom of my heart. I would that I esteem nothing available for me, which will not further the glory of God; for whosoever wittingly neglecteth to clear his conscience, cannot have peace with God. (I am) conscious of this, that we pastors, many of us, are too cold, and bear too much with the wicked world. So on every side, and of every sort, we provoke God's anger.—*Ridley.*

THE FRIEND.

FOURTH MONTH 5, 1862.

To every one willing to receive the precepts of Holy Scripture, as conveying truths of imperative obligation upon all who are favoured with the knowledge of them, the incompatibility of slavery with the christian religion is easily demonstrated. The community in which we live, almost universally admit this, and are not backward, at the present time, in giving full expression to the sentiment. The exacting of involuntary labour from the poor slaves, without rendering them any recompense but the miserable pittance of scanty food and the meanest raiment, is easily seen to be directly opposed to the two commands upon which hang all the laws and the prophets, Thou shalt love the Lord thy God with all thy heart, soul and might; and thou shalt love thy neighbour as thyself; the manifest cruelty of the system calling forth in very many, a righteous indignation against the injustice and tyranny of the hard-hearted masters. But while we entertain these feelings respecting slavery, and feel ourselves justified in condemning those who uphold and practise it; citing it as the great national sin which has brought upon the nation the judgments of the Almighty, it would be well if the community in the "*free States*," were brought to see how deeply very many of its members are imbued with the same evil feeling respecting the coloured people, which prevails in the South, and how completely some of the usages towards them that have obtained amongst us, are in direct violation of the teachings of the Gospel, and like slavery, must be most offensive in the Divine sight.

A few days ago, while sitting in one of the cars on the Philadelphia and West Chester Railroad via Media, then about starting from the station in West Philadelphia, we were startled by a peremptory order from the conductor to some one, to "get out of the car," with a threat immediately following, that if the individual addressed did not at once obey, he should be "carried out." Upon turning to see who it was to be thus summarily expelled, we saw a coloured man of respectable appearance, who had risen from his seat, and was looking at the conductor, we thought, as though he did not fully comprehend the meaning of the demand made upon him, but certainly indignant at the unjust and contumelious treatment he was undergoing in the presence of a large number of men and women. Warning the conductor not to attempt carrying his threat of taking hold of him into execution, as soon as he understood that the rules of that road required him to occupy the back seat [which appeared to be full,] or to ride in the baggage-car, he walked out of the car, and we left him standing on the platform in the station, looking grieved and disappointed that the colour of his skin had subjected him to such an outrage upon his rights and his feelings. A card hung up in the cars, forbidding "coloured persons" from occupying any seat in the passenger cars but the back one, and stating they could be accommodated in the *baggage car*, showed that the conductor was but obeying orders, though the manner of doing it was exclusively his own.

Now such a rule and such a circumstance is as direct a violation of the comprehensive texts we have quoted, as is slavery, and could not occur where regard was had to the test prescribed by our Saviour, "whatsoever ye would that men should do to you, do ye even so unto them." It may not be as great a sin as slavery, but it must be greatly displeasing to Him who made of one blood all nations of men, to see a people upon whom He has bestowed so many blessings, thus oppressing their fellow-men, and depriving them of their proper rights, merely because He, the Creator of all, has given them a dark-coloured skin. The same unrighteous discrimination against our coloured fellow-citizens continues to be made by the companies owning the Passenger Railways in Philadelphia, no one of them being allowed a seat within their cars, however unable from age, disease or

fatigue, to walk, or however important it may be for them to occupy as little time as possible in going from one place to another. It is true, they are allowed to stand upon the platforms in front and back of the cars, but let any of us estimate what a degrading and insulting distinction this is, by supposing ourselves placed under similar circumstances. Could such a reverse take place, how grievously injured would we feel ourselves to be, and how little entitled to the character of christians would we deem those who thus tyrannized over us. But we need not suppose such a case, in order to illustrate the inconsistency of those who sanction such acts, and their persistent violation of the Divine law. As before observed, we loudly condemn the slaveholder for his oppression of the poor blacks; and his determined adherence to the odious system of slavery is justly denounced as a crying crime; but may not the language of the Apostle be applied to us: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God."

These, and similar unjust and oppressive acts having their origin in pride and vulgar prejudice, blind those yielding to them to their true interest, for none can thus violate the Divine law with impunity, and retribution will sooner or later be meted out by Him who has declared that he will arise for the defence of the poor and needy.

We think it incumbent upon the members of our religious Society to use the influence they may have, in a proper manner, to remove these unrighteous burdens from our coloured brethren, and as far as may be in their power, to bring the public mind into a more healthy and christian tone respecting their rights and privileges. By thus acting we can, at least, free ourselves from responsibility, and may be a means of mitigating or warding off the punishment which our beloved country is exposed to.

SUMMARY OF EVENTS.

FOREIGN.—News from Liverpool to the 20th ult. The stock of cotton in port amounted to 403,500 bales, including 150,000 American. Price had advanced ½d. to ¾d. The market for breadstuffs was dull, without much change in the quotations. Consols, 93⅞ a 94. The bullion in the Bank of England had increased £521,000 during the week.

President Lincoln's Emancipation Message attracted much attention in England. The Liverpool Post says, there can be no doubt but it will have an incalculable effect in Europe, and that effect will be most favourable to the Northern cause.

Additional troops were about being sent from France to Mexico. A new brigade was to leave Toulon in a few days.

The Pope has been quite ill, and his strength is much prostrated.

Precautions were being taken by the Austrian government to guard the Venetian frontiers from invasion. The advanced posts had been doubled, and the garrisons augmented. Troops had also been posted along the line of the river Po.

An insurrection which for some time past has been progressing in Greece, appears to have become formidable. The goverment has an army of 30,000 men employed for its suppression. The insurgents at Lyra had proclaimed the second son of Victor Emmanuel king of Greece, as Otho the Second.

A project of emancipation has been adopted for the Dutch Islands in the West Indies. A Surinam paper gives the chief features of the plan, as follows: All slaves in the Dutch West Indies will be set free on the 1st of Seventh month, 1863, under the following conditions: A compensation of three hundred guilders for each slave-man, woman or child—to be paid to the owner; slaves to remain under apprenticeship on the estates for a term of three years, during which time they are to be paid wages for their work, half of such wages to accrue to the government.

UNITED STATES.—*New York.*—Mortality last week, 406. A New York paper says that representatives of New Orleans houses are now making purchases in the New York dry-goods market, and that merchants from Georgia are also there, paying up old bills, or laying in new stock for the Southern trade. The exports of breadstuffs are less active. The import trade has increased heavily within the last few weeks. The amount of gold exported, in the first three months of the present year, is $8,885,821.

Philadelphia.—Mortality last week, 308. On the 29th, an explosion occurred in a cartridge manufactory, in the southern part of the city, by which the buildings were destroyed, several persons instantly killed, and a large number burned or otherwise injured, some of them fatally. There were twenty men and boys, and fifty-eight women and girls employed in the place, few of whom escaped unhurt.

Virginia.—The Baltimore and Ohio railroad has been again put in running order, from Baltimore to Wheeling, and travel was about ready to begin upon it throughout the whole route. Upwards of seventy locomotives on this road were either partially destroyed or stolen by the rebels. Gen. Banks' division of the army of the Potomac, after the battle at Winchester, pursued the rebel forces beyond Strasburg. Gen. Shields reports the loss of the Federal troops at about 150 killed and 300 wounded, and that of the rebels at 500 and 1000 wounded. Other statements make the rebel loss about 1000 killed and wounded, and 300 prisoners. The rebel forces, under General Magruder, which were located at Great Bethel, have evacuated the town, having previously fired the houses. Nothing was left but a mass of ruins.

North Carolina.—An expedition despatched by Gen. Burnside, visited Washington, N. C., where they were well received. The citizens showed no excitement or fear; a few expressed Union sentiments, but the most were silent. The U. S troops took peaceable possession of Beaufort, N. C. The report that Fort Macon had been abandoned and blown up by the rebels, was incorrect. It was still occupied by a garrison of several hundred men. The account of the burning of the steamer Nashville was also incorrect. She escaped from Beaufort on the night of the 18th ult., with a cargo of cotton, and again ran the blockade, although the U. S. vessels of war were on the look out to intercept her.

South Carolina and Georgia.—No change has been recently reported in the state of affairs on the seaboard of these States. Gen. Hunter has gone to Port Royal, to take the chief command of the U. S. forces.

Florida.—Gen. Sherman visited Jacksonville on the 19th ult., and was waited on by a committee of citizens, who represented the feeling of all in the town as strongly for the Union. Many of the inhabitants left with the rebel troops. Rebel bands were prowling in the vicinity, and destroying the property of those suspected of loyalty to the United States. The prevailing sentiment in Eastern Florida is thought to be loyal. Pensacola has been evacuated by the rebels, including also Fort Barancas and McRae. Gen. Sherman has issued a proclamation to the people of Florida, in which he states, that the troops of the United States had come to protect the loyal citizens, and enable them to resuscitate a government.

New Orleans.—The latest intelligence from this city represents that great preparations had been made to resist the expected attempts for its capture. The rebels are reported to have a number of powerful iron clad steamers to aid in the defence.

New Mexico.—Advices from Santa Fe to the 10th ult., report the capture of the city by the rebel army from Texas. The Texans generally respected private property at Santa Fe, but seized all the goods of the merchants.

Arkansas.—The supplies of forage and provision having become exhausted in the region about Sugar Creek, the army of Gen. Curtis has removed to Cross Timbers, nearer the northern line of the State. The remnants of the rebel army, under Generals Van Dorn and Price, have, it is believed, retreated to Van Buren and Fort Smith, where they can receive supplies from Memphis and Little Rock, via the Arkansas river. Very little Union sentiment has yet appeared in Arkansas.

Missouri.—Although the rebellion has been mainly suppressed in Missouri, bands of outlaws, from time to time, create fresh disturbances. On the night of the 20th ult., about five hundred rebels made an attack upon Hummonsville, Polk county. They were defeated by the militia, many of the rebels being killed and wounded. About the same time the town of Warrensburg was attacked by a guerilla band of two hundred. They were likewise driven off with severe loss. The bombardment of Island No. 10 has been kept up at intervals, but without much apparent effect. Owing to the high state of the river and the overflow of the adjacent country, the rebels are at present secure from an attack by land. They are commanded by Gen. Bragg, have received reinforcements, and are constantly getting more cannon in position. Their number is said to be 15,000 or 16,000.

Tennessee.—The appointment of Andrew Johnson as military governor appears to have had favourable results. He has addressed the people in Nashville, and issued a proclamation of a conciliatory character, expressing a desire to win the people back to the Union. Wm. H. Polk, brother of the late President, and several other influential citizens will, it is said, co-operate with Gov. Johnson in putting the State machinery in operation. The Memphis papers contain Richmond despatches of the 16th ult., stating that 2000 United States soldiers had crossed the Cumberland mountains, and captured two companies of the Southern troops. A courier arriving at Knoxville, reported that from 4000 to 6000 U. S. troops were advancing upon the city, and were only twenty-five miles distant. The rebel forces have concentrated at and near Corinth, Miss., near the State line, and at the junction of several important railroads. Gen. Beauregard has the chief command assisted by Polk, Cheatham and Clark. The united rebel armies number from 50,000 to 70,000 men. The U. S. army, under Gen. Buel, had advanced to the lower tier of counties in Western Tennessee. At the latest advices, the two hostile armies were within fifteen miles of each other.

The Rebel Government.—The Senate at Richmond has confirmed Jeff. Davis's nomination of Cabinet officers, as follows:—Secretary of State, Judah P. Benjamin, of Louisiana; Secretary of War, George W. Randolph, of Virginia; Secretary of the Navy, S. R. Mallory, of Florida; Secretary of the Treasury, C. G. Memminger, of South Carolina; Attorney-General, Thomas H. Watts; Post-Master General, M. Reagan.

Cotton.—Both Houses of the rebel Congress have passed a resolution, advising that no cotton should be planted this year. The U. S. government is taking means to encourage the growth of cotton in all suitable lands under its control. The government has an agent at Savannah, Tenn., for the purpose of buying up cotton seed.

Rain in California.—A rain gauge carefully kept and registered by Dr. Snell, of Sonora, shows that from the 11th of Eleventh month, 1861, to the 14th of First month, 1862, seventy-two inches of rain fell at that place.

The Grain Markets.—The following were the quotations on the 31st ult. *New York*—Red wheat, $1.30 a $1.36; rye, 80 cts. a 81 cts.; barley, 90 cts. a 92 cts.; mixed Western corn, 57½ cts.; prime white corn, 70 cts.; oats, 37 cts. a 40 cts. *Philadelphia*—Red wheat, $1.30 a $1.31; white, $1.35 a $1.40; rye, 70 cts.; yellow corn, 54 cts. a 55 cts.; oats, Southern, 31 cts. a 32 cts.; Pennsylvania, 34 cts.

RECEIPTS.

Received from Steph. Hobson, agt., O., for Jos. Penrose, $5, to 27, vol. 35.

PHILADELPHIA ASSOCIATION OF FRIENDS FOR THE INSTRUCTION OF POOR CHILDREN.

A Stated Meeting of the Association will be held on Second-day evening, Fourth month 7th, 1862, at half past seven o'clock. WM. SMEDLEY, JR., Clerk.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to DEBBE KNIGHT, Superintendent, at the School, or to CHARLES J. ALLEN, Treasurer, No. 304 Arch street, Philadelphia.

MARRIED, on Fourth-day, the 15th ult., at Friends' Meeting, London Grove, LEWIS PESKY to EDITH T. PHILLIPS, both of London Grove.

——, at Friends' Meeting, Westland, Washington county, Pa., on Fifth-day, the 27th of Third month, 1862, THOMAS Y. FRENCH, of Salem, Ohio, to RACHEL H. BLACKBURN, of the former place.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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From "All the Year Round."

Earthquake at Mendoza.

(Concluded from page 242.)

For two days such of the city authorities as survived remained paralyzed, hardly thinking their lives their own, and not attempting anything; thus the fire raged on unchecked, and the plunderers followed their villainous work unpunished. Already the air was laden with the stench of putrefying bodies; the wounded and dying lay stretched on the ground in the open air, almost destitute of food and water, for the ordinary water-courses were swallowed up, and the market people dared not approach the town to sell, so that it seemed as though famine and pestilence would carry off those few that the earthquake and the fire had spared. The only sound which broke the silence of the desolation was the mournful tolling of a bell raised by some nuns on two posts in a meadow, where they had erected an altar, and held daily service for the souls of those who had perished. Nine nuns escaped from the ruins of their convent; one after being five days buried made her way out with no other assistance than her scissors. On the twenty-third, the governor killed three bullocks and distributed the beef, and on the twenty-fifth kindly help arrived from the city of San Juan; next day six plunderers were shot by some soldiers sent from San Juan to preserve order, so the evil was checked, and by this time also the fire had pretty well burnt itself out; but stronger and stronger rose the odor of corruption from the ruin-covered streets, till the search for any who might yet survive was perforce suspended, and the sick under the trees in the plaza had to be removed to the alameda. For the city was become a putrid city of the dead, and living men could not dwell in its atmosphere.

So passed the weary days. Fortunately rain is a rarity in Mendoza, yet hundreds of the wounded died for want of proper attention and food; but soon from all parts came the ready offering of sympathy and sorrow, from San Juan first, then across the Andes from Chili, then from San Guis and Cordova, and at last munificent assistance from the central government at Parana, and from far distant Buenos Ayres. Sheds were erected and fitted up as hospitals, surgeons and physicians vied with each other in eagerness to succor and to save, so that at length many of the dying were brought back again to health and strength, and money was given to them for their sustenance during convalescence. But most of them rose from their couches only to find themselves bereft of all; everything in the city was lost, hardly the ground was left on which the houses had once stood. Even to the end of April shocks continued; generally there were two or three every day, as an English visitor writes on the twenty-second. "I am writing this in a shed, but it is all cracked, and one gable-end is down, twice I have run out. As slight shocks still continue, two or three a day, I am afraid of the place falling." The same gentleman also writes, "It is useless attempting to describe the sufferings that existed when I first arrived; I am not wanting in courage or in strength of mind to witness such scenes, but what I have seen here has completely overpowered me, and made me as inactive as a child and as powerless. The heap of ruins, the corpses strewed in all directions, stripped, and in some cases half eaten by dogs and rats, the stench, and above all, the sufferings and stupefaction of the survivors, are altogether so appalling that only stern duty and necessity induced me to stay an hour in the place."

By the great earthquake on the 20th of March, several villages in the neighbourhood of Mendoza were also completely destroyed. Its effects were also slightly felt at Valparaiso and other cities on the western slope of the Andes, and more distinctly at Cordova and throughout the Argentine Confederation, even so far eastward as Buenos Ayres, where on the night of the 20th, a French watchmaker noticed that all the pendulums of his clocks, which were swinging from north to south, had become endowed with a most singularly irregular motion, concerning which phenomenon he wrote a letter on the day following to the leading journal of the city; but no explanation was given till the next week, when the mail from Mendoza brought the truth. On the eastern slopes of the Andes, the earthquake seems to have exerted its extreme violence, as may be seen in a letter dated San Juan, 25th March, 1861. "Paula has just arrived from Chili. The earthquake which destroyed Mendoza caught her, with Corina and Emilia, at the foot of the central Cordillera of the Andes. The mercy of God has alone preserved them. It is horrible to hear their account of the fearful scene they witnessed. Deep caverns were opened into the bowels of the mountains; the mountain summits were parted asunder; the road was blocked up with rocks rolled down from above, and with rubbish brought with them in their fall. The earth in places burst open like a bomb-shell, ejecting water, all the way from Uspallata. Enormous stones were thrown from one mountain to another, with the report of cannon. Some passengers on the road were crushed by the falling rocks. It was a scene of indescribable horror which surrounded them; they fearing every moment that they would be buried under the rocks which came rolling down the sides of the mountain."

Professor Forbes who had been making geological researches in Peru and Bolivia, was in Rosario at the time of the earthquake, and immediately proceeded to Mendoza, to examine the phenomena of the catastrophe, concerning which he reports somewhat as follows to the Government of the Argentine Republic, by whom he was appointed their commissioner. "Data have enabled me to arrive at the decisive conclusion that the earthquake was caused by a revival of volcanic action on the eastern side of the principal chain of the Cordilleras, and the endeavour to find outlet for the escape of gases by the fracture of supervening rocks. To examine the effect of the earthquake in the Cordilleras, I proceeded direct to the hills in front of the city, and found the stripe—the course of the earthwave as marked on a map annexed,—here marked in all directions by ruins, which track I followed up to Uspallata for six days. Within its limits rocks had been broken in pieces, and borne or thrown to other places; there were fissures in the earth, and the springs had increased their flow." Prof. Forbes also gives some practical advice concerning the rebuilding of the city. The north-east portion of the old city was built upon low marshy ground, which "sunk from one to eight feet, and was torn up as though it had been plowed, for a width of about two hundred and eighty yards; and in some places springs had come to the surface." Thus he recommends an extension of the city to the westward, on the rocky slopes of the Sierra. The old city was almost entirely built of adobes, concerning which he says, 'The old system of brick houses will, of course, be rejected, nor ought the streets to be so narrow as before, this having occasioned the chief loss, the hollowed walls falling into them from both sides upon the people. With broad streets and with houses of wooden framing, filled in with lath and plaster, no danger need be feared from any subsequent earthquake."

M. Bravard, a French naturalist, resident at Mendoza, had predicted the destruction of the city by an earthquake, basing his prediction upon the volcanic formation of the whole of the north-western portion of the province. Bravard perished while sitting on the corner of his bed pulling off his stockings, on the night of the 20th of March.

Mendoza was one of the most important cities of the Argentine Republic; situated at the foot of the Andes, and commanding the principal pass to Chili and Uspallata, it was the centre of all the traffic with the west coast. The population was variously estimated at from fourteen to seventeen thousand, of whom not more than two thousand escaped. The loss may be estimated at thirteen thousand, which is below the number usually named by men well acquainted with the city; of these the greater part found death and burial at the same moment, but many, it is believed, languished for days under the ruins, there being none to dig them out. A large proportion also of those who were rescued died from gangrene, before surgeons could arrive from Chili to perform the necessary amputations. All the surgeons of the city itself were killed. Numbers of children escaped, and, strange to say, nearly all the blind people! The former were taken charge of by the Chilian government and removed to an asylum at Santiago de Chili.

To the traveller accustomed to the interminable plains of Buenos Ayres, Santa Fé and Cordova, or wearied with the sandy deserts of San Juan, the province of Mendoza has always been a most welcome oasis on the tedious journey across the continent of South America; here he finds himself once again in an enclosed country, riding along well kept roads, between water courses, shaded by double rows of magnificent poplars, almost equalling in size those time honoured trees which line the banks of the sluggish canals of Belgium and the Low Countries. The rocky and volcanic nature of the soil of Mendoza has forced the inhabitants to adopt a mode of agriculture widely differing from that pursued in the other provinces of the republic; they have been forced to dig canals for the artificial irrigation of the whole of their pastures, and the natural grasses being very poor, lucerne is very extensively planted throughout the province, the different fields being divided by stone fences to prevent the encroachments of the cattle. All these fences were thrown down by the earthquake, and the autumn crops entirely destroyed by straying cattle.

The city is now in process of rebuilding; inhabitants already pour into it from other parts, and though earthquakes become of common occurrence, they will in future be no more destructive than they are in the wood-built cities of Chili and Peru.

Dymond on War.

(Continued from page 243.)

But, indeed, what is defensive war? A celebrated moralist defines it to be, war undertaken in consequence of "*an injury* perpetrated, attempted, or feared;" which shows with sufficient clearness how little *the assassin* concerns the question, for fear respecting life does not enter into the calculation of "injuries." So, then, if we fear some injury to our purses, or to our "honour," we are allowed to send an army to the country that gives us fear, and to slaughter its inhabitants: and this, we are told, is defensive war. By this system of reasoning, which has been happily called "martial logic," there will be little difficulty in proving any war to be defensive. Now we say that it christianity allows defensive war, she allows all war—except indeed that of simple aggression; and by the rules of this morality, the aggressor is difficult of discovery; for he whom we choose to "fear" may say that he had previous "fear" of us, and that his "fear" prompted the hostile symptoms which made us "fear" again. The truth is, that to attempt to make any distinctions upon the subject is vain. War must be wholly forbidden, or allowed without restriction to defence; for no definitions of lawful or unlawful war will be, or can be attended to. If the principles of christianity, in any case, or for any purpose, allow armies to meet and to slaughter one another, her principles will never conduct us to the period which prophecy has assured us they shall produce. There is no hope of an eradication of war but by an absolute and total abandonment of it.

What then is the principle for which we contend? *An unreasoning reliance upon Providence for defence, in all those cases in which we should violate his laws by defending ourselves.* The principle can claim a species of merit, which must at least be denied to some systems of morality—that of simplicity, of easiness of apprehension, of adaptation to every understanding, of applicability to every circumstance of life.

If a wisdom which we acknowledge to be unerring, has determined and declared that any given conduct is right, and that it is good for man, it appears preposterous and irreverent to argue that another can be better. The Almighty certainly *knows* our interests, and if he has not directed us in the path which promotes them, the conclusion is inevitable, that he has voluntarily directed us amiss.—Will the advocate of war abide this conclusion? And if he will not, how will he avoid the opposite conclusion, that the path of forbearance is the path of expediency?

It would seem to be a position of very simple truth, that it becomes an *erring* being to regulate his actions by an acquiescent reference to an unerring will. That it is necessary for one of these erring beings, formally to insist upon this truth, and systematically to prove it to his fellows, may reasonably be a subject of grief and of shame. But the hardihood of guilt denies the truth, and the speculativeness of philosophy practically supersedes it;—and the necessity therefore remains.

We have seen that the duties of the religion which God has imparted to mankind require irresistance; and surely it is reasonable to believe, even without a reference to experience, that he will make our irresistance subservient to our interests—that if, for the purpose of conforming to his will, we subject ourselves to difficulty or danger, he will protect us in our obedience, and direct it to our benefit—that if he requires us not to be concerned in war, he will preserve us in peace—that he will not desert those who have no other protection, and who have abandoned all other protection because they confide in his alone.

And if we refer to experience, we shall find that the reasonableness of this confidence is confirmed. There have been thousands who have confided in heaven in opposition to all their apparent interests, but of these thousands has one eventually said that he repented his confidence, or that he reposed in vain?—"He that will lose his life for my sake and the gospel's, the same shall find it." If it be said that we take futurity into the calculation, in our estimate of *interest*, I answer—So we ought. Who is the man that would exclude futurity; or what are his principles? I do not comprehend the foundation of those objections to a reference to futurity which are thus flippantly made. Are we not immortal beings? Have we not interests beyond the present life? It is a deplorable temper of mind, which would diminish the frequency, or the influence of our references to futurity. The prospects of the future *ought* to predominate over the sensations of the present. And if the attainment of this predominance be difficult, let us at least, not voluntarily, argumentatively, persuade ourselves to forego the prospect, or to diminish its influence.

Yet, even in reference only to the present state of existence, I believe we shall find that the testimony of experience is, that forbearance is most conducive to our interests.

The reader of American history will recollect that in the beginning of the last century, a desultory and most dreadful warfare was carried on by the natives against the European settlers; a warfare that was provoked, as such warfare has almost always originally been, by the injuries and violence of the christians. The mode of destruction was secret and sudden. The barbarians sometimes lay in wait for those who might come within their reach on the highway or in the fields, and shot them without warning; and sometimes they attacked the Europeans in their houses, "scalping some and knocking out the brains of others." From this horrible warfare the inhabitants sought safety by abandoning their homes, and retiring to fortified places, or to the neighbourhood of garrisons: and those whom necessity still compelled to pass beyond the limits of such protection, provided themselves with arms for their defence. But amidst this dreadful desolation and universal terror, the *Society of Friends*, who were a considerable proportion of the whole population, were steadfast to their principles. They would neither retire to garrisons, nor provide themselves with arms. They remained openly in the country, whilst the rest were flying to the forts. They still pursued their occupations in the fields or at their homes without a weapon either for annoyance or defence. And what was their fate? They lived in security and quiet. The habitation, which, to his armed neighbour, was the scene of murder and of the scalping knife, was to the unarmed Quaker a place of safety and of peace.

Three of the society were however killed. And who were they? They were three who abandoned their principles. Two of these victims were men, who, in the simple language of the narrator, "used to go to their labor without any weapons, and trusted to the Almighty, and depended on his providence to protect them (it being their principle not to use weapons of war to offend others or to defend themselves:) *but a spirit of distrust* taking place in their minds, they took weapons of war to defend themselves, and the Indians who had seen them several times without them and let them alone, saying they were peaceable men and hurt nobody, therefore they would not hurt them,—now seeing them have guns, and supposing they designed to kill the Indians, they therefore shot the men dead." The third whose life was sacrificed was a woman, who "had remained in her habitation," not thinking herself warranted in going "to a fortified place for preservation, neither she, her son, nor daughter, nor to take thither the little ones; but the poor woman after some time began to let in a slavish fear, and advised her children to go with her to a fort not far from their dwelling." She went;—and shortly afterwards "the bloody cruel Indians lay by the way, and killed her."

The fate of the Quakers during the rebellion in Ireland was nearly similar. It is well known that the rebellion was a time not only of open war but of cold-blooded murder; of the utmost fury of bigotry, and the utmost exasperation of revenge. Yet the Quakers were preserved even to a proverb; and when strangers passed through streets of ruin, and observed a house standing uninjured and alone, they would sometimes point and say—"That, doubtless, was the house of a Quaker."

(To be continued.)

The Eagle.

An eagle will only carry off such object as he can seize in sweeping by. He will not descend to any spot of ground unless he can leave it again, describing the same bold curve with which he came. He will not risk being hemmed in within narrow limits. An open field is indispensable to him for his tactics. The object must be freely exposed, or he will hardly venture to attempt making it his own. As a swallow rushes downward in a curve to catch the insects hovering over the pond, and upward again on high, in his flight describing an ellipse, so does the eagle, and thus only, sweep down to seize a lamb or other animal. It must be swept off the ground in full flight—it must be caught up at once, without any hindrance: there must be "ample room and verge enough" for him to continue his sweeping flight, or the eagle will prefer not to break his fast, and will refrain from attempting that by which he may come to grief. Protection is thus afforded many a creature that would otherwise never be safe from so formidable an enemy. A small bush is sufficient guard against his attack; for he always takes heed not to approach

places where he may get his talons entangled and be held fast, or not have sufficient space for the movement of his wings. But for this fear of getting into difficulty, he would feast oftener, and fast more rarely than he does. It might seem that, with his keenness of vision and speedy locomotion, he need not long be in want of a meal; that in ranging over an entire principality, or a dukedom, he surely would be able to find some game or other. And he doubtless does see enough that would suit his purpose well; but nothing exactly in the situation that makes it advisable for him to attempt to bear it off. There are lambs below in the meadow, but they have instinctively became aware of their impending danger, and have crowded together in one dense mass, with the ewes outside; or they have all taken shelter beside a sloping bank, or beneath a tree, or alongside of a hedge. None of these positions suit the eagle. In the mountains the chamois do the same, or they stand sideways, pressing close against the rock: here the eagle cannot get near them, for fear of injuring his wings. Sometimes, too, they will take shelter around, or under a large fragment of stone, determined to defend themselves to the last; but into a warfare of this sort the eagle has no intention of entering. Among those stones and clefts may lurk a danger he cannot see, and had not calculated on; so he leaves them, however unwillingly, to look elsewhere for a kid, in a situation so exposed that, without stop or stay, he may clutch it as he skims by within a foot of the ground. And so he often knows the pangs of hunger. It is only when driven to extremity that an eagle will descend upon the earth, and battle with his prey. It is contrary to his instinct to do so. The air seems to be his peculiar element, and earth an uncongenial spot, and moreover, full of pitfalls: it is, too, rendered doubly dangerous by being the abode of man. Of him the eagle has, in common with all wild animals, an insurmountable dread.

As the mountains around the Königs See abound in chamois, the eagle very naturally resorts there; and opportunity is frequently afforded of witnessing his tactics, modified by circumstances. The following account gives an instance of most cunning stratagem; but it also shows how impotent for attack the eagle is when his victim is not entirely exposed:—A good-sized chamois buck had got upon a ledge of rock, and was gazing downward and about him, as these animals like to do. An eagle perceived him; but as the bird could not approach close to the rock on account of his breadth of wing, he resolved to obtain the prize he had marked as his own in another manner. So he sailed by the chamois on his narrow path as near as he dared come; then again and again; and as the animal retreated in order to quit his perilous position, the eagle, wheeling around in a smaller circle, met him instantly, to hem in and cut off his retreat. By thus rushing past within a few feet of him, and filling him with terror, he hoped to bewilder the chamois, and cause him to fall over the precipice, in which case he would have but to descend, and carry off his booty. And, in fact, the chamois, from trepidation, probably, in turning a corner, slipped, with one hind foot, over the ledge. He lost his balance, and fell headlong over the rocks, as the eagle intended that he should. But after lodging for a short time on an intervening slope, the carcass rolled off, and came toppling down into the lake. The whole proceeding had been watched by two persons in a boat. They now rowed across to get the chamois; while the eagle, disappointed of his victim, wheeled above them, watching all they did.—*Forest Creatures, by Charles Boner.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

REBECCA DAVIS.

Rebecca, the daughter of Joseph and Rebecca Need, was born at Darby near Philadelphia, in the year 1694. We know not how early in life she was, through the Lord's assisting grace, brought to bow to the cross of Christ, and to follow her dear Savour in truth and love. At the time of reaching maturity, her character was established as a sober, religious woman, and she soon became serviceable in the church.

In the year 1714, she was married to John Davis, a Friend of her own Monthly meeting, "with whom she lived in a loving exemplary manner, [being] careful to instruct her children in virtue and godliness." She was for many years an elder in the church, much concerned "for the promotion of piety and virtue, and the maintainance of our christian discipline; beloved and esteemed by Friends and neighbours as a pattern of sobriety and self-denial."

She was very diligent in the attendance of her religious meetings, until prevented by age and the consequent infirmities of body, and was a good example therein, "manifesting an awful weighty exercise of mind for the arisings of that Divine Spring which is the crown of our assemblies."

She departed this life Ninth month 8th, 1772, aged about seventy-eight years.

JEREMIAH ELFRETH.

Jeremiah Elfreth was born about the year 1693. He stood for many years in the station of elder in Philadelphia Monthly Meeting, and was in many respects very useful in religious and civil society. After a very active and exemplary life, he deceased Tenth month 19th, 1772, aged seventy-nine years.

ELIZABETH STEVENS.

Elizabeth, the daughter of that valuable Friend Richard Johns, of the Cliffs, on the western shore of Maryland, was born there in 1694. Her father, who was convinced of the Truth through the ministry of George Fox, was an exemplary Friend and lively minister of the gospel of Christ. She was brought up consistently with the truth professed by her parents, and being through the influence of Divine love and the visitations of the Holy Spirit, herself instructed in Divine things, she became a valuable Friend, and a sound minister of the blessed Truth.

Of her labours in the ministry whilst her residence was in Maryland, we have little account. There she was married to John Stevens, and after his death she, in 1748, removed with her family to Philadelphia. She was a woman of great usefulness in religious society, and much dedicated to the service of her Divine Lord and Master. To the poor and afflicted she was very charitable, and was often qualified to comfort those in tribulation, through the blessed openings of the gospel of peace and consolation. Over her offspring she exercised a vigilant, loving care, seeking to impress their minds in early life with the importance of religion, as a stay and staff to support and strengthen. She was of a lively, cheerful disposition, which, under christian restraint, rendered her company and conversation not only pleasant but useful.

After a useful life, as she grew towards old age, her mind was supported by the crook of the Heavenly Shepherd's love. Her ministry continued lively and animating, and her love for attending religious meetings was fervent. She often said she hoped the last place she should be at before her death, might be a meeting house. This wish was granted. She attended a week day meeting, went home, and after dinner was affected with paralysis, which affected her organs of speech. In a short time her speech was restored, when seeing Friends about her much concerned at her situation, said to this effect. "There is no will with me for life or death. I am assured, if it please Divine Providence, who has been with me all my life long, to remove me now, it will be *well*. I neither feel pain of body nor mind." Her power of articulation then again failed her, and in about twenty-four hours after her attack, on the 19th of the Twelfth month, 1772, she passed away in peace, being in her seventy-eighth year, and having been a minister of the gospel more than fifty-years.

WILLIAM HORNE.

William Horne, a son of Edward and Elizabeth Horne, was born in the County of Sussex in Great Britain, in the year 1714. His mother was an acceptable minister of the Gospel, but his father, for want of attention to the manifestation of Truth, had swerved from the path of pure rectitude, and suffered both in his inward and outward condition therefrom. In the year 1723, intending to remove to Pennsylvania, they applied to their Quarterly Meeting for a certificate of removal, and received a very honest document which they presented to Philadelphia Monthly Meeting early in the following year.* They soon removed to Darby, where their son William continued to reside during his life. His mother kept her integrity and was of great service in religious society, and his father probably witnessed something of the restoration which his Friends in England ardently desired for him. Their son William was religiously trained and guarded, and became an abundant labourer in the church militant, receiving in the year 1746, a gift in the ministry of the gospel. He had in the Seventh month, 1737, been married in Philadelphia to Elizabeth Davis, and they were engaged to endeavour to bring up their children in the nurture and admonition of the Lord. As he was careful to wait upon the Lord Jesus for the qualification to minister, and concerned to watch his limitings as well as openings, he became an able minister of the gospel. His travels in America on religious service led him to almost every place where there were Friends, and from the returning

* The certificate is worthy of preservation. "From our Quarterly Meeting held at Horsham in the County of Sussex, the 16th day of the Tenth month, 1723. To our well beloved Friends of Philadelphia in the province of Pennsylvania, love, mercy and peace be with you all. Forasmuch as our friend Edward Horne and Elizabeth his wife, late of this county, having signified to us their intention of transporting themselves to settle with you, and desiring our certificate: these are therefore to certify, that the said Edward was in his tender years a hopeful youth, and we believe had a visitation of the love of God upon his soul, which very much recommended him to our satisfaction; so that we had good unity with him. But for want of watchfulness, and through inadvertency, we do believe, he came to some loss in divers respects. Nevertheless, by his conduct and proceedings of late, in order to rectify what may have been amiss, we have good reason to hope, as he keeps to Truth, he will retrieve both his inward and outward condition, which will be to our great satisfaction, and we earnestly desire he may. We therefore hope you may safely receive him as a member. As to Elizabeth his wife, she is a woman for whom we have a good esteem, being of an innocent and inoffensive conversation, and we believe she has received a gift of the ministry, with which we have good unity. We desire she may be preserved faithful to the Lord, and be made serviceable amongst you. With the salutation of our love unfeigned, we dearly salute you all, and remain your friends and brethren in the Truth."

certificates furnished him, it appears that his labours of love were acceptable to Friends. In the Fourth month, in the year 1763, he embarked for England, on a religious visit, which in a little over a year he finished, and returned home to the great satisfaction of his friends and family, in the Tenth month, 1764.

His memorial says, "His ministerial labours were frequent, lively and edifying, and he adorned the doctrine he preached by a circumspect life and conversation. He was zealously concerned for the maintenance of good order in the church, a good example in his family, careful to bring up his children in diligently attending religious meetings, and manifesting his care in divers respects for their present and future welfare. He was kind and hospitable to Friends, his house and heart being open for their reception."

His decease took place Eleventh month 11th, 1772, he being in the fifty-ninth year of his age.

Of MORDECAI YARNALL, who deceased Fifth month 17th, 1772, a biographical sketch has been published in "The Friend." Of JOHN WOOLMAN who deceased Tenth month 7th, 1772, aged fifty-two, his journal furnishes a copious account. Of JOHN BORDEN, an elder of Shrewsbury, who deceased sometime during this year nothing of importance has been found.

Literary Perseverance.

The calm assiduity with which Newton applied himself to repair the loss sustained through the heedlessness of his dog Diamond, in communicating fire to papers on which he had wrought out some most abstruse and important problems in science, is well known to all who are tolerably versed in the history of literature. Some parallel cases, less generally known, are worthy to be collated.

When Carlyle was writing his "French Revolution," he lent the first volume of the manuscript to a literary friend for perusal. By some mischance it was left lying on the parlour-floor, and forgotten. Weeks ran on, and at length the historian sent for his manuscript. Upon inquiry, it was found that the house-maid, finding on the floor what she conceived to be a bundle of waste paper, had used it to light the parlour fire. Carlyle was in the utmost consternation for a while, but soon set himself reluctantly to work, and re-wrote the whole book.

Audubon, the naturalist, upon leaving home for an absence of some months, committed to the care of a relative a wooden box, with the strictest injunctions as to its safe-keeping. When he returned, he called for his box, the dearly-prized deposit of all his drawings. It was produced and opened, and what was his dismay to perceive that a pair of rats had taken possession, and had there raised a large family. A few gnawed bits of paper were all that remained of what had once been a thousand life-like pictures of American birds. The shock was overwhelming, and for a time he was utterly prostrated in body and mind. His nights were passed in sleeplessness, and his days in listless apathy. At length a re-action took place, and consoling himself with the reflection that he could now draw and paint better than before, he again took up his pencils, his note-book and his gun, and went forth to the woods; and, after three years' untiring labour, his portfolio was replenished.

The distinguished jurist, Edward Livingstone, employed his best powers faithfully for four years in preparing a code of criminal jurisprudence for the then State of Louisiana, and by the most unwearied exertions had succeeded in reducing to order the chaotic mass of materials which was placed at his disposal. His labours were completed, and a fair copy of the work prepared for the printer. On the day before that on which the copy was to be delivered, he was occupied till a late hour in comparing the copy with the original. Having retired to rest, he was speedily roused from sleep by the cry of fire, and hastening to the room where he left his papers, he found not a vestige of them unconsumed. It was at first a stunning blow, but he speedily regained his equanimity; on the very next day recommenced his task, and at the end of two years had restored the whole work.—*N. Y. Observer.*

Selected.

CHILD-LIKE SUBMISSION.

BY PAUL GERHARDT—1653.

What pleases God, O pious soul,
Accept with joy, though thunders roll
And tempests lower on every side,
Thou knowest nought can thee betide
But pleases God.

The best will is our Father's will,
And we may rest there calm and still;
Oh, make it hour by hour thine own,
And wish for nought but that alone
Which pleases God.

His thought is aye the wisest thought;
How oft man's wisdom comes to nought,
Mistake or danger in it lurks,
It brings forth ill, and seldom works
What pleases God.

His mind is aye the gentlest mind,
His will and deeds are ever kind;
He blesses when against us speaks
The evil world, that rarely seeks
What pleases God.

His heart is aye the truest heart,
He bids all woe and harm depart;
Defending, shielding day and night
The man who knows and loves aright
What pleases God.

He governs all things here below,
In him lie all our weal and woe;
He bears the world within his hand
And so to us bear sea and land
What pleases God.

And o'er his little flock he yearns,
And when to evil ways it turns,
The Father's rod oft smiteth sore,
Until it learns to do once more
What pleases God.

What most would profit us he knows,
And ne'er denies aught good to those
Who with their utmost strength pursue
The right, and only care to do
What pleases God.

If this be so, then, World, from me
Keep, if thou wilt, what pleases thee;
But thou, my soul, be well content
With God and all things he has sent,
As pleases God.

And must thou suffer here and there;
Cling but the firmer to his care;
For all things are beneath his sway,
And must in every truth obey
What pleases God.

True faith will grasp his mercy fast,
And hope bring patience at the last!
Then both within thy heart enshrine,
So shall the heritage be thine
That pleases God.

To thee forever shall be given
A kingdom and a crown in heaven;
And there shall be fulfill'd in thee,
And thou shalt taste and hear and see
What pleases God.

Materials in their Invisible State.—If a piece of silver be put into nitric acid, a clear and colourless liquid, it is rapidly dissolved, and vanishes from the sight. The solution of silver may be mixed with water, and, to appearance, no effect whatever is produced. Thus, in a pail of water we may dissolve and render invisible more than fifty dollars worth of silver, lead, and iron; but every other metal can be treated in the same way, with similar results. When charcoal is burned, when candles are burned, when paper is burned, these substances all disappear and become invisible. In fact, every material which is visible can, by certain treatment, be rendered invisible. Matter which, in one condition, is perfectly opaque, and will not admit the least ray of light to pass through it, will, in another form, become quite transparent. The cause of this wonderful effect of the condition of matter is utterly inexplicable. Philosophers do not even broach theories upon the subject, much less do they endeavour to explain it. The substances dissolved in water, or burned in the air, are not, however, destroyed or lost.

By certain well known means they can be recovered, and again be made visible; some exactly in the same state as they were before their invisibility; others, though not in the same state, can be shown in their elementary condition; and thus it can be proved that, having once existed, it never ceases to exist although it can change its condition like the caterpillar, which becomes a chrysalis, and then a gorgeous butterfly. If a pailful of the solution of silver be cast into the stream, it is apparently lost by its dispersion in the water; but it nevertheless continues to exist. So, when a bushel of charcoal is burned in a stove, it disappears in consequence of the gas produced being mixed with the vast atmosphere; but yet the charcoal is still in the air. On the brightest and sunniest day, when every object can be distinctly seen above the horizon, hundreds of tons of charcoal, in an invisible condition, pervade the air. Glass is a beautiful illustration of the transparency of a compound which in truth, is nothing but a mixture of the rust of three metals.

The power of matter to change its conditions from solid capacity to limpid transparency causes some rather puzzling phenomena. Substances increase in weight without any apparent cause; for instance, a plant goes on increasing in weight a hundred fold for every atom that is missing from the earth in which it is growing. Now, the simple explanation of this is, that the leaves of plants have the power of withdrawing the invisible charcoal from the atmosphere, and restoring it to its visible state in some shape or other. The lungs of animals and a smokeless furnace change matter from its visible to its invisible state. The gills of fishes and the leaves of plants reverse this operation, rendering invisible or gaseous matter visible. Thus the balance in nature is maintained, although the continual change has been going on long prior to the creation of the "extinct animals."—*Piesse.*

For "The Friend."

"The spirit that has acted and ruled in me, shall yet break forth in thousands."—*E. Burrough.*

Every one has a deep interest in the salvation of his own soul, beyond every other concern in this world, and consequently it demands his most serious and unfaltering attention and labour, through the aid of the Holy Spirit, for its accomplishment. The more steadfast and persevering he is in this great work, obeying the dictates of Truth in forsaking all evil in thought, word and deed, and doing the will of God manifested to him in his soul, the more he will come to "walk in the light as He is in the light, and know the blood of Jesus Christ

his Son, to cleanse him from all sin." In this state he will have fellowship with those of like blessed, heavenly experience, and as he grows in grace, he will be clothed with tenderness and compassion for those who, rejecting the visitations and the wooings of the Spirit of Christ, are choosing their own way and wills, and becoming more and more darkened, and sunk in the spirit and ways of the world. Where there is a body of such living believers united, in a family, in a meeting, or in a religious Society, they are not only a strength and comfort to one another, but the tendency of their spiritual travail and exercise will be to reach, and to convict disobedient members, and to draw them to forsake their wrong course, to lay down their wills, and come into true fellowship with the flock and companions of Jesus, walking in the Spirit, and thereby helping in the work of the Lord, and spreading the kingdom of the adorable Redeemer.

History shows that degeneracy has gradually crept into many christian churches which were gathered under the self-denying example and labour of men devoted to the love and service of the Lord Jesus. To the elders of the church of Ephesus, the Apostle Paul said, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." He then knelt and prayed with them, and on parting with this faithful watchman and father in the Truth, they sorrowed most of all, that they should see his face no more. This degeneracy was realized in that church, of which He who held the seven stars in his right hand, and walked in the midst of the golden candlesticks, declared, "I know thy works, and labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Notwithstanding the great display of divine power and goodness in gathering the first christian churches to the knowledge of the truth as it is in Jesus, yet for want of doing their first works and keeping to their first love in humble obedience to its requirings, they lost the spirit of true discernment and sound judgment, and when men, reprobate concerning the faith, rose up among them, speaking perverse things to draw away disciples after them, they were corrupted, and gradually fell from the life and strength and dignity in which they stood while the first ministers, and apostles of Christ Jesus, were among them, and their candlesticks were finally removed out of their place.

The Society of Friends was gathered by a measure of the same divine life and power, out of all ceremonial performances, and a mere theoretical profession of religion, to learn of Christ manifested in the soul, and thus to be built on Him, the eternal Rock and foundation, against which no power can prevail. Coming to Him, as unto a living stone, disallowed indeed of men, but chosen of God and precious, they also as lively stones were built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ; showing forth the praises of Him who had called them out of darkness into his marvellous light. But during the life-time of the first ministers of that day, some who had experienced the work of Truth on their hearts, grew self-willed, rejected the advice and judgment of the members who held fast their allegiance to Christ, and in their rebellious spirit brought much distress and difficulty on the sound members.

In the last epistle written by George Fox, directed to be read at the proper time, and which was read after his decease, in the London Yearly Meeting of 1691, we have the following passages:

"And now, Friends, all your meetings, both men's and women's, Monthly, Quarterly, and Yearly, &c., were set up by the power, Spirit and wisdom of God; and in them you know that you have felt his power, and Spirit, and wisdom, and blessed refreshing presence among you, and in you, to his praise and glory, and your comfort: so that you have been a 'city set on a hill that cannot be hid.'

"And although many loose and unruly spirits have risen betimes to oppose you and them, in print and other ways, you have seen how they have come to nought. The Lord hath blasted them, brought their deeds to light, and made them manifest to be trees without fruit, wells without water, wandering stars from the firmament of God's power, and raging waves of the sea, casting up their mire and dirt." * * * "This hath been the condition of many God knoweth, and his people!"

"Therefore all stand steadfast in Christ Jesus your head, in whom ye are all one, male and female, and know his government, of the increase of whose government and peace there shall be no end." * * * * "Therefore, in God's and Christ's light, life, Spirit and power, live and walk; that is over all (and the Seed of it) in love, in innocency and simplicity. In righteousness and holiness dwell, and in his power and Holy Ghost, in which God's kingdom doth stand."

"As for this spirit of rebellion and opposition that hath risen formerly and lately, it is out of the kingdom of God and heavenly Jerusalem; and is for judgment and condemnation, with all its books, words and works. Therefore, Friends are to live and walk in the power and Spirit of God that is over it, and in the Seed that will bruise and break it to pieces. In which Seed you have joy and peace with God, and power and authority to judge it: and your unity is in the power and Spirit of God, that doth judge it; all God's witnesses in his tabernacle go out against it, and always have and will."

"Let no man live to self, but to the Lord, as they will die in him; and seek the peace of the church of Christ, and the peace of all men in him: for 'blessed are the peace-makers.' Dwell in the pure, peaceable, heavenly wisdom of God, that is gentle and easy to be entreated, that is full of mercy; all striving to be of one mind, heart, soul, and judgment in Christ, having his mind and Spirit dwelling in you, building up one another in the love of God, which doth edify the body of Christ, his church, who is the holy head thereof. Glory to God through Christ, in this age and in all other ages, who is the Rock and Foundation, the Emmanuel, God with us, Amen."

"There is no schism, no division, no contention, nor strife in heavenly Jerusalem, nor in the body of Christ, which is made up of living stones, a spiritual house. Christ is not divided, for in him there is peace. Christ saith, 'In me you have peace.' And he is from above, and not of this world; but in the world below, in the spirit of it there is trouble; therefore, keep in Christ, and walk in him, Amen."

The history and the journals of Friends show that degeneracy and difficulties have appeared in different parts of the Society, where the members have not kept their habitations in Christ, living in godly fear and humility before Him, watching unto prayer in the heartfelt conviction that without Him they can do nothing. But those who abode in Him as branches of the true Vine, have produced the fruits of the Spirit, and been preserved as lights and way-marks to their fellow-members; and thus, through the power and goodness of God, the Society has stood to this day, embodying within its limits, many living members of the church of Christ, and true testimony bearers to the principles of christianity, as embraced and held forth by consistent Friends from its rise to this period. They have had many painful exercises for its welfare, putting up fervent prayers for one another, and for the rising generation, that they may be brought and kept under the yoke of Christ, and thereby be prepared for the stations of standard-bearers and counsellors in the Society, to maintain its existence in displaying an ensign for the Truth, and inviting others to enlist under the banner of the Prince of peace. More than two hundred years have elapsed since Friends began their work in the world, and they have spread many noble principles which have enlightened and proved a blessing to many other christian professors. He who formed us into a religious body, can sustain us, and we fully believe, will cause the angel of his presence to surround and defend us from all the wiles of the enemy of souls, if the members look constantly to Him, the great Master Builder, to guide and direct and build us up in Him, the chief Corner-stone and immoveable Foundation. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. This is his gracious design concerning us, equally with others, and if we walk in holiness, loving one another in sincerity, and following Him, we shall not only be continued as a religious Society, but be enabled to fulfil the blessed purposes for which he raised us up, to the praise of his great name.

Depth of Mines.

An English journal, after valuing the total product of the mines of Great Britain at £11,461,102 per annum, and computing that England's supply of coal will last at least seven hundred years longer, at present rates of consumption, gives the following account of the depth to which the bowels of the earth have been pierced in England:

The depth to which we mine for coal, is already great. The pit at Duckenfield, in Cheshire, is 2004 feet below the surface to the point where it intersects the "Black Mine Coal," a seam which is four feet six inches thick, and of the best quality for domestic and manufacturing purposes; from this point a farther depth of 500 feet has been attained by means of an engine plane in the bed of coal, so that a great portion of the coal is now raised from the enormous depth of 2504 feet. At Pendleton, near Manchester, coal is daily worked from a depth of 2135 feet; and the cannel coal of Wigan is brought from 1773 feet below the

surface. Many of the Durham collieries are equally deep, and far more extended in their subterranean labyrinths. Some of those, and others in Cumberland, are worked out far under the bed of the sea; and on both sides of the island we are rapidly extending our sub-oceanic burrowing.

Dolcoth tin-mine, in Cornwall, is now working at 1800 feet from the surface, and rapidly sinking deeper. The depth of Trosavean, a copper mine, is 2118 feet. Many other tin and copper mines are approaching these depths; and under the Atlantic waves, in Bottallack, Levant and other mines, man is pursuing his labours daily at half a mile from the shore. To aid the miner in these severe tasks, gigantic steam-engines, with cylinders one hundred inches in diameter, are employed in pumping water from those vast depths. Winding-engines, which are master-pieces of mechanical skill, are ever at work raising the minerals from each dark abyss, and "man-engines" of considerable ingenuity—so called because they bring the wearied miner to the light of day, saving him from the toil of climbing up perpendicular ladders—are introduced in many of our most perfectly conducted mines.

Our coals cost us annually one thousand lives, and more than double that number of our metaliferous miners perish from accidents in the mines, or at an unusually early age—thirty-two—from diseases contracted by the conditions of their toils. By the industry of our mining population, there is annually added to our national wealth considerable more than thirty millions sterling. This, when elaborated by the process of manufacture, is increased in value tenfold. While we are thus drawing upon that "hoarded treasure, guarded by dragons white and red," which the enchanter Merlin is fabled to have concealed in the caves of the earth, we should not cease to remember how much of mental labour and muscular power is expended, and how large a percentage of humble life is annually sacrificed in the contest with those hydra-headed evils which are truly personified by the dragons of the legend.

For "The Friend."

Plant-lice.

Extracted from Dr. Harris' Treatise on Insects Injurious to Vegetation.

Aphides, or "plant lice," as they are usually called, are among the most extraordinary of insects. They are found upon almost all parts of plants, the roots, stems, young shoots, buds, and leaves; and there is scarcely a plant which does not harbor one or two kinds peculiar to itself. They are, moreover, exceedingly prolific, for Réaumur has proved that one individual in five generations may become the progenitor of nearly six thousand millions of descendants.

It often happens that the succulent extremities and stems of plants, will, in an incredibly short space of time, become completely coated with a living mass of these little lice. These are usually wingless, consisting of the young, and of females only; for winged individuals appear only at particular seasons, usually in the Autumn, but sometimes in the Spring, and these are small males and larger females. After pairing, the latter lay their eggs upon or near the leaf buds of the plant upon which they live, and, together with the males, soon after, perish.

The genus to which plant-lice belong is called *Aphis*,—from a Greek word, which signifies to exhaust. Their bodies are short, oval and soft, and are furnished at the hinder extremity with two little tubes, knobs, or pores, from which exude almost constantly, minute drops of a fluid as sweet as honey; their heads are small, their beaks very long and tubular; their eyes globular, but they have not eyelets; their antennæ are long and usually taper toward the extremity, and their legs are also long and very slender, and there are only two joints to their feet. Their upper are nearly twice as large as the lower wings, are much longer than the body, gradually widened toward the extremity, and are nearly triangular; they are almost vertical when at rest, and cover the body above like a very sharp ridged roof.

The winged plant lice provide for a succession of their race by stocking the plants with eggs in the autumn, as before stated. These are hatched in due time in the spring, and the young lice immediately begin to pump up sap from the tender leaves and shoots, increase rapidly in size, and in a short time come to maturity. In this state it is found that the brood, without a single exception, consists wholly of females, which are wingless, but are in a condition immediately to continue their kind. Their young, however, are not hatched from eggs, but are produced alive, and each female may be the mother of fifteen or twenty young lice in the course of a single day. The plant lice of this second generation are also wingless females, which grow up and have their young in due time; and thus, brood after brood is produced, even to the seventh generation or more, without the appearance or intervention throughout the whole season, of a single male. This extraordinary kind of propagation ends in the autumn with the birth of a brood of males and females; which, in due time acquire wings, and pair; eggs are then laid by these females, and with the death of these winged individuals, which soon follows, the race becomes extinct for the season.

Plant lice seem to love society, and often herd together in dense masses, each one remaining fixed to the plant by means of its long tubular beak; and they rarely change their places until they have exhausted the first part attacked. The attitudes and manners of these little creatures are exceedingly amusing. When disturbed, like restive horses, they begin to kick and sprawl in the most ludicrous manner. They may be seen at times, suspended by their beaks alone, and throwing up their legs as if in a high frolic, but too much engaged in sucking, to withdraw their beaks. As they take in great quantities of sap, they would soon become gorged, if they did not get rid of the superabundant fluid, through the two little tubes or pores at the extremity of their bodies. When one of them gets running-over full, it seems to communicate its uneasy sensations, by a kind of animal magnetism, to the whole flock, upon which they all, with one accord, jerk upwards their bodies, and eject a shower of the honeyed fluid. * *

We are often apprised of the presence of plant lice on plants growing in the open air, by the *ants* ascending and descending the stems. By observing the motions of the latter, we soon ascertain that the sweet fluid discharged by the lice, is the occasion of these visits. The stems swarm with slim and hungry ants, running upwards, and others lazily descending, with their bellies swelled almost to bursting. When arrived in the immediate vicinity of the plant lice, they greedily wipe up the sweet fluid which has distilled from them, and when this tails, they station themselves among the lice, and catch the drops as they fall.

The lice do not seem in the least annoyed by the ants, but live on the best possible terms with them; and, on the other hand, the ants, though unsparing of other insects weaker than themselves, upon which they frequently prey, treat the plant lice with the utmost gentleness, caressing them with their antennæ, and apparently inviting them to give out the fluid, by patting their sides. Nor are the lice inattentive to these solicitations, when in a state to gratify the ants, for whose sake the *aphides* not only seem to shorten the periods of the discharge, but actually yield the fluid when thus pressed. A single louse has been known to give it drop by drop successively to a number of ants that were waiting anxiously to receive it. When the plant lice cast their skins, the ants instantly remove the latter, nor will they allow any dirt or rubbish to remain on or about them. They even protect them from their enemies, and run about them in the hot sunshine, to drive away the little ichneumon flies that are forever hovering near, to deposit their eggs in the bodies of the lice. * * * * *

Some plant lice live in the ground, and derive their nourishment from the roots of plants. We annually lose many of our herbaceous plants, if cultivated in a light soil, from the exhausting attacks of these subterranean lice. Upon pulling up China Asters, which seem to be perishing from no visible cause, I have found hundreds of little lice of a white color, closely clustered together on the roots. I could never discover any of them that were winged, and therefore conclude from this circumstance, as well as from their peculiar situation, that they never acquire wings.

Whether these are of the same species as the *aphis radicum* of Europe, I cannot ascertain, as no sufficient description of the latter has ever come to my notice. These little lice are attended by ants, which generally make their nests near the roots of the plants, so as to have their milch-kine, as the plant lice have been called, within their own habitations; and in consequence of the combined operations of the lice and the ants, the plants wither and prematurely perish.

When these subterranean lice are disturbed, the attendant ants are thrown into the greatest confusion and alarm; they carefully take up the lice which have fallen from the roots, and convey them in their jaws into the deep recesses of their nests; and here the lice still contrive to live upon the fragments of the roots left in the soil. It is stated that the ants bestow the same care and attention upon the root lice as upon their own offspring, that they defend them from the attacks of other insects, and carry them about in their mouths to change their pasture; and that they pay particular attention to the eggs of the lice, frequently moistening them with their tongues, and in fine weather, bringing them to the surface of the nest to give them the advantage of the sun. On the other hand, the sweet fluid supplied in abundance by these lice, forms the chief nutriment both of the ants and their young, which is sufficient to account for their solicitude and care for their valuable herds.

(To be concluded.)

The Obedience which is of Faith.—There is "a path which no fowl knoweth, and which the vulture's eye hath not seen;" "God understandeth the way thereof, and he knoweth the place thereof;" and often doth he, in his infinite wisdom, constrain his children to feel that it is a way in which they must submit to learn the obedience which is of faith. It is a way that is marked "by the footsteps of the flock;" strait indeed and narrow, but it leads to everlasting life. And scoff not at it, ye that are mighty in the wisdom of this world! it is foolishness perhaps, to you, but it is no foolishness with Him who seeth in secret, and who looks not as you do, at the outward action, but at the humble resignation of heart which submits to perform it.—*Mary Ann Kelty.*

For "The Friend."

Christ Within—The Way of Life.

Instruction may be gleaned from the sentiments of the pious William Law, as expressed in a letter declining a visit from a person who requested an interview for the express purpose of religious conversation. He says, "My chief objection against a visit of this kind, is the reason which you give for it, viz: For my instructive conversation on the spiritual life. An appointment for religious conversation has a taking sound, and passes for a sign of great progress in goodness; but with regard to myself, such a meeting would rather make me silent, than a speaker in it. First, because I hurt myself, and am only acting a part, if I speak to persons on spiritual matters, either sooner or further than as the Spirit of God (which bloweth when and where it listeth,) would be resisted in me if I held my tongue. Secondly, because it is deluding the persons I speak to, and helping them to be content with an imaginary false food, should I, as a spiritual assistant, speak to them of any thing but that which is *their own* evil and *their own* good: for true edification arises only from such knowledge, and not from devout harangues on the spiritual life in general, though set forth in the most enlivened words.

The Spiritual Life is nothing else but the working of the Spirit of God within us, and therefore our own silence must be a great part of our preparation for it; and much speaking or delight in it will be often no small hindrance of that good which we can only have from hearing what the Spirit and voice of God speaketh within us. This is not enough known by religious persons: they rejoice in kindling a fire of their own, and delight too much in hearing of their own voice, and so lose that inward unction from above, which can alone new create their hearts. To speak with the tongues of men, or angels, on religious matters, is a much less thing than to know how to *stay the mind upon God, and abide with him in the closet of our hearts, observing, loving, adoring, and obeying His holy power within us.*"

A City set upon a Hill.—Such who walk most up to what they profess, are in most esteem among the more thinking and religious people; and the unfaithful, loose, libertine professors of the Truth are slighted, and I believe will be more and more cast out as the unsavoury salt, which is good for naught in religion, and is indeed trodden under the feet of men; for a great part of the men in the world have such an understanding as to know what we profess, and also what we should do and be in many things: let us therefore walk wisely before all, and not be an occasion of stumbling, nor give offence either to Jew or Gentile, nor to the Church of God, that so we may indeed be as a city set upon a hill which cannot be hid.—*John Richardson.*

THE FRIEND.

FOURTH MONTH 12, 1862.

The whole history of the human race, whether relating to individuals or to nations, gives satisfactory evidence, that the same Almighty Being who created and upholds the universe, extends over them providential government, and that all his dispensations to them are infinitely wise and just. He sets before man and nations good and evil, granting to both the power of choice, and while mercifully giving them the positive assurance that they will please him by striving for and following after the former, He will unfailingly secure to them the final consummation of their hopes and struggles, He as clearly announces that, if yielding to the temptations of the enemy of their happiness, they give themselves up to do that which is evil and hateful in his sight, retribution for the sin will inevitably find them out, either sooner or later.

All his ways are equal. Through the inspired writings of holy men of old, we are taught that "the Most High *ruleth* in the kingdoms of men," and as these kingdoms are made up of individual free agents, he deals with communities according to the immutable, unerring laws he has enacted for the government of man, causing their own wickedness to correct them and their backsliding to reprove them.

If these views are correct—and what christian can doubt them?—the present deplorable condition of our beloved country, ought to incite all to a serious consideration of the causes which have brought the existing calamities upon it; and to an earnest inquiry how far we, or those with whom we may be associated, and over whom we may exert more or less influence, may be directly or indirectly implicated in the sin that is so signally invoking the Divine displeasure. We cannot believe that the great body of the inhabitants of the United States are so darkened in their views of the christian religion, or so recklessly regardless of its benign precepts, as to delight in war for its own sake; what is it then that has so deluded and maddened so many millions,—heretofore engaged in the peaceful pursuits of gainful labour, as to induce them eagerly to plunge into the present deadly, civil, fratricidal strife? There certainly must have been some general and persisting departure from the way of righteousness, which, in just retribution, has brought this scourge upon the nation, blighting the sources of our dearly loved wealth, and bringing suffering and sorrow into hundreds of homes scattered throughout the land, formerly the abodes of plenty and content.

The whole circumstances of this unnatural war, from its first outbreak to the present hour, show that its dire calamities are chastisements from the hand of an offended Creator, and giving reason to believe that unless there is a return to a more general obedience to His holy law, we have little ground to expect a speedy cessation of the punishment He is inflicting.

The prominent sin of slavery, the general lust for wealth, whether justly or unjustly acquired, the thoughtless ingratitude for manifold blessings enjoyed, together with the prevalence of fraud and embezzlement among men filling high stations, have all been commented on in the public journals; showing so prevalent and wide a departure from "the first principles of the oracles of God," as could hardly fail to bring a needful correction upon the land. It must be confessed, that this is too true. These may be denominated the sins of the world, and it may perhaps be said, that with the exception of allowing slavery, this nation has not more deeply sinned in these respects than others which have long gone on, steeped in guilt, and yet prosper. Our finite powers are all too feeble to measure or understand the counsels and judgments of the Most High. He has certainly blessed the people of this land in a remarkable manner, and as in his justice he may rightly demand a course of rectitude in life and conversation corresponding thereto, so in his unmerited mercy it is undoubtedly his design that the present chastisement shall in the end yield the peaceable fruits of righteousness, which alone exalt a nation.

But is it not worthy the consideration of all those who are interested in religious associations, and especially of those who may take part in the conduct of the affairs pertaining to their profession, that there may be ways in which the professing church, if it has not directly contributed to the amount of national guilt, has at least crippled its power for resisting evil, and weakened its capacity for promoting practical piety, and availingly petitioning for the continued extension of Divine mercy and preservation. We know that the "mystical body" or church, of which Christ is the head, is made up of living members, irrespective of sect or denomination; and these being all sanctified and guided by the one Holy Spirit, are united to each other in the Head; knowing a blessed unity in the bond of peace. But we think no one who has watched the course of events for the last twenty-five years, in the different associations of professing christians, or who reads the "religious journals" in their service, can have failed to remark the effects of a spirit of innovation and controversy, that has crept in among them; sometimes it is true, leading to clearer and more spiritual views of the gospel, but more generally presenting the sad spectacle of "churches" torn and rent in pieces; each part apparently hostile to the other, and too often, in the heat of party feeling, forgetful that Christ's cause can be promoted or defended only in his loving, lamb-like spirit, ready to pronounce their anathema upon all who are not included within their narrow bounds of christian fellowship. The natural result of these multiplied divisions, and enmities, is to engender debates, and lead those who are not under the restraining, crucifying power of Truth, to bite and devour one another, and thus to destroy, in great measure, that influence for good, which every true christian ought to possess; and to render "the churches" in their collective capacity, almost powerless in stemming the tide of wickedness that has swept over the land. Must not these things be offensive in the Divine sight, and should not every professing christian lay them to heart, when mourning for the misery under which so many parts of our beloved country now groan. We do not mean to imply by these remarks, that truth is not to maintain an unceasing controversy with error, or that the faithful believer must not earnestly contend for the faith once delivered to the saints: what we refer to, is the interference with the religious doctrines and practices of different denominations, by those who have never been transformed by the renewing of their minds; and the consequent confusion and distraction introduced, where the meekness and gentleness of a little child, and the judgment of Truth alone, should reign. "There is one body and one Spirit;" and human wisdom cannot always determine the constituent parts of that body, but when any of its members are commissioned to open the eyes of those who are blind, or to bring back them who have been turned out of the right way, they will do it in that same spirit which enabled Ananias of old to lay his hands on one whom he had deemed an enemy to the church, with the endearing language of *brother*, and to address them with an authority derived from Him who alone is able to cause the scales to fall from their eyes.

There is no little counterfeit love passed off among christians, which, lacking all true discernment, confounds and embraces good and evil together; but there is a great want of that heaven-born charity which "suffereth long and is kind," "is not easily provoked, thinketh no evil," which "beareth all things, believeth all things, hopeth all things, endureth all things," and which, under circumstances the most adverse and disheartening, "never faileth." Our own beloved religious Society cannot plead exemption from the evidences of the presence of the destructive, dividing spirit of the world within its borders, and too often in-

fluencing its councils. Defection from first principles has introduced departures from the christian standard of conduct maintained by our forefathers; confusion and insubordination have sprung up as an inevitable sequence; and there has been too strong a disposition manifested, even among many of those who have sincerely desired to adhere to and uphold the Truth in its simplicity and its integrity, to overlook the requirements of that charity which is from above; and at times, when encountering the trials and difficulties of the day, not sufficiently to bear in mind that we are brethren, ranged though we may appear to be in battle array against one another. Well would it be for our Society, as well as for all other religious denominations, well would it be for our country, were the judgments that are now abroad in the land, to bring all who are professing to be the disciples of Christ, and who take part in the affairs of the "churches," into true repentance, humility and a godly fear; that so an effectual effort might be made in each and all, to bring about the fulfilment of that loving petition of the dear Redeemer for his people, "that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." This would effect more speedy deliverance for our country than all her victorious armies, and draw down the peculiar favour and blessing of the great Arbiter of nations upon it, through its future career.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 28th ult. The Liverpool cotton market was dull. New Orleans fair, 13¾d. Stock in port 400,000 bales, of which 144,000 are American. Bread stuffs were dull and low. Flour 26s. a 29s.; red wheat, 10s. 6d. a 11s. 10d., per 100 pounds; white, 12s. a 12s. 6d.

The U. S. gunboat Tuscarora and the pirate Sumter were still at Gibralter.

The London Daily News rejoices at the adoption by the House of Representatives of President Lincoln's emancipation project, considering it as an important step in favour of the cause of human rights.

The King of the Belgians is reported to be ill and in a critical condition. The Pope's ill health continues.

The Spanish Government has ordered Gen. Prim not to negotiate with the Mexicans, until the allied troops have entered the City of Mexico.

The insurrection in Greece had not been quelled, but the government troops had obtained some successes in the contest with the rebels.

The Austrian government has taken another step favourable to the freedom of the press. The promise of greater freedom in matters of religion is still held out.

Advices from Havanna to the 2nd inst., mention the arrival of several small schooners loaded with cotton, from the blockaded ports in the United States. Vera Cruz dates of the 23d ult., state that the Spanish troops occupied Cordova, Orizaba and Tehuan.

President Juarez had imposed a forced loan on six Spanish commercial houses of $500,000 for the Treasury. The Allies had protested against this proceeding in an ultimatum requiring the nullification of the loan, a negative answer to be considered as a *casus belli*.

UNITED STATES.—*Emancipation.*—The United States Senate has adopted the resolution recommended by the President, in favour of compensating the States for the slaves that may be emancipated under State laws. The vote was 32 in favour to 10 against the resolution, the opposition being from the Senators from the Border and Pacific States. As this resolution had previously passed the House by a large majority, it is to be understood now as representing the avowed policy of the legislative as well as of the executive branch of the Government.

The bill abolishing slavery in the District of Columbia, has passed the Senate by a vote of 29 to 14. The slaveholders are to receive a compensation for the slaves liberated, the average price paid for each slave is, however not to exceed $300.

The U. S. Army.—An order has been issued from the War Department, closing all the recruiting stations in the different States. It is stated that there are already many more troops in the field than there is any necessity for. Another order establishes two more military departments. One, to be called the Department of the Shenandoah, includes the portion of Virginia and Maryland lying between the Mountain Department and the Blue Ridge, and is assigned to General Banks. The other, includes the portion of Virginia east of the Blue Ridge and west of the Potomac and the Fredericksburg and Richmond railroad, it is named the Department of the Rappahannock, and is given to General M'Dowell.

New Mexico.—At the latest dates the Texan rebels were in full possession of Santa Fe, and had organized a rebel government. More U. S. troops had arrived in the Territory, and another battle was thought to be at hand.

Mississippi.—All accounts concur in the statement that the rebels are concentrating a very large army at Corinth, in the north east corner of the State. The position is naturally strong, and formidable defences have been erected there under the direction of Beauregard and other able commanders. The rebel army has artillery in plenty, and is said to be well supplied in most other respects.

Missouri.—Affairs at Island No. 10 remained nearly in the condition previously reported, until the last week, when Gen. Pope, by a bold and hazardous movement, put his army across the Mississippi below New Madrid, landing it on the Tennesses shore in face of the rebel batteries. Part of the steamers and transports, by means of which he was enabled to cross the river, (which is now very high,) ran the batteries on Island No. 10 at night, during a thunder storm, and others reached him through a canal, cut for the purpose, across a neck of land enclosed in a bend of the river. The rebel position having thus become untenable, their batteries on the Tennessee shore were hastily abandoned, and the Island was surrendered to Com. Foote on the 7th inst., with all the men, guns and transports. Gen. Pope captured three generals, six thousand prisoners of war, one hundred siege guns, field batteries, an immense number of small arms, provisions, &c. The U. S. army sustained no loss.

Tennessee.—A letter from the military Governor, Andrew Johnson, addressed to the President, states that the secession sentiment is still strong in Nashville, although the people appear more ready to submit to the rightful authority of the Government. No further military operations of moment are reported. A gunboat expedition recently made an exploration of the Tennessee river as far as Florence, Ala. They met with no resistance on the way, and only discovered one battery of the rebels, which was already deserted. *Latest from Tennessee.*—On the 6th inst., the great rebel army commanded by Gen. Beauregard, made an attack on the forces of Buel and Grant, near Pittsburg, on the Tennessee river. A desperate battle took place with fearful slaughter on both sides, but resulting finally in the repulse and defeat of the rebels.

Virginia.—The election in Western Virginia, has generally gone in favour of the new State Constitution, and for the gradual emancipation of the slaves within its limits. The trade on the Chesapeake and Ohio Canal has been fully resumed, and great quantities of western produce are being sent eastward by that route. Fort Lookout, on the Rappahannock, has been abandoned by the rebels, and the river is reported clear of them for a distance of forty miles from its mouth. A rebel force of 30,000 men, under the command of Gen. Magruder, is at Yorktown, in a carefully chosen position. Their fortifications extend two miles in length, and mount heavy guns, while the ground in front of their works is so low and swampy, as to be impassable. On the 7th inst., the U. S. forces under Gen. M'Clellan, had advanced to Yorktown. The rebel works were carefully examined, and were found to be very strong and the approaches difficult.

North Carolina.—The latest advices from Gen. Burnside, state that Fort Macon still held out, and operations for its capture were progressing.

Georgia.—The store-ship supply, which sailed from the Savannah river on the 29th ult., reports that the United States batteries on shore were all ready to commence the attack on Fort Pulaski when she left. The attack probably began on the 30th. The rebels had made formidable preparations for the defence of Savannah.

Southern Items.—The New Orleans Crescent of the 20th ult., states that the price of flour had advanced to $22.00 per barrel, and urges the Committee of Safety to take possession of all the flour in market, in order to prevent a further rise.

Preparations have been made to burn Memphis if the rebels shall be compelled to abandon it. Some of the most prominent citizens of Memphis say, they would yield forthwith, if assured that the United States Government would not confiscate their property.

The Charleston Mercury of the 22d ult., states that President Davis, in secret session, has advised the Confederate Congress that the prisoners released on parole by the United States Government, should be absolved from their oaths and be allowed to take part in the struggle for independence. The women of Charleston are contributing their jewels, silver spoons, watches, &c., to build a gunboat.

The Richmond papers state that Jeff. Davis has appointed, and the Senate confirmed, a full set of territorial officers for Arizona.

The Memphis Appeal says:—We have good news from Mississippi. *The planters are piling up their cotton, and getting it ready for the fagot the moment the enemy advances.* They are also sending their slaves up the river to work on the fortifications; and they say they are ready to make any sacrifices the Government may require. Should the invader continue his advance, he will be lighted on his way by frowning batteries and blazing cotton.

The Revenue.—The receipts from customs during the Third month last, at Boston and other eastern ports, were three times as large as in the Third month, 1861, while those at New York have more than doubled. The receipts at all the ports last week amounted to about $2,000,000.

New York.—Mortality last week, 455.

Philadelphia.—Mortality last week, 304. Of consumption, 37; inflammation of the lungs, 26; convulsions, 26; under 20 years, 167, under one year, 68.

The Markets, &c.—On the 5th inst., the banks of the city of New York held $33,769,353 in specie. The money market was easy, gold 2½ premium. The following were quotations on the 7th inst. *New York.*—Spring wheat, $1.23 a $1.26; winter red, $1.30 a $1.33; white Michigan, $1.37 a $1.42; rye, 80 a 81 cts.; oats, 39 a 41 cts.; corn, 59 a 61 cts. *Philadelphia.*—Red wheat, $1.28 a $1.30; white, $1.37 a $1.45; rye, 70 cts; yellow corn, 55 cts.; oats, 35 a 36; clover seed, $5.00 a $5.25. The cattle market was fully supplied last week. The sales ranged from 7 to 9 cts.

RECEIPTS.

Received from G. F. Read, Agt., Mass., for R. Churchill, Jr., N. S., $2, vol. 34; from E. Bundy, Agt., O., for Eph. Williams, $4, vols. 34 and 35; from N. D. Tripp, N. Y., $2, vol. 35.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town, will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to DUBRE KNIGHT, Superintendent, at the School, or to CHARLES J. ALLEN, Treasurer, No. 304 Arch street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

FRIENDS' HORSES.

Friends coming to the city to attend Yearly Meeting or at other times, on the service of Society, can have their horses taken care of at the stable of the Montgomery hotel, north east corner of Sixth and Willow street; at the White Horse Hotel, Callowhill Street, above Fifth; at Watson's Stable, Marshall below Brown, and at Robert Smith's stable in Bristol, Bucks County.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the "Bible Association of Friends in America," will be held at the Committee-room, Arch Street Meeting House, on Seventh-day evening, the 19th inst., at 8 o'clock. Friends generally are invited to attend.

MARRIED at Friends' Meeting, Muncy, Lycoming Co., Pa., on Fourth day, the 5th of Third month, 1862, JOSEPH R. WHITACRE to SARAH E., daughter of John and Louisa Warner; all of the former place.

PILE & MELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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For "The Friend."

Plant-Lice.

Extracted from Dr. Harris' Treatise on Insects Injurious to Vegetation.

(Concluded from page 294.)

The peach trees suffer very much from the attacks of plant-lice, which live under the leaves, causing them by their punctures to become thickened, to curl and form hollows beneath, and corresponding crispy and reddish swellings above, and finally to perish and drop off prematurely.

The injuries occasioned by plant-lice are much greater than would at first be expected, from the small size and extreme weakness of the insects, but they make up by their numbers what they want in strength individually, and thus become formidable enemies to vegetation. By their punctures and the quantity of sap which they draw from the small leaves, the functions of these important organs are deranged or interrupted, the food of the plant which is there elaborated to nourish the stem and mature the fruit, is withdrawn before it can reach its proper destination, or is contaminated, and left in a state unfitted to supply the wants of vegetation.

The punctures of these lice seem to poison some plants, and affect others in a most singular manner, producing warts or swellings, which are sometimes solid and sometimes hollow, and contain in their interior a swarm of lice, the descendants of a single individual, whose punctures were the original cause of the tumor. I have seen reddish tumors of this kind as big as a pigeon's egg growing upon leaves, to which they were attached by a slender neck, containing thousands of small lice in their interior. The lice which inhabit or produce these galls, generally differ from the others, in having shorter antennæ, being without honey-tubes, and in frequently being clothed with a kind of white down, which, however, disappears when the insects become winged.

These downy plant-lice are now placed in the genus *eriosoma*, (which means wooly body,) and the most destructive species belonging to it, was first described under the name of *Aphis lanigera* by — Hausmann, in the year 1801, as infesting the apple trees of Germany. It seems that it had been noticed in England as early as 1787, and has since acquired there the name of the American blight, from the erroneous supposition that it had been imported from this country.

In Gloucestershire, England, so many apple trees were destroyed by these lice in 1810, that it was feared the making of cider must be abandoned. In the north of England, the apple trees are greatly injured and some annually destroyed by them, and in 1826, these *Aphides* abounded there in such incredible luxuriance, that many trees seemed at a short distance as if they had been whitewashed.

Solutions of soap, or a mixture of soap-suds and tobacco-water, used warm and applied with a watering pot or garden engine, may be employed for the destruction of these insects. Prof. Lindley, recommended syringing plants as often as necessary to remove the lice, with a solution of half an ounce of strong carbonate of ammonia in one quart of water, which has the merit of being clean as well as effectual. Against the depredations of the plant-lice that sometimes infest potato-fields, dusting the plants with lime has been found a good remedy. Lice multiply much faster, and are more injurious to plants in a dry than in a wet atmosphere; hence in green-houses attention should be paid to keep the air sufficiently moist; the lice are readily killed by fumigations with tobacco or sulphur. To destroy subterranean lice on the roots of plants, I have found that watering with salt water was useful if the plants were hardy, but many herbaceous plants cannot be treated in this way, but may sometimes be revived by free and frequent watering with soap-suds.

Plant-lice would undoubtedly be much more abundant and destructive, if they were not kept in check by certain redoubtable enemies of the insect kind, which seem expressly created to diminish their numbers. These lice destroyers are of three sorts. The first are the larvæ of the hemispherical beetles, familiarly known by the name of "lady-bird" and scientifically by that of *Coccinella*. These little beetles are generally yellow or red, with black spots, or black, with white, red or yellow spots; there are many kinds of them, and they are very common and plentiful insects, generally diffused among plants. They live both in their perfect and young state upon plant-lice, and hence their services are very considerable. Their young are small flattened grubs, of a bluish or blue-black colour, spotted usually with red or yellow, and furnished with six legs, near the fore part of the body. They are hatched from little yellow eggs, laid in clusters among the plant-lice, so that they find themselves at once within reach of their prey, which, from their superior strength, they are enabled to seize and slaughter in great numbers.

In July, 1848, a friend sent to me a whole brood of lady bird grubs, which being found upon potato vines, were thought by some of his neighbours to be the cause of *the rot*. In a few weeks the grubs were transformed into beetles about as big as half a pea, and having nine black dots on their dull orange-coloured wing shells. It need hardly be added that these little insects were wholly innocent of all offence to the plants, upon which, when infested with the common potato-plant lice, they may always be found.

There are some lady birds of very small size, and blackish colour, sparingly clothed with short hairs, and sometimes with a yellow spot at the end of the wing covers, whose young are clothed with short tufts or flakes of the most delicate white down. These insects belong to the genus scymnus, (which means a lion's whelp,) and they well merit such a name, for their young in proportion to their size, are as sanguinary and ferocious as the most savage beasts of prey. I have often seen one of these little tufted creatures preying upon plant-lice, catching and devouring with the greatest ease, lice nearly as large as its own body, one after another in rapid succession, without apparently satiating its hunger or diminishing its activity.

The second kind of plant-lice destroyers, are the young of the golden-eyed lace-winged fly, *Chrysopa Euryptera*. This fly is of a pale green colour, and has four wings resembling delicate lace, and eyes of the brilliancy of polished gold, as its generic name implies, but notwithstanding its delicacy and beauty, it is extremely disgusting, from the offensive odor that it exhales. It suspends its eggs by threads, in clusters, beneath the leaves where plant-lice abound. The larva is a rather long and slender grub, provided with a pair of large curved and sharp teeth, (*jaws*,) moving laterally, and each perforated with a hole through which it sucks the juices of its victims. The havoc it makes is astonishing, for one minute is all the time it requires to kill the largest plant-louse and suck out the fluid contents of its body.

The last of the enemies of plant-lice are the young of various two-winged flies, belonging to the genus *Syrphus*. Many of these flies are black, with yellow bands on their bodies. I have often seen them hovering over small trees and other plants, depositing their eggs, which they do on the wing, like the bot-fly, curving their tails beneath the leaves, and fixing here and there an egg, wherever plant-lice are discovered. Others lay their eggs near the buds of trees, where the young may find their appropriate nourishment as soon as they are hatched.

The young are maggots, thick and blunt behind, tapering and pointed before, their mouths are armed with a triple pointed dart with which they pierce their prey, elevate it above their heads and feast upon its juices at leisure. Though these maggots are totally blind, they are enabled to discover their victims without much groping about, in consequence of the provident care of the parent flies, which leave their eggs in the very midst of the sluggish lice. — Kirby says, that on examining his currant bushes, which but a week before, were infested by myriads of Aphides, not one was to be found, but beneath each leaf were three or four full fed maggots, surrounded by heaps of the slain, the trophies of their successful warfare. He also says, he has found it very easy to clear a plant or small tree, of lice, by placing upon it several larvæ of Coccinnella or Syrphi.

The inward principle we own.—Being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right and what was wrong, and what was fit and what not, both in reference to religion and civil concerns.—*William Penn.*

A Scene at a Review.—There was a beautiful instance of fine horsemanship displayed at a late review held at Vienna, upon the occasion of the fiftieth anniversary of the establishment of the military order of the Maria Theresa, when some thirty thousand cavalry were in line. A little child in the front row of the spectators, becoming frightened, rushed forward just as a squadron of hussars were charging at full tilt—swooping down with maddening velocity, almost on the child. Terror paralysed alike the spectators and the mother of the child, while the lovely and amiable Empress almost fainted with horror, for the child's destruction seemed inevitable. The little one was almost under the horses' feet—another instant would have sealed its doom—when a hussar without lessening his speed or loosening his hold, threw himself along his horse's neck, and seizing the child, placed it in safety in front of his saddle without so much as changing the pace or breaking the alignment in the least. A hundred thousand voices hailed with pride and joy the deed, while two voices could but sob their gratitude—the one a mother's, the other that of her sympathizing and beloved Empress. A proud moment that must have been for the hussar, when his Emperor, taking the enamelled cross of merit, attached it to his breast—a proud moment alike for the sovereign and the man.—*London Paper.*

The Hod-carrier.—One day last summer, near the hour of noon, — Black left his store for the purpose of seeing how the work was getting on at his house which he was then having built. Soon after he arrived, the bell rang for the hour of twelve. This notified the men that dinner time had come, and now each one sought a seat where they could comfortably enjoy their repast. In one place sat three or four young men, who, opening the baskets they had brought with them, were soon engaged in demolishing the contents, and to judge from the merry peals of laughter which occasionally burst from them, they had a jovial time. In another place sat two men whose little daughters had brought them hot dinners. At the first tap of the bell these little girls were there, each bearing a basket containing hot meat and vegetables. It was evident from the provision made for their comfort, that they had good wives at home.

Off by himself, sat an old man, a hod-carrier, whom Black had often noticed as being one of his most faithful workmen. He uncovered a little old basket, from which he took some bread and cold meat; but, unlike the others, before partaking of it, he clasped his hands and reverently bowed his head, asked God's blessing. How many are there who daily sit down to tables covered with every luxury to tempt the palate, and never think of Him from whom all these mercies flow; whose voices are never heard in thanksgiving. They regard not the words of inspiration which saith: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—*Sunday School Times.*

What to Eat, and When.—When a piece of land is exhausted of the element which is the principal ingredient of a certain crop, that ingredient must be supplied, or the crop will fail in quantity and quality; hence the thrifty farmer ascertains the wants of the soil, and supplies it with the needed manure every year. The human body is exhausted of its elements day by day, and day by day must these elements be supplied by what we eat and drink; but the required proportion of these elements changes with the seasons, with the temperature of the weather, and he who eats the same in quantity and quality in July as at Christmas, will die in a month, because the adult eats for two reasons—to warm and to nourish. All food contains two chief principles—Carbon to keep from freezing; Nitrogen, to keep from famishing. The proportion of these elements varies with the food. Those who work a great deal, require a great deal of nourishment, of nitrogen, for it is the flesh-forming principle. Those who are exposed a great deal to the cold, should eat the carbonaceous, the heat-supplying food. Butter and fat are three fourths carbon; vegetables have but little, berries none. Hence Greenlanders, in their icy homes, luxuriate in blubber and whale oil, while the people of the sunny south revel in oranges and bananas, on the plantain and the peach, on dates and figs, on lemons, tamarinds, pine-apples, &c. We who live in latitudes between, are permitted the diet of the Polar Seas and the tropics, in their season. A wise man will take but little carbonaceous food on a suddenly hot day; but if suddenly cold, it is best for him to eat more of fuel making food. An infinite number of fevers and of colds would be avoided if timely attention were paid to these things. By the aid of these statements, the following tables may be used to great advantage, showing the amount of carbon, or heat-forming principle, in several articles of food. There is not one per cent. of nitrogen, or flesh-forming principle, in fruits, berries, and the more common vegetables. Meats have about fifteen per cent. The meats average twenty-five per cent. of nutriment, that is, including both carbon and nitrogen. Of all meats, mutton is the most nutritious, thirty per cent.; fish least, twenty per cent. Of all vegetables, white beans are the most nutritious, ninety-five per cent.; wheat flour, ninety per cent.; turnips, the least, five per cent. Of fruits, plums are the most nutritious, thirty per cent.; apples, seventeen; melons and cucumbers, three, the rest being water and waste. The more waste, the more open the bowels are:

	Per centage of Carbon.		*Per centage of Carbon.*
Apricots,	0	Arrow Root,	36
Berries,	0	Green Peas,	36
Cherries,	0	Starch,	37
Currants,	0	Lentils,	37
Turnips,	3	Wheat Bread,	40
Artichokes,	9	Sugar,	42
Blood,	10	Apples,	45
Milk,	10	Meats, Fat,	53
Potatoes,	11	Butter,	65
Lean Meat,	13	Soup,	75
Rye Bread,	31	Lard,	80
Gum Arabic,	36	Beans,	88

—*Journal of Health.*

Selected.

Concerning the Times and Seasons, both which have been and which are yet to be.

When God made man in his own image, placing him in paradise, and giving him dominion over the works of his hands, then was a time of great joy to Adam and Eve, and should have still been so to them, and all mankind, had they continued in the state wherein they were created.

When Eve, and by her means Adam, hearkened to the voice of the serpent, disobeyed the Lord their Creator, aspiring after wisdom and the knowledge of good and evil out of God's way; then was a season of misery to Adam and all his posterity; the holy and heavenly image being lost, and a cursed image gained in the stead thereof, and so man thrust out of paradise and the blessedness thereof, into the earth, which was cursed for man's sake. So in this state, sin and the curse is man's portion, instead of the holiness and blessedness, which his Creator had allotted him.

When God promised the blessed Seed and revealed himself to the fathers in the faith, begetting sons to himself, who heard his voice, obeyed and walked with him, then was a blessed time and season to them, though sin and death reigned in the world. But when the sons of God also forgot him, and mingled their seed with the corrupted world, then the deluge came, sweeping away all but Noah with his family, and the creatures saved in the ark.

When the Lord chose the Jews to be a people to himself, from amidst all nations, delivering them by his outstretched arm out of Egypt, destroying Pharaoh and his host, and led them through the wilderness, fitting the succeeding generations for the good land, bringing them into it, blessing and establishing them in it, while they feared him and walked in covenant with him, then was a blessed time and season with that people. But when they provoked God, brought his judgments often, and at last utter ruin and desolation upon themselves, then were seasons of great misery and distress, and at last of utter destruction to them.

While the Gentiles were cast off and were no people, being of the corrupt seed which God had not chosen, nor had any delight in, and while they knew not the living God, but worshipped stocks and stones, and so were liable to the pouring down of his wrath and indignation upon all occasions, and to utter ruin and destruction, when their iniquities were full, it was a sad time and season with them, wherein they were estranged from the life of God, and his holy covenant of promise, and were without God in the world.

When the Lord preached the gospel to the Gentiles by his holy apostles and ministers, manifesting Christ to them, the hope of glory, the mystery hid from ages and generations, engrafting them into the holy vine and olive tree, giving them to partake of the sweetness and fatness thereof, even of the riches of his grace and goodness in his Son, who is eternal life and gives eternal life to all his; then was such a time and season of love, grace, mercy and peace from God our father and from the Lord Jesus Christ, (both towards Jews and Gentiles,) as had not been known in the world before.

When the Christian church apostatized, the love in many waxing cold, men minding the name of christianity and form of godliness, but not the life and power, and so the Lord was provoked against them to remove their candlestick out of its place and give up the outward court to the Gentiles, and so the spirit was lost and departed from, the life lost, the power lost, the everlasting gospel hid from men's eyes, and darkness and men's inventions set up instead thereof, in nations, tongues and peoples and the witnesses to any appearances of God's living truth and holy power persecuted, then was a sad time, then was a season of death and darkness reigning over all nations, kindreds, tongues, and people, and the cup of fornication drunk by them all, and all generally bewitched by it, except those whose names are written in the Lamb's book of life. This was the greatest time of darkness (wherein the mystery of iniquity most deeply wrought in the deepest ways of deceit,) that ever was in the world.

When the church comes again out of the wilderness, when the Spirit and power of God builds up again the gospel church in its primitive glory when the everlasting gospel is preached again to all nations, kindreds, tongues and languages, in the authority and power of God, when the Spirit of the Lord is poured out plentifully on his sons and daughters, and they prophecy, walk and live in it, when God dwells and walks in his people

and his true light shines in them, dispelling the darkness thoroughly, and filling them with the glory and majesty of the Lord, and they ascend up out of the world's spirit and nature, into his spirit and nature, even in the sight of their enemies, and the full wrath of the Lamb be poured out upon Babylon, and the full glory revealed in Sion; then shall there be such a day of brightness and pure heavenly glory, as shall dazzle the eyes of all beholders.

But the passing away of this night, and the bringing forth of this day, will be very terrible and dreadful, both in particulars and nations. The kingdoms of this world must indeed become the kingdom of our Lord and of his Christ; but it will require great power to bring it about. The wrath and strength of the spirit of darkness will be working against the Lord and his power to the utmost; and the more it works against the Lord and his power, the more will the Lord's power and the wrath of the Lamb, be revealed against that spirit, and against all its devices and undertakings against the counsel and power of the Lord. Oh! blessed are they that are of the Lamb's nature and Spirit, of his righteousness and meekness; for the wrath of the Lamb will not be kindled against them, but he will be a munition of rocks unto them, and their inward life shall be preserved, and they shall enjoy peace with the Lord in the midst of all that shall outwardly befall them.

ISAAC PENINGTON.

Dated at Mesborow in Kent,
22d of the Sixth month, 1679.

Grandfather's Advice.—What would you advise me to do, Grandpa? Jim Blake does every thing he can to vex me. He hides my books to make me miss my lessons, trips me when we run races, and brags how big he is beside me, and how easily he can take me down; and to-day he broke the snapper off the new whip you gave me, and when I ran to tell the teacher he called out 'tell-tale.' I wish I could leave school, or get him turned out."

All this was said by little Sammy Halsey on his way from the large front gate, where his grandfather had taken him in his carriage on his way to the barn. Imagine his surprise when the white-haired old man, whose quiet temper had always been held up as a model for imitation, turned about and said, "I dont know, Sammy, unless you contrive in some way to *break every bone in his body;* that is the way my father once conquered an enemy."

"Why, Grandpa, I thought your father was a minister."

"So he was, and at the time I refer to was a Christian boy."

Seeing Sammy's wondering, dissatisfied look, grandpa said, "Take hold and help me unharness Bill, and while we are at work I will tell you about it.

"When my father, whose name was Robert, was a boy, he and his brother Richard used to have some differences. They loved each other, but still their high temper sometimes led them astray. After awhile my father become a christian, and by his godly example reproved many of the wicked and thoughtless practices of his companions. He refused to accompany them when going to rob an orchard, or disobey their parents, and persisted in reproving their conduct on all proper occasions, so that even his brother was for a time turned against him.

"'By and by,' I have heard my uncle say, 'we couldn't stand Robert's pious ways any longer, particularly as he had told father of some of our wrong doings, and got us punished. So one day I caught him alone in the orchard, got a horsewhip, and gave him a regular thrashing; and knowing that he would tell my father, and get me whipped in return, I gave him several extra cuts on that account. I came in rather slowly when the horn was blown for supper, for I dreaded father's angry looks, and besides, I began to be ashamed of my disgraceful conduct. As Robert had not tried to resist me, but had walked away without speaking, I felt sure that he would make up for it by telling of me as soon as he reached the house. To my surprise no one seemed to know about it, and Robert greeted me as kindly as if nothing had happened, though I knew his back was so sore that he could hardly sit up. Just before bed-time, I said in a kind of sneaking way, 'Didn't you tell father of me, Bob?' 'No, Richard, no one but my Father in heaven, and he has helped me to forgive you.' *That remark, and the kind look of his face, broke every bone in my body.* I begged his forgiveness alone and before the whole family, and from that day was a changed boy. I never again did anything to grieve him, and before long began, I trust, to walk in the straight and narrow path with him. Poor, dear Robert, after many sufferings and toils, he has gone to glory."

Sammy's grandfather added, "I have heard uncle Richard say in a trembling voice, '*That time he broke every bone in my body.*'"

By this time the horse was turned into the field, the wagon-house closed, and Sammy walking by his grandfather's side in a different mood from that in which he had entered the carriage.

As grandpa went into the house he said, "Sammy, don't you think you had better try uncle Robert's way of subduing an enemy? Take my advice, try it; 'heap coals of fire upon his head,' and he will be apt to surrender."—*American Messenger.*

Planting Apple Trees.—Never before have apple trees been so extensively planted as during the past autumn. Farmers are beginning to realize that raising good fruit is a profitable business. The apple crop the past season was not as large as in 1860, but the prices, notwithstanding the high rates of freight, have been good, and it is said that the fruit-growers have realized as much profit from their crop as in the previous more plentiful years. We hear of cases where $400 an acre has been paid for Baldwin apples on the trees—the buyer to gather the fruit. An intelligent farmer, a few days since, told us that he was going to plant 1000 Baldwin apple trees, and remarked that his only regret was that he had not done so ten years ago. He had no doubt that this, and other winter varieties, will always command a fair price. Even if they do not he thought "it would pay to grow them to feed cattle and hogs." The varieties planted most extensively are the Baldwin, the Golden and Roxbury Russett, and Rhode Island Greening. There can be no doubt that the soil and climate of Western New York are very favourable to the growth of apples, pears, &c. The fruit is exceedingly fair, and will always command good prices. A considerable quantity of winter apples have been sent from here to England. We have no doubt that those who have exercised due care in assorting out all poor and bruised fruit, and in seeing that they have been carefully handled, will realize handsome profits from their investments. Many apples are also sent from this neighbourhood to Canada. The variety which commands the highest price in Montreal is the Pomme Grise. It will readily bring $4.50 to $5 per barrel, while the Baldwin sells for $3.50. It is a most excellent apple, but of not sufficient size to suit the popular demand with us. It is a favourite with all who judge apples by the taste, rather than by the eye. The Bourassa is also a popular apple in Montreal. Both these varieties bear well in this section, and should be more generally planted, especially by all who expect to send apples to Canada.—*Genesee Farmer.*

Dymond on War.

(Continued from page 250.)

It were to no purpose to say, in opposition to the evidence of these facts, that they form an exception to a general rule. The exception to the rule consists in the *trial* of the experiment of non-resistance, not in its *success*. Neither were it to any purpose to say, that the savages of America or the desperadoes of Ireland spared the Quakers because they were *previously* known to be an unoffending people, or because the Quakers had *previously* gained the love of these by forbearance or good offices:—we concede all this: it is the very argument which me maintain. We say that a *uniform, undeviating* regard to the peaceable obligations of christianity, *becomes the safeguard of those who practise it.* We venture to maintain that no reason whatever can be assigned why the fate of the Quakers would not be the fate of *all* who should adopt their conduct. No reason can be assigned why, if their number had been multiplied ten-fold or a hundred-fold, they would not have been preserved. If there be such a reason let us hear it. The American and Irish Quakers were to the rest of the community, what one nation is to a continent. And we must require the advocate of war to produce (that which has never yet been produced) a reason for believing that although individuals exposed to destruction were preserved, a nation exposed to destruction would be destroyed. We do not, however, say, that if a people, in the customary state of men's passions, should be assailed by an invader, and should on a sudden, choose to declare that they would try whether Providence would protect them—of such a people, we do not say that they would experience protection, and that none of them would be killed, but we say that the evidence of experience is, that a people who habitually regard the obligations of christianity in their conduct towards other men, and who steadfastly refuse, through whatever consequences, to engage in acts of hostility, *will experience protection in their peacefulness:* and it matters nothing to the argument, whether we refer that protection to the immediate agency of Providence, or to the influence of such conduct upon the minds of men.

Such has been the experience of the unoffending and unresisting, in individual life. A *national* example of a refusal to bear arms has only once been exhibited to the world: but that one example has proved, so far as its political circumstances enabled it to prove, all that humanity could desire, and all that skepticism could demand in favour of our argument.

It has been the ordinary practice of those who have colonized distant countries, to force a footing, or to maintain it with the sword. One of the first objects has been to build a fort and to provide a military. The adventurers became soldiers, and the colony was a garrison. Pennsylvania was, however, colonized by men who believed that war was absolutely incompatible with christianity, and who therefore resolved not to practise it. Having determined not to fight, they maintained no soldiers and possessed no arms. They planted themselves in a country that was surrounded by savages, and by savages who knew they were unarmed. If easi-

ness of conquest, or incapability of defence could subject them to outrage, the Pennsylvanians might have been the very sport of violence. Plunderers might have robbed them without retaliation, and armies might have slaughtered them without resistance. If they did not give a temptation to outrage, no temptation could be given. But these were the people who possessed their country in security, whilst those around them were trembling for their existence. This was a land of peace, whilst every other was a land of war. The conclusion is inevitable, although it it extraordinary—they were in no need of arms *because they would not use them.*

These Indians were sufficiently ready to commit outrages upon other states, and often visited them with desolation and slaughter; with that sort of desolation and that sort of slaughter, which might be expected from men whom civilization had not reclaimed from cruelty, and whom religion had not awed into forbearance. "But whatever the quarrels of the Pennsylvanian Indians were with others, they uniformly respected, and held as it were sacred, the territories of William Penn." "The Pennsylvanians never lost man, woman, or child by them, which neither the colony of Maryland, nor that of Virginia could say, no more than the great colony of New England."

The security and quiet of Pennsylvania was not a transient freedom from war, such as might accidentally happen to any nation. She continued to enjoy it "for more than seventy years," and subsisted in the midst of six Indian nations, "without so much as a militia for her defence." "The Pennsylvanians became armed, though without arms; they become strong, though without strength; they became safe, without the ordinary means of safety. The constable's staff was the only instrument of authority amongst them for the greater part of a century, and never, during the administration of Penn or that of his proper successors, was there a quarrel or a war."

I cannot wonder that these people were not molested—extraordinary and unexampled as their security was. There is something so noble in this perfect confidence in the Supreme Protector, in this utter exclusion of "slavish fear," in this voluntary relinquishment of the means of injury or of defence, that I do not wonder that even ferocity could be disarmed by such virtue. A people, generously living without arms, amidst nations of warriors! Who would attack a people such as this? There are few men so abandoned as not to respect such confidence. It were a peculiar and an unusual intensity of wickedness that would not even revere it.

And when was the security of Pennsylvania molested and its peace destroyed?—When the men who had directed its councils and *who would not engage in war,* were *outvoted in its legislature:*—when *they who supposed that there was greater security in the sword than in Christianity, became the predominating body.* From that hour, the Pennsylvanians transferred their confidence in christian principles to a confidence in their arms; and from that hour to the present they have been subject to war.

Such is the evidence derived from a national example of the consequences of a pursuit of the christian policy in relation to war. Here are a people who absolutely refuse to fight, and who incapacitated themselves for resistance by refusing to possess arms, and this was the people whose land, amidst surrounding broils and slaughter, was selected as a land of security and peace. The only national opportunity which the virtue of the christian world has afforded us of ascertaining the safety of relying upon God for defence, has determined that it is safe.

If the evidence which we possess do not satisfy us of the expediency of confiding in God, what evidence do we ask, or what can we receive? We have his promise that he will protect those who abandon their seeming interests in the performance of his will, and we have the testimony of those who have confided in him, that he has protected them. Can the advocate of war produce one single instance in the history of man, of a person who had given an unconditional obedience to the will of heaven, and who did not find that his conduct was *wise* as well as virtuous, that it accorded with his *interests* as well as with his duty? We ask the same question in relation to the peculiar obligations to irresistance. Where is the man who regrets, that in observance of the forbearing duties of christianity, he consigned his preservation to the superintendence of God?—And the solitary national example that is before us confirms the testimony of private life; for there is sufficient reason for believing that no nation, in modern ages, has possessed so large a portion of virtue or of happiness as Pennsylvania before it had seen human blood. I would therefore repeat the question—What evidence do we ask, or can we receive?

(To be continued.)

How Letters Miscarry.—Ten or twelve thousand letters are posted annually without any address, any writing whatever, on the covers; this is sheer forgetfulness, beyond the power of the post-office to cure; and it is found that the ratio of such examples of forgetfulness, to the total number of letters posted, is singularly uniform. Again, one newspaper in five thousand slips out of its cover in the letter-box or the mail-bag; and until new methods of fastening are adopted, we may confidently expect a similar ratio of mishaps next year. At the chief office alone, two hundred letters are posted every day unsealed and unfastened, taking one day with another, and the ratio deducible from this number might be safely relied on for the days of the forthcoming year. Sixty thousand letters were refused by the addressees in 1858, on account of the postage not having been pre-paid; this is probably a number likely to lessen, rather than to remain permanent, because the annoyance of having a letter returned for such a reason, would serve as a lesson to the addresser. More than twenty thousand letters, now arrive *daily* at the chief office, bearing only the name of an addressee, with the simple addition of the word "London," but without any street or house being denoted. Every year there are letters containing money which can neither be delivered to any addressee, nor, for want of an address on the inside, be returned to the writers; the money for which there is thus no owner, is placed to an insurance fund for the Post-office clerks. Let us learn from the following to make our queen's heads "stick to their letters." In 1860, more than fifty thousand postage stamps were found in letter-boxes and mail-bags, rubbed from their proper places on letters and newspapers.—*Chambers' Journal.*

The Way of Peace—Question.—But what is the way of peace, which neither the profane, nor any sort of professors out of the life and power, ever knew, or can know?

Answer. It is an inward way, a way for the inward Jews, for the inwardly-renewed and circumcised to walk in. It is an holy or sanctified way, for the sanctified ones to walk in. It is a living way, which none but the living can find. It is a new way, which none but those to whom God hath given the new eye can see. It is a way that God prepares and casts up, and leads men's spirits into (who hearken unto him) and guides the feet of his saints in. It is a strait and narrow way, which no lust of the flesh, nor wisdom of the flesh can find out or enter into. Oh! how little, how low, how poor, how empty, how naked, must he be, that enters into this way, and walks therein! Many may seek after it, and may think to find it, and walk in it; but few shall be able, as our Lord Jesus Christ said. Here circumcision outward avails not; here want of that circumcision hinders not; here bodily exercise profits little. The new creature is all here; the cross of Christ is all here; the power of God is all here; and he that walks according to this rule, peace is upon him, and the whole Israel of God. But he that knows not this rule, nor walks according to this rule, peace is not upon him, nor is he one of the inward Israel of God, who receive power to become sons, who receive the law of the Spirit of life in Christ Jesus, which is the inward rule of the inward Isarel.

This was the way of peace from the beginning; this is the way of peace still; and there is not another. To be new created in Christ Jesus, to be ingrafted into him, to abide in him, to have the circumcision of the flesh (the body of the sins of the flesh cut off) by the circumcision of Christ (made inwardly in the heart without hands), and to walk not after the flesh, but after the Spirit, even in the newness of the Spirit, here is life and peace, rest and joy for evermore. The Lord of his tender mercy give me a sense of it, and lead me into it more and more. Amen.—*Isaac Penington.*

Ways of Good Society.—Christian parents will do well to study the following from the late Dr. J. W. Alexander, than whom there was no man more qualified to speak. Himself with the most refined tastes, and with rare accomplishments, he could appreciate with peculiar zest all that society contains that is elegant and delicate. Yet we find him speaking as follows:—

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which those influences enter which countervail parental instruction and example, I am persuaded is *yielding to the ways of good society.* By dress, books and amusements, an atmosphere is formed which is not that of christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise even a little, but decidedly, above the par of the religious world around us. Surely the way in which we commonly go on is not the way of self-denial, and sacrifice, and cross-bearing, which the New Testament talks of. Then is the offence of the cross ceased. Our slender influence on the circle of our friends is often traced by our leaving so little difference between us.—*Exchange.*

"I have Coveted no Man's Silver or Gold."—"I visited Leicestershire pretty generally, and a woman of some account, whose name was Jemima Mountney, was convinced, and was exceedingly tender and loving, being thoroughly reached and satisfied. When we parted, she was so open hearted that I was called aside by her, and after having said something to me about her inward condition, she offered me some pieces of gold, which I told her *I durst not touch.* She very

courteously, and with a becoming, genteel mien, told me she was both able and willing, and as she had no other way that she could show her gratitude for that spiritual good she had received from my ministry, she could do no less, beseeching that I would receive it as the true token of her love and respect. In answer, I said, it was what *I never had done*, nor *could I now do it;* but all the reward I desired and expected, was that she might carefully, with a sincere heart, endeavour that her obedience did keep pace with her knowledge, the hearing of which would rejoice my soul. We parted in great love and tenderness.—*Samuel Bownas.*

For "The Friend."

The Yearly Meeting.

"It is not of him that willeth nor of him that runneth, but of God who showeth mercy." Rom. ix. 16.

The rightly exercised members of the true church, must ever feel that they cannot of themselves do anything for the promotion of the Lord's cause in the earth, or the carrying on of the all-important work of the soul's salvation in themselves; it is only as there is a co-operating with him who still continues to be the adorable Head over all things to his church and people, that a blessing will rest on the labours of the truly concerned members thereof. If those who go up to our annual assembly, went under this sense and feeling, and dwelt under it, our annual gatherings would become our yearly solemn feasts.

The present is felt to be a low time amongst us. If we are sensible of our situation we cannot but acknowledge this to be the case with us. And truly it is a condition that is trying to those who are longing to hear the voice of Him who spake to his servant through the cloud formerly, saying, "Speak to my people that they move forward." But we may remember the command first was, "Stand still and see the salvation of God which he will show you this day." "The Lord shall fight for you and ye shall hold your peace." Oh! the necessity there is at this day, when we are beset as it were before and behind, and hemmed in on either side, to be willing to be brought into this condition of standing still in order to see his great salvation, and know him to fight our battles, whilst everything that is of our own willing and running in us, is made to bow to the command, "Hold your peace." The mind of man is ever active. Stillness is not agreeable to our nature, and our enemy, who is seeking to lay Zion waste, (but he shall not prevail,) knows this; and has he not gained advantage on this ground, in some who were and may still be concerned for the doctrines and testimonies of our Religious Society? but their restless uneasy spirits having never been brought sufficiently under the hammer and fire of God's power, to transform them, they have grown impatient under the chastening hand, and under the plea of standing firm for the support of our doctrines and testimonies, and bearing a testimony against the unsoundness which is known to be making sad inroads in many places, with much apparent zeal and profession of heavenly-mindedness, they have determined to pursue their own course, irrespective of the judgment of the body.

There is ground for fear, such are exerting a hurtful influence on many around them. For not being of the number of those who are content with being still, they (it is to be feared,) have a life in dwelling upon the failings and short-comings of others with whom they have heretofore been in religious fellowship, and by holding up the dark side to the view of the too credulous, and perhaps somewhat tried and discouraged ones, lead them to conclude that all are nearly gone out of the right way, and if they continue where they are, they too are in danger of going with the current, as they term it. Such as these, in whose hearts the seeds of disunity have been sown, are in danger of finally becoming aliens to the commonwealth of Israel, unless they are in mercy made sensible, that a beam is in their own eye, and are willing to have it plucked out, so that they may see clearly the mote that may be in their brother's eye.

It is our high profession to be led under the immediate guidance of the Holy Spirit, which if acted up to, must prevent the laying of plans or forming conclusions what we shall do, and what a meeting ought to do, before there has been a gathering into stillness, and humbly waiting to know the will of our adorable Head, and the High Priest of every rightly gathered assembly. Let any who may be tempted to conclude that if things are not soon, what they consider better, they will set up their standard in opposition to the established order of our Religious Society, pause and reflect whether this is a proper frame of mind to be in; whether they are not in danger of missing the penny which will be given to all who are willing to labour in the Lord's vineyard. If we watch for evil we may always find it, but are we not commanded to watch over one another for good. "Bear ye one another's burdens and so fulfil the law of Christ."

How important is it for those upon whom the ark of the testimony rests, to feel the responsibility of their situation, and to remember "That it is not of him that willeth or of him that runneth but of God who showeth mercy," that so they may be enabled to bear the ark to the glory of God. Human contrivance,—what sad work it often makes when resorted to in conducting the affairs of the church! Surely the Lord will one day confound the wisdom of the wise and bring to nought the understanding of the prudent. Fruitless will it be to make concessions of right to wrong, or adopt measures for the sake of satisfying any, thinking thereby to promote the peace of society; for although mercy and long forbearance are taught us by the precepts and example of our Blessed Saviour, yet he is of purer eyes, "Than to behold iniquity in Jacob, or transgression in Israel" with any degree of approbation. The present is a day of great commotion in the world and confusion in society; happy is it for those who know for themselves Jerusalem the quiet habitation, in this day of shaking and of treading down. As there is an abiding in the faith and in the patience, moving only as the cloud is lifted up from the tabernacle, and a standing still at the Master's bidding, he will assuredly manifest himself to be "strength in weakness and a present help in the needful time." Oh! that all may be preserved from attempting to move forward in their own will and strength, thinking that something must be done that will promote the harmony of the church, or we shall become altogether a scattered and shattered people. Happy would it be for us if we were brought into the true unity and harmony again: then would the united travail of our spirits arise as sweet incense to the God and Father of us all, that he would be pleased in his mercy to arise for our help, and enable us to build up the broken down walls, and set up the gates. But no mortals ever could command the morning in their day, or cause the day-spring to know its place.

It is only as there is an abiding in humble waiting before the Lord, and suffering all our gifts and qualifications to pass through the fire of his altar, that we can become prepared to labour for the building up of the old wastes.

The present is a day wherein human learning and wisdom is much sought after and obtained, and unless the watch is maintained, these will raise the mind above the meek and lowly appearance of the Spirit of Christ in the heart. These human attainments, (comparable to the wise Scribes and Pharisees,) if not watched and kept in subordination, will get into Moses's seat. Yet there is ground to believe there are still those preserved amongst us in a good degree of lowliness and humility before the Lord, under a sense of their own weakness, and whose cries are put up in secret to the Father of mercies, that he would be pleased to arise for our help, for vain is the help of man. The prayers of these will assuredly enter into the ears of the Lord of Sabaoth, and in his own time he will make bare his arm for their help. "And they shall call them The holy people, the redeemed of the Lord: And thou shalt be called, sought out, a city not forsaken." Isaiah 62 chap. 12 ver.

Chester County, Fourth mo. 11th, 1862.

The Great Pythoness at the Zoological Gardens.—An advertisement from the Zoological Society, of London, announces that at the Society's gardens "the large pythoness may be now seen incubating her eggs," as well as the keeper can estimate, about one hundred in number. These, enclosed in a white, leather-like substance, are about the size of those of a goose, the majority of a dirty-white appearance, connected by a membrane. Among them are two small red eggs, and many are indented—probably by the great pressure of the serpent's body. It is remarkable that the reptile has not broken fast for twenty-three weeks, the male serpent having meanwhile indulged in occasional rabbits. Once, and once only, says the *Athenæum*, has the keeper seen her absent from her interesting incubatory operation; and then, before he could get round to the back of the cage, to have a better view of the eggs, she was on them again. In fact, she much resembles an old hen with a brood, puffed up with maternal pride and conceit, and is in a highly excitable condition. It will be interesting to watch the result.

For "The Friend."

Is not this beautiful extract from the journal of Mary, wife of Isaac Penington, worthy a place in "The Friend."

"Many are the trials I have met with, but as they came by the Lord's ordering, they have not hurt me, but rather tended to strengthen me in the divine life. Once my mind sustained great hurt by running out into prejudice against some Friends; nevertheless, after a time of deep and unknown sorrow, the Lord removed this thing, gave me a clearness in His sight, and restored me to love and acceptance with his beloved ones. And he hath many times refreshed my soul in his presence, and given me an assurance that I knew that state, in which he would never leave me, nor suffer me to be drawn from him. And though infirmities beset me, yet my heart cleaveth to the Lord, in the bond of everlasting love, which cannot be broken, and his divine strength supports me. Being sensible of my infirmities, I bemoan myself unto Him, feeling that faith which gives victory, and keeps me low in a sense of my own weakness, yet quickens me in a lively hope of seeing Satan trodden under my feet by the grace of God, which is all-sufficient. For I feel and know where my help lieth, and when I slip in word or thought, I know my advocate, and having recourse to him, feel pardon and healing, going on to overcome, watching against that which easily besets me. And I do believe the enemy cannot prevail over me; although he is sufficient to prove me, that I might keep continually on the watch, and place my whole depen-

dence on the Lord, who only can make war with the dragon. And by this discovery of my own weakness, I am also taught to be tender of the tempted. Sweet is this state, though low: for in it I receive my daily bread, which is given of the Lord; for I cannot live to him, but as he breatheth the breath of life upon me every moment."

Report of the Proceedings of the Tract Association of Friends, for the year 1862.

The Board of Managers Report:—That during the period for which they were appointed, they have given attention to the duties which have devolved upon them; and although the operations of the Association continue to be smaller than they once were, the distribution of tracts has been as extensive during the last twelve months as at any time within the past six years.

During the year ending Third mo. 1st, 1862, we have printed 1000 Select Readers, No. 1, 1000 Juvenile Books, 7000 copies of the Moral Almanac for 1862, and 57,600 Tracts. Of the latter there was a stock on hand Third mo. 1st, 1861, of 197,620, and the stock on hand Third mo. 1st, 1862, was 185,704, showing a distribution during the year of 69,516 Tracts. During the same period, 5,913 Almanacs, 215 Select Readers and 896 Juvenile Books have been disposed of; a few of the almanacs gratuitously. The Moral Almanac for 1863, is nearly ready for the printer, and will be issued about the usual time. The tracts taken from the depository during the year were intended for distribution nearly as follows, viz:

The Eastern Penitentiary, Moyamensing, and other prisons in Philadelphia,	4,724
The Soup Houses,	4,600
The Insane Asylum, Blockley,	250
Among coloured people, chiefly at the schools for this class,	773
Sailors and others on our wharves and on vessels,	880
Invalids at the Philadelphia Dispensary,	355
Various places in the city not particularly designated,	1,563
Making a total distribution chiefly in the city,	13,150
In other parts of Pennsylvania,	5,628
Massachusetts,	600
Rhode Island,	183
New York State,	852
New Jersey,	4,090
Baltimore,	1,028
Ohio,	2,174
Indiana,	1,029
Illinois,	41
Iowa,	165
Wisconsin,	212
California,	210
Among soldiers at and near Philadelphia, Washington, Chambersburg, West Chester, Havre de Grace and other places,	13,060
In Canada,	1,626
England,	105
Liberia,	105
For places not particularly designated,	12,517
Sold for cash, (5000 of which were sold to Friends in Indiana,)	12,741
Total	69,516

A few of the above were in bound volumes, and about 500 were in the German language.

A good supply of the excellent selections and treatises, constituting our series of tracts, has been kept constantly on hand at the Depository, accessible to those disposed to aid us in the work of distribution; and from this stock a considerable variety of reading matter could be selected, which would doubtless prove both interesting and valuable to many in whose hands they might be placed. Some Friends appear to be thoughtful and attentive to the subject, and to watch for suitable opportunities for handing to individuals such of the series as seem adapted to their particular cases. A greater concern in this respect, both among members of the Association and other Friends, would very much tend to increase the distribution of our publications, and to extend the usefulness of the work in which we are engaged. The circulation of even a few in this way is more desirable than the mere scattering of large numbers, where many of them will probably fall into the hands of such as will neither read nor value them. A single one of these unobtrusive little messengers, seasonably placed, has sometimes yielded an enriching reward both to the giver and receiver. Even among those who have ample opportunities for obtaining any description of reading-matter, a tract on a particular subject, has often been read with lasting benefit. Believing this to be a field of labour, in which many persons might occasionally by watchfulness, be helpful to some with whom they meet, the members of the Association and others, are invited to co-operate with us, in the endeavour to place our tracts, in the way of being truly useful.

The present day is one of great excitement, not only in the political, but also in the literary and religious world. Books are greatly multiplied, some of them of a doubtful character, and many of them pernicious or hurtful in one way or another; and many persons, both young and old, are eagerly devouring the confused mass which is thus spread out before them. It is therefore important, that we should all be found doing our part toward furnishing and distributing reading matter more suitable to engage the attention of rational and accountable beings designed for immortality.

Signed by direction and on behalf of the Board of Managers.

ISAAC MORGAN, JR., Clerk.

Phila., Third mo. 13th, 1862.

Officers of the Association.—Clerk, Charles J. Allen; Treasurer, Joseph Scattergood.

Managers.—John C. Allen, Edward Richie, Horatio C. Wood, William Kinsey, Mark Balderston, Nathaniel H. Brown, Joseph S. Elkinton, Thomas Hutchinson, Isaac Morgan, Jr., George J. Scattergood, Jacob W. Fry, Charles Rhoads, Edward Maris, Joseph Rhoads, John S. Stokes.

For "The Friend"

The sword of the christian is doubtless given him to fight with "the world, the flesh and the Devil," and it will rarely have leisure to rest in its scabbard, for these foes are every where found and seldom at rest. But when the weapons of christians, forgetful of their common enemies, turn against each other, is not this clashing of swords sweet music in the ears of the Evil One? Does he not know they turn their strength from their true warfare, and that thereby his kingdom will gain power? He who is an "unwearied adversary" sees quickly their unguarded out-posts, steals upon them in the rear, and overcomes their weak garisons.

Oh Friends, through wars and rumors of wars, keep the post committed to your special charge! Be faithful servants of your King! Ye who are watchmen on the walls, will not the grand enemy, if despairing of other entrance, sow the *spirit* of warring, and thereby destroy the power of the Prince of Peace among you? At the point of greatest danger, it is wise to keep the strongest force and use the closest vigilance. "Not by might nor by strength, but by *my Spirit*, saith the Lord."

Selected.

HEAVENLY PEACE.

"If He giveth quiet, who can make trouble?"
Quiet from God! How beautiful to keep
This treasure the All-merciful hath given;
To feel, when we awake and when we sleep,
Its incense round us like a breath from Heaven!

To sojourn with the world, and yet apart;
To dwell with God, and still with man to feel,
To bear about forever in the heart
The gladness which his spirit doth reveal!

Who shall make trouble then? Not evil minds,
Which like a shadow o'er creation lower,
The soul which peace hath thus attuned, finds
How strong within doth reign the Calmer's power.

What shall make trouble? Not the holy thought
Of the departed; that will be a part
Of those undying things His peace hath wrought
Into a world of beauty in the heart.

What shall make trouble? Not slow, wasting pain,
Nor e'en the threatening, certain stroke of death;
These do but wear away, then break the chain
Which bound the spirit down to things beneath.

Keep to the Root or Spring of Life.—Dear Friends, mind the principle, mind the root, into which the Lord hath engrafted us; that we may abide and grow up therein, and daily find and feel the sap thereof springing up in us, and quickening us more and more to God. Ye know how ye entered, even so, ye must abide and grow up,—even, in the light, in the life, in the power, which gathered, preserveth and causeth to flourish. So, my dear Friends, let us all dwell in our everlasting habitation, and no more go forth, but sink into the kingdom, and wait to feel the dominion, righteousness, holiness, purity and power thereof, daily revealed more and more in our hearts. For there is no other root or spring of life, than that into which the Lord hath gathered us, no other true life and power in any vessel upon the earth, besides that which springs therefrom. Therefore feel, oh feel that which establisheth and that wherein the establishment is, and your union, life, and strength therein; that ye may not be bowed down or overborne by whatever happens, either from within or without; but may feel and enjoy the rest and peace of your souls, in that which is over all and orders all to the good of those who fear him, and in uprightness wait upon him!—*Isaac Penington.*

From The Popular Science Review.

The Breath of Life.

Not only figuratively, but in actual reality, can the life of man be compared to a fire, or lighted candle. Respiration may be regarded as the same process as combustion, only performed in a slower manner. Fuel is placed in a furnace, and the combustion which we see take place with the evolution of heat and light is owing to the combination of the oxygen—that wonderful constitutent of the atmosphere—with the carbon and hydrogen of the fuel. In a similar way we place food (which is fuel) in our bodies, and then by the act of respiration we draw into the lungs oxygen, and this, uniting with the carbon and hydrogen of the food, also produces a disengagement of heat.

Another point worthy of attention is, that the combustible matter of the food—the carbon and hydrogen—when burned in the body by means of air drawn in by the lungs, produces exactly the

same amount of heat as it would have done had the same quantity been consumed in an ordinary furnace by means of the free atmospheric oxygen; the only difference being, that in the latter case the combustion takes place rapidly, evolving an intense heat for a short time, whilst in our bodies the fuel is burned more slowly, thus evolving less heat for a longer time, the total amount of heat liberated by the combustion of a given weight of carbon, whether it be burned in the form of coal or beef, being always the same.

This, therefore, is the cause of the high temperature of the human body. We each carry about within us a portable furnace of the most perfect construction. Fuel is thrown on at intervals during the day, the need of a fresh supply being made known by the feeling of hunger (as it is in some steam-engines by the ringing of a bell;) whilst a draught of air is drawn in at each inspiration, by which means the process of combustion proceeds uninterruptedly.

The analogy is strictly correct, even if pursued further. In a furnace we can augment the energy of combustion by increasing the draught of air; and so in our bodies, if we increase the normal number of respirations per minute, a considerable rise of temperature is the result, the excess of heat being radiated into the surrounding atmosphere, and carried off in the form of perspiration. This explains why persons in arctic regions consume such enormous quantities of food in comparison with those in more temperate latitudes. In order to keep up the natural heat of the body (which is invariably the same—99° 5′ Fahr.) in the midst of the intense cold of the surrounding media, it is necessary for considerable quantities of fuel to be rapidly burned in the body, so as to restore the amount of heat lost by radiation; and not only is the total weight of food which is required in the arctic regions vastly greater than that consumed in warm climates, but the former contains a greater percentage of combustible matter; the fruits which constitute so large a proportion of the food of the inhabitants of the South containing not more than about twelve per cent. of carbon, whilst the blubber or fat which forms the staple diet of the Esquimaux or Lap, contains nearly eighty per cent. of that combustible. Plenty of food, therefore, takes the place of clothing, in the same manner as warm raiment is a partial substitute for food. The warmer we are clad the less fuel it is necessary to burn in order to keep up the supply of animal heat lost by radiation; whereas, if we were to walk about naked, or were exposed to an arctic temperature, we should be enabled to consume twenty or thirty pounds of whale's fat together with several quarts of train oil and brandy without difficulty, finishing off with a few tallow candles by way of dessert, the combustible matters here indicated being not more than sufficient to supply the enormous radiation of heat consequent upon a difference of perhaps one hundred and twenty degrees between the temperature of the body and that of the external air.

The analogy between the life of man and the flame of a candle or stove, is thus seen to be something more than a mere fanciful theory. Warmth and vitality are produced equally in each case by the combination of combustible matter with the oxygen present in the atmosphere; and in either case, if the supply of air be insufficient or vitiated, a similar result will follow; for the pale, sickly, flickering flame of a candle burning in an atmosphere deficient in the necessary supporter of combustion, or containing noxious gases, is strictly parallel to the delicate, sickly, etiolated appearance caused in human beings by an impure atmosphere, whilst the ultimate result is the same in both cases; namely, the extinction of vitality, or death.

An attentive examination into the phenomena of combustion, as exemplified in the burning of a candle, shows us, therefore, that not only is it necessary to take account of the food which we eat, that is to say, of the fuel with the combustion of which we keep up the requisite temperature; but that a careful attention to the quality of the air we breathe is no less important to our health and comfort. A candle burning in a close room not only consumes a certain quantity of the vivifying principle of the atmosphere, diminishing the amount of oxygen present and available for other purposes, but it likewise communicates to the air an equal volume of another gas—carbonic acid,—a substance possessing the most deadly properties—the pure gas suffocating animals placed in it as if they had been plunged into so much water. Even when it is present in the air in only small quantities, it produces very deleterious effects, four per cent. acting like a narcotic poison in the atmosphere, and even a less proportion producing depressing effects of a most injurious description. If, then, a candle which consumes so small a quantity of oxygen causes such a change in the atmosphere, how much more will the respiration of human beings tend to vitiate it. It has been calculated that a man every twenty-four hours consumes nearly four hundred cubic feet of air, with evolution of the deleterious carbonic acid gas; and that were he to be enclosed for twenty-four hours in a room eight feet square by nine feet high, he would be moribund at the end of the time. And these are not merely fanciful or supposititious cases. The action of contaminated confined air upon the health of the inhaler is one of the most potent and insidious causes of disease. Any addition to the natural atmosphere that we breathe must be a deterioration, and absolutely noxious in a greater or less degree. Our health, says Thaekrah, would immediately suffer did not some vital conservative principle accommodate our functions to circumstance and situation. But this seems to get weaker from exertion. The more we draw on it the less balance it leaves in our favour. The *vis vitæ*, which, in a more natural state, would carry the body to seventy or eighty years, is prematurely exhausted, and, like the gnomon shadow, whose motion no eye can perceive, but whose arrival at a certain point at a definite time is inevitable, the latent malaria, which, year after year, seems to inflict no perceptible injury, is yet hurrying the bulk of mankind with undeviating, silent, accelerating rapidity to a premature grave. Pure air is the food designed by nature for the constitution. Man subsists upon it more than upon his meat and drink; and there are numberless instances of persons living for months and years on a very scanty supply of aliment; but no one can subsist even for a few minutes without a copious supply of the aerial element.

Deaths from the respiration of many persons in a confined space are, unhappily not rare; and without going back to the shocking instance of the Black Hole at Calcutta, we may refer to an equally lamentable occurrence which happened a few years ago in an emigrant ship, in which, during a storm off the English coast, the emigrants were confined below. In less than six hours more than sixty persons perished!

The paramount necessity which exists, according to these instances, for fresh air, equally holds good in less extreme cases. Just as surely as a total deprivation of oxygen, or the presence with it of any excess of deleterious gases, produces death; so the breathing of a partially inhaled atmosphere is equally certain to occasion sickness and disease, if its inhalation be persisted in. The evils of exhausted air are also more to be guarded against, because persons can live in it without being aware of its danger, as far as their sensations are concerned. When we enter a crowded assembly on a cold day, the air is always at first repulsive and oppressive; but these sensations gradually disappear, and we then breathe freely, and are unconscious of the quality of the atmosphere. Science, however, reveals the fact, that the system sinks in action to meet the conditions of the impure air; but it does so at the expense of a gradual depression of the vital functions; and when this is continued, disease follows. *No disease can be thoroughly cured when there is a want of ventilation.* It is related, that illness continued in a family until a pane of glass was accidentally broken, and then it ceased: the window not being repaired, a plentiful supply of fresh air was admitted. Nearly all the churches in the empire require some artificial means of ventilation to render them physically fit receptacles for the body during a prolonged service. Now, the minister must not be twitted with this; for with the oratory of a Jeremy Taylor, or of a Tillotson, people could not be kept awake in an atmosphere charged with carbonic acid, the emanations of a thousand listeners.

For "The Friend."

How shall we overcome evil? shall we hold it up to view, give it a chance to be attractive to those that are easily deceived in appearances, talk much of it, struggle hard to overthrow it, and perchance lose our own strength in the contest? Not so saith Paul; "by the dispensation of God," who giveth rule to His true and faithful servants, "overcome evil *with good*." That husbandman whose chief care is ever to uproot weeds, who so regardeth the winds and clouds that he faileth to sow good seed, has need to fear the coming of "the Lord of the harvest," for "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

The Substance of Religion.—I am low, in mind and body, yet I dare not let go my confidence, that heavenly mercy will not leave me to follow a vain shadow, or to kindle a fire, and warm myself with the sparks. There is nothing that my soul longs after with so much earnestness, as *the real substance of the religion of Jesus*, the soul-satisfying bread of life, daily ministered to nourish and keep alive the immortal spirit.—*Mary Capper.*

Much Speaking in Metings for Discipline.—Oh! that the Lord were rightly trusted in and waited for; He would not tarry longer than best; and when he did appear, the healing, helping virtue would be with him, and he would do more for us in our Meetings for Discipline, in one hour, than a host of us *can do for ourselves* in our whole lifetime.—*Job Scott.*

Bees in a Sugar Refinery.—The *Entomological Gazette* of Stettin contains the following:—The extensive meadows on the banks of the Oder naturally induce many farmers to keep bees; but these wise insects seem to prefer obtaining their honey with as little labour as possible, and have for years past been in the habit of frequenting two sugar refineries at no great distance. Under such favourable circumstances the yield of honey was very great, and the farmers came at last to keep ten or even twenty times more hives than formerly. The sugar-refiners, however, after long finding the bees very troublesome, made the discovery that they were not only annoying but rather expensive visi-

tors, and accordingly adopted means to destroy them. This was effected by suddenly closing all the doors and shutters, and then opening one small window, to which the bees immediately flew, and were killed in thousands by a jet of boiling water. The dead bees were afterwards thrown into the boilers to extract the sugar they had appropriated. It has been estimated that as many as eleven millions have been thus destroyed in a year, and that about £50 worth of sugar has been extracted from them. It is a remarkable fact that the bees would never touch beet-root sugar till refined, owing to the pungent smell of the plant, but cane sugar was equally acceptable to them whether refined or not."

THE FRIEND.

FOURTH MONTH 19, 1862.

"An Old Subscriber" calls our attention to the expression in the editorial of last week, line 7th, page 255.—"He sets before man and nations, good and evil,"—fearing lest it may be construed to imply that the Almighty is the author of evil. Of course we had no thought of conveying such a sentiment, but simply that man was left by his Heavenly Father, with the power of choice between good and evil, in the same way as declared by Moses, when speaking in the name of the Most High to the children of Israel, "See, I have set before thee, this day, life and good, and death and evil."

We would call the attention of Friends attending the Yearly Meeting, to the assortment of books, Friends Journals, &c, now on hand at the bookstore, No. 308 Arch Street. There have been several works stereotyped within a few years, and printed in a neat and uniform style, and to be had at a very moderate price. Such as Journal of John Richardson, Life of Thomas Ellwood, Phipps on Man, Journal of the Life and Travels of Wm. Savery, Journal of Henry Hull, Barclay's Apology and Catechism, Journal of George Fox, Journal of Samuel and Mary Neal, No Cross No Crown, Life of John Woolman, Penn's Rise and Progress, and Sewel's History. There are also many other works of an interesting and instructive character kept constantly on hand.

SUMMARY OF EVENTS.

FOREIGN.—Liverpool dates to the 4th inst. The sales of cotton for the week, amounted to 32,000 bales. New Orleans fair, 13¼*d.*, Middling, 12¾*d.* Stock in port 456,000 bales, including 142,000 of American. Bread stuffs dull and declining. Flour from 25*s.* to 28*s.* 6*d.* The brigs Adelaide and Mary Wright arrived at Liverpool on the 3rd inst., having successfully run the blockade at Charleston. They had 1400 bales of cotton and a quantity of tobacco and rosin. They left Charleston in company with a bark and four schooners, all laden with cotton and rosin.

The steamer Mars, bound from Waterford to Bristol, was wrecked near Milford during a fog and gale, and about fifty lives were lost.

The London Times has a sarcastic article on the taxes about to be imposed in the United States It says it will take the whole army, when released from duty in the field, to collect them, and insinuates that they will not be submitted to.

George Peabody, the American banker, residing in London, has appropriated the sum of £150,000 sterling and placed it in the hands of trustees, to be employed under their direction in measures for ameliorating the condition of the poor of London.

The Paris *Patrie* believes that the French and Spanish Governments intend signing a new treaty for the regulation of their joint action in Mexico. It is supposed that Great Britain will withdraw from the joint expedition, but this will cause no rupture between the Allies. England merely abstains from interfering, the chief part in the proceedings being now undertaken by France.

Six vessels were to go to Cherburg to escort the French Emperor to England to witness the great industrial exhibition.

UNITED STATES.—*The Tax Bill*, which has been under consideration in Congress for some weeks past has passed the House of Representatives by a vote of 125 to 13. Its provisions are very comprehensive, embracing a great variety of subjects. The proposition to tax slaves was negatived.

Emancipation.—The President has approved the joint resolution of Congress, declaring that the United States ought to co-operate with and afford pecuniary aid to any State which may adopt the gradual abolishment of slavery. The bill for the immediate abolition of slavery in the District of Columbia, has passed the House by a vote of 93 to 39. Only two members from the slave-holding states, Blair of Missouri and Fisher of Delaware, voted for it.

New York.—Mortality last week, 393.

Philadelphia.—Mortality last week, 286.

New Mexico.—On the 28th of last month, another battle took place between the U. S. troops and the rebels from Texas, in which the latter appear to have held their ground. The U. S. troops lost about 80 men, that of the rebels is not known.

Arkansas.—It is reported that the rebels are withdrawing their forces from northwestern Arkansas, and concentrating them at Pocahontas, in the northeastern part of that State. Their force at that point is represented to be 10,000.

Missouri.—The captures at Island No. 10, and the adjacent shores, proved to be very large and important, embracing 110 heavy guns and 33 pieces of artillery, 500 mules, 1200 horses, 6,000 stand of arms, and ammunition and stores to the value of nearly $2,000,000. Six steamers and transports were taken, and an equal number had been scuttled and sunk by the rebels, some of which can be raised. The total number of prisoners taken was 5,000, including Major-General Makall and Brigadier-Generals Gault, Walker and Schaum. The works upon the Island had been skilfully constructed, and were of great strength. The rebels appear to have been seized with a panic, and to have fled precipitately as soon as Gen. Pope transferred his command across the river.

Tennessee.—The late sanguinary battle in this State, was fought on the western shore of the Tennessee river, about ten miles from the Alabama border. The rebel commanders in chief were Gen. Albert S. Johnston, Beauregard and Polk. The attack was wholly unexpected by the Federal army. It began about four o'clock in the morning of the 6th, and the battle, which continued throughout the day, caused severe losses to the U. S. troops. The contest was renewed on the 7th, both armies having received reinforcements, and each numbering it is supposed, about 70,000 men. Towards evening, the rebels retired in good order, but leaving thousands of their dead and wounded on the field. No clear and reliable statement of the losses on either side has been given. That of the Federal army in killed and wounded has been estimated at 8,000, and that of the rebels at 10,000. Gen. Prentiss and about 2,000 of the Federal troops were taken prisoners. Many officers of rank on both sides were killed. On the part of the rebels, the Commander in Chief, Gen. Albert Sidney Johnston, Gen. Bushrod Johnson and George W. Johnson. Provisional Governor of Kentucky, were among the slain. In respect to the numbers engaged, and the destruction of life, the battle is the most terrible that has yet occurred in this war. Gen. Beauregard in his dispatch to Richmond, claims a victory for the rebel forces. He states that he has returned to Corinth, Miss., and is able to hold the position.

Alabama.—Huntsville, Ala., was taken on the 10th inst., by Gen. Mitchell's division of the U. S. army. Huntsville is 116 miles south of Nashville, and on the line of the Memphis and Charleston railroad. Its capture cuts off a chief line of railway communication between the Southern States. Two hundred rebel prisoners were taken, together with seventeen locomotives and a large number of cars. Making use of the rolling stock captured at Huntsville, Gen. Mitchell immediately started armed expeditions over the railroad both east and west from that town. The eastern expedition proceeded as far as Stevenson, an important rail road point at the junction of the Chattanooga road, capturing two thousand more rebel soldiers, and five locomotives; while the western excursion extended to Decatur, Ala., where the rail road crosses the Tennessee river. Here the national forces arrived just in time to save the rail road bridge, which had been fired by the rebels. By this movement the U. S. forces are enabled to hold and control the Charleston and Memphis rail road for a distance of 83 miles.

Virginia.—On the 11th inst., the iron plated rebel steamer Merrimac again made her appearance. She captured three small vessels and returned with them to Norfolk.

The rebel force at Yorktown has been largely reinforced, and it is reported that Gen. Joseph E. Johnston and Lee, are both there. The rebels' position extends across the Peninsula from Yorktown to Warwick, near the James river, a short distance from Mulberry Point. The conformation of the land and the making in of the creek from James river, shortens their line of defence, and enables them to command, with their fortifications, all the roads up the Peninsula. Gen. M'Clellan was making his approaches cautiously, but it was the general impression that a severe struggle would take place.

Southern Items.—The Richmond *Dispatch*, says the only policy which can afford the secession cause a hope of success, is to concentrate their whole force at a few vital points—to abandon their frontiers and seaboard cities—and to make no serious resistance except at points where they are fully prepared for desperate battles.

The Richmond Examiner suggest that Congress should take some measures to check the evils arising from the large issue, and consequent depreciation of Treasury notes. It is recommended that all future issues should bear interest. The expenses of the rebel government are said to be more than $2,000,000 a day, and that is the rate at which the currency is being diluted.

The Mississippi River.—The Navy Department has received intelligence that Com. Foote, with his fleet, and Gen. Pope's army, had set out for Fort Pillow, a rebel fortification on the river below New Madrid. It is the expectation that there will be little or no resistance at Memphis if Fort Pillow shall be taken.

RECEIPTS.

Received from H. Knowles, Agt., N. Y., for Geo. W. Brown, $2, vol. 35; from Robert Millhouse, O., $2 vol. 34, per E. Hollingsworth.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town, will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to DUBRE KNIGHT, Superintendent, at the School, or to CHARLES J. ALLEN, Treasurer, No. 304 Arch street, Philadelphia.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superiotendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

FRIENDS' HORSES.

Friends coming to the city to attend Yearly Meeting or at other times, on the service of Society, can have their horses taken care of at the stable of the Montgomery hotel, north east corner of Sixth and Willow street; at the White Horse Hotel, Callowhill Street, above Fifth; at Watson's Stable, Marshall below Brown; at Cooway's stables, north side of Prune Street, below Sixth; at Pennsylvania Hotel, Sixth below Arch Street; at M'Crea's stable, Third above Market; at Robert Smith's stable in Bristol, Bucks County, and at Israel English's stable, Camden, N. J.

BIBLE ASSOCIATION OF FRIENDS IN AMERICA.

A Stated Annual Meeting of the "Bible Association of Friends in America," will be held at the Committee-room, Arch Street Meeting House, on Seventh-day evening, the 10th inst., at 8 o'clock. Friends generally are invited to attend.

DIED, on the 10th of Twelfth mo., 1861, at his residence in Pennsville, Ohio, JOHN BURGES, in the seventy-sixth year of his age, an esteemed member of Pennsville Particular and Monthly Meeting.

——, on the 15th of the Sixth month, 1861, GEORGE STITES, in the sixty-eighth year of his age. A member of the Monthly Meeting of Friends of Philadelphia.

THE FRIEND.

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Dymond on War.

(Concluded from page 260.)

This is the point from which we wander—WE DO NOT BELIEVE IN THE PROVIDENCE OF GOD. When this statement is formally made to us, we think, perhaps, that it is not true; but our practice is an evidence of its truth—for if we did believe, we should also *confide* in it, and should be willing to stake upon it the consequences of our obedience. We can talk with sufficient fluency of "trusting in Providence," but in the application of it to our conduct in life, we know wonderfully little. Who is it that confides in Providence, and for what does he trust him? Does his confidence induce him to set aside his own views of interest and safety, and simply to obey precepts which appear inexpedient and unsafe? This is the confidence that is of value, and of which we know so little. There are many who believe that war is disallowed by Christianity, and who would rejoice that it were for ever abolished; but there are few who are willing to maintain an undaunted and unyielding stand against it. They can talk of the loveliness of peace, ay, and argue against the lawfulness of war; but when difficulty or suffering would be the consequence, they will not refuse to do what they know to be unlawful, they will not practise the peacefulness which they say they admire. Those who are ready to sustain the consequences of undeviating obedience are the supporters of whom Christianity stands in need. She wants men who are willing to *suffer* for her principles.

It is necessary for us to know by what principles we are governed. Are we regulated by the injunctions of God, or are we not? If there be any lesson of morality which it is of importance to mankind to learn, and if there be any which they have not yet learnt, it is the necessity of simply performing the duties of Christianity without reference to consequences. If we could persuade ourselves to do this, we should certainly pass life with greater consistency of conduct, and as I firmly believe, in greater enjoyment and greater peace. The world has had many examples of such fidelity and confidence. Who have been the Christian martyrs of all ages, but men who maintained their fidelity to Christianity through whatever consequences? *They* were faithful to the Christian creed: *we* ought to be faithful to the Christian morality; without morality the profession of a creed is vain. Nay, we have seen that there have been martyrs to the duties of morality, and to these very duties of *peacefulness*. The duties remain the same, but where is our obedience?

I hope, for the sake of his understanding and his heart, that the reader will not say I reason on the supposition that the world was what it is not; and that although these duties may be binding upon us when the world shall become purer, yet that we must now accommodate ourselves to the state of things as they are. This is to say that in a land of assassins, assassination would be right. If no one begins to reform his practice, until others have begun before him, reformation will never be begun. If apostles, or martyrs, or reformers had "accommodated themselves to the existing state of things," where had now been Christianity? The business of reformation belongs to him who sees that reformation is required. The world has no other human means of amendment. If you believe that war is not allowed by Christianity, it is your business to oppose it; and if fear or distrust should raise questions on the consequences, apply the words of our Saviour—"What is that to thee?—Follow thou me."

Our great misfortune in the examination of the duties of Christianity, is, that we do not contemplate them with sufficient simplicity. We do not estimate them without some addition or abatement of our own; there is almost always some intervening medium. A sort of half transparent glass is hung before each individual, which possesses endless shades of colour and degrees of opacity, and which presents objects with endless varieties of distortion. This glass is coloured by our education and our passions. The business of moral culture is to render it transparent. The perfection of the perceptive part of moral culture is to remove it from before us.—*Simple obedience without reference to consequences*, is our great duty. I know that philosophers have told us otherwise: I know that we have been referred, for the determination of our duties, to calculations of expediency and of the future consequences of our actions:—but I believe that in whatever degree this philosophy directs us to forbear an unconditional obedience to the rules of our religion, it will be found, that when Christianity shall advance in her purity and her power, she will sweep it from the earth with the besom of destruction.

The positions, then, which we have endeavoured to establish, are these:—

I. That the general character of Christianity is wholly incongruous with war, and that its general duties are incompatible with it.

II. That some of the express precepts and declarations of Jesus Christ virtually forbid it.

III. That his practice is not reconcileable with the supposition of its lawfulness.

IV. That the precepts and practice of the apostles correspond with those of our Lord.

V. That the primitive Christians believed that Christ had forbidden war; and that some of them suffered death in affirmance of this belief.

VI. That God has declared in prophecy, that it is his will that war should eventually be eradicated from the earth; and this eradication will be effected by Christianity, by the influence of its *present* principles.

VII. That those who have refused to engage in war, in consequence of their belief of its inconsistency with Christianity, have found that Providence has protected them.

Now we think that the establishment of any considerable number of these positions is sufficient for our argument. The establishment of the whole forms a body of evidence, to which I am not able to believe that an inquirer, to whom the subject was new, would be able to withhold his assent. But since such an inquirer cannot be found, I would invite the reader to lay prepossession aside, to suppose himself to have now first heard of battles and slaughter, and dispassionately to examine whether the evidence in favour of peace be not very great, and whether the objections to it bear any proportion to the evidence itself. But whatever may be the determination upon this question, surely it is reasonable to try the experiment whether security cannot be maintained without slaughter. Whatever be the reasons for war, it is certain that it produces enormous mischief. Even waiving the obligations of Christianity, we have to choose between evils that are certain and evils that are doubtful; between the actual endurance of a great calamity, and the possibility of a less. It certainly cannot be proved that peace would not be the best policy; and since we know that the present system is bad, it were reasonable and wise to try whether the other is not better. In reality, I can scarcely conceive the possibility of greater evil than that which mankind now endure; an evil, moral and physical, of far wider extent, and far greater intensity, than our familiarity with it allows us to suppose. If a system of peace be not productive of less evil than the system of war, its consequences must indeed be enormously bad; and that it would produce such consequences, we have no warrant for believing either from reason or from practice—either from the principles of the moral government of God, or from the experience of mankind. Whenever a people shall pursue, steadily and uniformly, the pacific morality of the gospel, and shall do this from the pure motive of obedience, there is no reason to fear for the consequences: there is no reason to fear that they would experience any evils such as we now endure, or that they would not find that Christianity understands their interests better than themselves; and that the surest and the only rule of wisdom, of safety and of expediency, is to maintain her spirit in every circumstance of life.

"There is reason to expect," says Dr. Johnson, "that as the world is more enlightened, policy and morality will at last be reconciled." When this enlightened period shall arrive, we shall be approaching, and we shall not till then approach, that era of purity and of peace, when "violence shall be no more heard in our land, wasting nor destruction within our borders"—that era in which GOD has promised that "they shall not hurt nor destroy

in all his holy mountain." That a period like this will come, I am not able to doubt: I believe it because it is not credible that he will always endure the butchery of man by man; because he has declared that he will not endure it; and because I think there is a perceptible approach of that period in which he will say—"It is enough." In this belief I rejoice: I rejoice that the number is increasing of those who are asking,—"Shall the sword devour for ever?" and of those who, whatever be the opinions or the practice of others, are openly saying, "I am for peace."

Whether I have succeeded in establishing the position THAT WAR, OF EVERY KIND, IS INCOMPATIBLE WITH CHRISTIANITY, it is not my business to determine; but of this, at least, I can assure the reader, that I would not have intruded this inquiry upon the public, if I had not believed, with undoubting confidence, that the position is accordant with everlasting truth;—with that truth which should regulate our conduct here, and which will not be superseded in the world that is to come.

From The Popular Science Review.

The Breath of Life.

Instances innumerable might be pointed out in connection with our trades and professions, showing that no one can break with impunity the law of nature, which demands that the food destined to nourish and warm the body should be converted into heat, and vitalized by a constant supply of fresh and pure air. The importance of this subject becomes more evident if we turn to a few statistics. In a life of fifty years a man makes upwards of five hundred millions of respirations, drawing through his lungs nearly one hundred and seventy tons' weight of air, and discharging nearly twenty tons' weight of the poisonous carbonic acid. It has been also calculated that, to ventilate a room effectually, every person requires ten cubic feet of fresh air per minute; a church, therefore, eighty feet long, fifty feet wide, and forty feet high, and containing one thousand persons, would require the whole atmospheric contents of the building to be renewed every sixteen minutes. A room containing a million cubic feet of air, in which were assembled ten thousand persons, would likewise require a total change every ten minutes; and an apartment twelve feet each way, with ten persons in it, would require an entire change of air every seventeen minutes.

This quantity of ten cubic feet of air per minute for each individual, is what is required to supply him with the amount of oxygen necessary for the performance of the functions of respiration; whilst the constant change of the atmosphere is imperatively necessary to get rid of the products of respiration, viz., the carbonic acid and aqueous vapor, as well as the effluvia from the body; for, disagreeable as it may be to refer to such a subject, this is the most noxious cause of contamination with which we are in the habit of coming in contact. "We instinctively," says Bernan, "shun approach to the dirty, the squalid, and the diseased, nor use a garment that may have been worn by another; we open sewers for matters that offend the sight and smell, and contaminate the air; we carefully remove impurities from what we eat and drink, filter morbid water, and fastidiously avoid drinking from a cup that may have been pressed to the lips of a friend. On the other hand, we resort to places of assembly, and draw into our mouths air loaded with effluvia from the lungs and skin and clothing of every individual in the promiscuous crowd; exhalations, offensive to a certain extent from the most healthy individuals, but which, rising from a living mass of skin and lung in all stages of evaporation, disease, and putridity, and prevented by the walls and ceiling from escaping, are, when thus concentrated, in the highest degree deleterious and loathsome."

The evils produced by allowing the carbonic acid from the breath to accumulate in the air, have been already mentioned; those engendered by inhaled animal effluvia are still more fatal in their results; and, according to competent authorities, it seems to be an invariable result that the accumulation and stagnation of the breath and perspiration of human beings crowded for a period in confined air, and neglecting personal cleanliness, produce plague or fever that may be communicated to healthy persons by contact or respiration. The most memorable example of this is the Great Plague of London, which was caused by the total absence of proper ventilation in the filthy and overcrowded hovels in which the greater part of the poorer population of London lived, together with the filth and putrefying abominations which habitually filled not only the streets but even the houses of the lower classes. According to Bernan, the gaol fever was another disease which, arising from a neglect of the vital necessity for fresh air, was, a few centuries ago, an object of dread to society. The unfortunate and the criminal alike were immured in damp, cold, ill-aired dungeons, and kept in a state of inactivity. They inhaled the pent-up noxious effluvia emitted from their own bodies; and, from the want of means for personal purification, their clothes and bedding during their incarceration became saturated with the fatal exhalations. In this condition the miserable prisoners engendered, and became victims to a disease of deadly malignity. They sickened, and with little apparent illness they died. The prison-house was thus the focus of a contagion that spread far and wide beyond its walls, and spared few who were so unhappy as to come within its influence. It was remarked, that although a prisoner happened to escape the infection, his clothes, nevertheless, emitted a pestilence that scattered death around him wherever he went. The assizes held at Oxford in 1577 were long remembered, and were called the *Black Assizes*, from the horrible catastrophe produced on that occasion by the gaol fever. Baker, in his Chronicle, tells us, that *all* who were present in court died in forty-eight hours—the judge, the sheriff, and three hundred other persons! so terrible was the retribution suffered by the community for its hardness of heart in denying to criminals even those personal requirements necessary for avoiding disease and preserving life.

Another similar catastrophe is recorded by Blaine as having occurred in 1750. During the sessions a sickening nauseous smell was experienced by the persons in court, and within a week afterwards many who had been present were seized with a malignant fever. Among those who died were the Lord Mayor, the two judges, an alderman, a barrister, several of the jury, and forty other persons. It was remarkable that the prisoners who communicated the infection were not themselves ill of fever; and it was still more remarkable that none of those who were ill of it (to the greater number of whom it proved mortal) communicated it to their families or attendants, which showed that persons who were treated in clean and airy apartments, as those were who fell victims to it, do not communicate the disease to those in the constant habit of attending upon them.

Historians relate with just indignation that nearly three hundred martyrs died at the stake in the reign of the bigot Mary. But how insignificant appear the number and sufferings of these victims of regal fanaticism when compared with the tortures of suffocation and death from stench, that were endured by thousands of persons in this and succeeding reigns, when every prison was a legal sepulchre.

Equally striking are the *good* results which have followed a judicious application of ventilation where it was formerly absent. It is scarcely possible to conceive a more repulsive and abominable state than that in which our ships of war were during the latter part of the last century, owing to the disregard, or rather the studied opposition, with which those then in authority treated all proposals to improve their ventilation. We regard other nations with whom we happen to be at war as our enemies, but a few figures, eloquent in their simplicity, will convince any one that incapacity, narrow-mindedness, or obstinacy in high places, are vastly more fatal in their results to our gallant sailors than the most formidable enemy they ever faced. In the year 1779 there were 70,000 seamen and marines voted by Parliament; of these 28,592 were sent sick to the hospitals, or 1 in 2.4. In 1784, of 85,000 men afloat, 21,371 were sent ashore sick within the year, or 1 in 4. But in 1804, when ventilation was partially, if not thoroughly, carried out in every ship, of the 100,000 men of which the navy that year consisted, 11,978 passed through the hospital, or only one in 8.3.

The evils of inefficient ventilation have been strikingly shown in the case of the Custom House, where the difficulty of ventilating a large public room has been very manifest. There the atmosphere in some of the apartments was so defective, as to produce general symptoms of ill-heath among the officers whose official seats were placed in it. The functionaries were described to have had "a sense of tension or fullness of the head, with occasional flushings of the countenance, throbbings of the temples and vertigo, followed not unfrequently by confusion of ideas," that must be very disagreeable to persons occupied with important and sometimes intricate calculations. A few were affected with unpleasant perspiration at their sides. The whole of them complained of a remarkable coldness and languor at their extremities, more especially the legs and feet, which became habitual. The pulse in many cases was more feeble, frequent and sharp, and irritable, than it ought to have been. The sensations in the head occasionally rose to such a height, notwithstanding the most temperate regimen of life, as to render cupping requisite, and at other times depletory remedies; and costiveness, though not a uniform, was yet a prevailing symptom.

The identity between the combustion of a candle and that living kind of combustion which is ever going on within us has thus been clearly exhibited. Like the candle, man depends for his life and vigour upon the chemical action exerted between the atmosphere and combustible matter; the combustion of the latter giving rise in each case to heat and vitality. Like the flame of a candle too man's health and strength languish and faint unless properly and uninterruptedly supplied with that mysterious breath of life—oxygen; whilst the feeble hold which the flame, even under the most favourable circumstances, has upon the wick, and the ease and totality of its extinction by the most trivial circumstance,—not only by a deprivation of air, but even by a puff of wind too much,—should teach us, even in our pride of health and strength, that our spark of life may be extinguished by the same causes, and our bodies may be left lifeless as a snuffed-out candle; the food—the combustible matter—may be there all the same; the oxygen may be in waiting, ready to combine with it; but the spark of fire, that spirit of life which

nan receives direct from his Creator is absent, and without this all else is as nothing.

One more lesson from our candle, and we have lone. What becomes of the human soul when it has left the body? What becomes of the flame when the candle is extinguished? Must our philosophy halt here? or will it turn round upon us and attempt to prove, in scientific jargon, that here is no such thing as a future? We think not. We believe that, as the relationship between the candle and man bears strict analogy from the first kindling of the mysterious vitalizing principle, through the varied phenomena of life, in sickness and in health, and even in the more mysterious phenomena of extinction,—so can the analogy be carried further into the dim shadowy realms beyond.

If there is one question more than another which has occupied the attention of modern philosophers, it is that relating to the *conservation of force*, or as it sometimes is called, *of energy*. It has long been admitted that matter can neither be created nor destroyed, and the whole tendency of modern discovery is now directed to show that *energy* is equally incapable of extinction. So long as it is exerting its action in a definite way, shining and glowing as a candle flame, evolving the *forces* of heat and light, we take note of it by means of our outward senses; but when the flame goes out, are these forces annihilated? Assuredly not. The energy which hitherto was occupied in the production of heat and light has only changed its immaterial form; it still exists in undiminished quantity, though it is now incapable of appreciation by our material senses. For just as the forces evolved by burning fuel are transformed into mechanical motion in the steam-engine; and just as mechanical motion is equally capable of being retransformed into heat, light, electricity, chemical action,—just as every word we utter acting on the material atmosphere around us resolves itself into aërial waves of sound, which forever afterwards vibrate with diminishing intensity, but expanding area, from one extremity of the atmosphere to the other, remaining always the same amount of energy as it did when the mechanical motion of the breath and lips first gave it birth,—so do the forces once born to activity when the candle is lighted live to the end of time undiminished in intensity, although changed in character. When the flame is naturally extinguished these living forces do not die, but become absorbed into that vast reservoir of energy which is the source of all light and life upon this globe.

And shall we then suppose that the soul of man is of less account than the flame of a candle? If philosophy can thus prove that the latter never dies, shall not faith accept the same proof that our own spiritual life is continued after the vital spark is extinguished?

Drilling Better than Broadcast.—Drilling-in field seeds is becoming quite common, but not enough so. Too many still adhere to broadcast sowing, greatly against their own interests. It certainly stands to reason, that twelve stalks of wheat, or oats, or other grain, will do better if each grows on a plot three inches square, than if one such plot contains three or four stalks crowded together, while another plot has none. But this happens very frequently in a field sown broadcast. Again, if one seed be covered but half an inch, and the next one be worked down three or four inches by the harrow tooth, the two will come up unevenly, and grow unevenly. Air and sunlight are important agents in promoting the growth of plants, and the full effect of these can only be secured where the stalks are growing at something like uniform distances apart. The expense of a drill is the main objection to its introduction everywhere. But a single bushel more of grain per acre, on a ten or twenty acre field, will go far to meet the cost of the drill, or at least pay a very high interest on the cost. And who doubts that much more than the extra bushel will always be secured by judiciously using a seed drill?—*Amer. Ag.*

For "The Friend."

The efficacy of the Christian principles of Friends in enforcing the obligations to maintain peace, and resist the spirit and practice of war, putting their trust for defence against the violence of unreasonable men, in the Lord's mercy and power, was remarkably proven by many Friends in Ireland at the time of the rebellion in 1798. Instead of providing themselves with implements of defence and destruction, they gave up their fowling pieces to be destroyed, that every body might know they neither intended to defend themselves, nor to furnish others with means to destroy their fellow men; thereby showing the peaceable nature of their religious profession, leading them to suffer injury rather than to inflict any.

The following facts are taken from Hancock's Essay on Peace, viz:

So early as the year 1796, and in one particular province in 1795, the Quarterly Meetings of the Society were induced to recommend to all their members, through the medium of Monthly Meetings, that those individuals who had guns or other weapons in their houses, should destroy them; and the General or National Meeting of 1796 confirmed this recommendation, in order, as the document states, "to prevent their being made use of to the destruction of any of our fellow-creatures, and more fully or clearly to support our peaceable and Christian testimony in these perilous times."

Committees were appointed by the several Monthly Meetings throughout the Society, to go round to the different members for this purpose; and it appears, that in most families, these committees had little more to do than to communicate their business, some having previously destroyed all such instruments, and others giving full expectation of their intention immediately to comply with the recommendation of the superior meetings, whilst a few, who could not be prevailed upon to make this sacrifice, were found to have been generally inconsistent in their conduct in other respects, so that they soon incurred the censure of the Society and suffered disownment. It was certified that, upon the whole, the labours of the members to carry this wholesome advice into effect, were attended with a considerable degree of success.

"It is related by an individual who resided at Ferns, in the county of Wexford, that, being appointed on one of these committees, he saw the necessity of first cleansing his own hands; and he took a fowling piece which he had, and broke it in pieces in the street opposite to his own house; an example of fidelity to his principles, and a spectacle of wonder to his neighbours."

"A little after this, when the government ordered all arms to be given up to the magistrates, it was a source of satisfaction to many, that, in a general way, the members of the Society were found to be without any such thing in their possession."

"As the members of the Society, at so early a period as the year 1796, by taking the precautionary steps of destroying their arms, manifested to the government their peaceable intentions; so, in the few months of turbulence and dismay which immediately preceded the rebellion of 1798, they were in a considerable degree relieved from the midnight depredations of the rebels, to which most of their neighbours were exposed, in the lawless search for destructive weapons; because it was generally known that none such were kept in their houses. And the National Meeting of the Society was concerned officially to acknowledge its belief "that this early destruction of these instruments was, under Providence, a means of lessening in some degree, the effusion of human blood, (as these weapons would probably have fallen into the hands of violent men,) and might have also tended to preserve some of the members of the Society themselves from blood, who, if they had had guns in their houses, might have used them in an unguarded moment of surprise or attack, so as to take away the lives of their fellow-creatures.'"

"The following instances exemplify the trust and confidence of Friends in the protection of Divine Providence, from the violence of the insurgents, and which show that it was not placed in vain. An elderly Friend, of some opulence, who came to reside in England soon after the disturbances, with a constitution much debilitated by the hardships and persecutions he had suffered during the rebellion, on two occasions had to experience signal preservation. His house, which was situated in a rather lonely part of the country, was ransacked and stripped of every thing valuable by a party of insurgents. Some hours after the depredation, another party entered for the same purpose; and the captain, after demanding the property, either discrediting the Friend's simple statement of what had already occurred, or irritated at the disappointment, raised his sword to murder the venerable man, when his wife, rising from her seat with much emotion and firmness exclaimed, 'Thou canst not touch a hair of my husband's head, unless Divine Providence permit thee." The man was so struck by her Christian fortitude, that he let the sword drop from his hand, and, stooping to pick it up, without uttering a word, he turned away quietly, and withdrew his men. On another occasion, several of the United Irishmen entered his house, and insisted that he should undergo the ceremony of baptism. As he refused it, they behaved very roughly but left him, with the determination, as they said, of coming again in a few days; and, if he then refused, that they would certainly hang him. According to their promise, they came again, and endeavoured, by arguments and threats to prevail upon him to be baptized, but in vain. They then said they certainly would hang him; but some trifling matter occurring among themselves, the execution of their design was deferred at that time also, and they left him. In a few days they returned again, and he was told that they had now resolved to hang him before they left the house if he did not agree to be baptized; and they actually fastened a rope round his neck, and took him to an out-house, where there was a beam, and were in the act of tying him up to the beam, when an alarm was given that a party of soldiers was coming, which made them run away; so that his life was providentially saved."

An unwavering adherence to our Christian faith and practice on all occasions, will be a means of procuring Divine approbation, and the fruit of a peaceful mind to ourselves, and by a righteous example incite and strengthen others to take up their cross in following the same compassionate and all-powerful Saviour in all his requirings. To be the instrument of preventing the loss of one human life is of inestimable moment, while wilfully participating in the destruction of one, thereby sending a soul into eternity, will involve an awful responsibility, and may bring bitter remorse to those directly connected with it. Many persons of ten-

der conscience will be subjected to great trial of their confidence in divine protection, but let them remember that the angel of the Lord's presence is constantly near them that fear Him, to defend and deliver them in the hour of need; but should He permit cruel men to take their lives, as their faith and hope are in the Lord Jesus, the arms of mercy would be extended to receive them into glory.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JOHN SIMCOCK.

John Simcock, a son of John Simcock of Chester, well known in the early settlement of Pennsylvania, as a useful citizen and an eminent minister of the gospel, was born in or about the year 1685. He was of a steady, religious character in his youth, and having his heart set on things above, as of the greatest moment and most worthy of the attention of an immortal being, he sought for a companion in life, one of like feelings with himself. This he found in Mary Walin, a daughter of Nicholas, to whom he was married early in 1706, and with whom he lived in great love and unity for more than sixty-five years. Her religiously-minded parents had sought to bring her up in the way of Truth, and as she submitted her neck to the cross of Christ, they found their earnest concern and prayer for her, in a good degree answered. She became a faithful labourer in the gospel, and was a true helpmate to her exercised husband.

John Simcock settled after marriage within the limits of Abington Monthly Meeting, where he and family resided, until in 1760 or about that time, he removed them to Kingwood, New Jersey. John was a man of a quiet, inoffensive spirit, and although a man of few words, he won the love and esteem of his friends and neighbours; he was serviceable in the church and stood in the station of elder.

He was diligent in the attendance of meetings whilst favoured with ability of body, and was concerned therein in patient waiting for the arising of life. His friends express the belief that "he was often comforted therein." He frequently said he did not attend meetings because others did, but because he found a secret benefit in so doing. He was a tender husband, affectionate father and kind neighbour, having a testimony against much use of spirituous liquors.

He had a large share of afflictions, under which he was very patient, and bore the infirmities attendant on old age, with apparent resignation of mind. He several times expressed his willingness to depart saying, that he waited for his dissolution, and hoped he should be patient until the Lord's time, which was the best time. He lost his beloved companion in 1771, to whose memory he prepared a suitable memorial, after which he still lingered in faith and patience, until on the 23rd of Fourth month, 1773, his dear Saviour was pleased to release him from the sufferings of time, he being in the 88th year of his age.

ZACCHEUS DUNN.

Zaccheus Dunn was born about the year 1696, of parents who were not in profession with Friends. In early life being favoured with the visitations of Divine Grace, he yielded thereto, and became circumspect in life, and grew in religious experience. Many were the exercises of mind which he experienced, before he was joined in membership with the Religious Society of Friends. One cause of trial grew out of the necessity he felt of attending week-day religious meetings. He was, however, favoured with strength to become diligent herein, and to be faithful in his various religious duties. In the year 17—, he was married to Deborah —— who proved a valuable help to him in his religious exercises and conflicts. Soon after his marriage he received a gift in the ministry, which was exercised to the comfort of his friends.

As his family increased, he was concerned to bring his children up in conformity with the profession he made, and was careful to take as many of them to meeting with him as could well go. He was very watchful over them for good, was an affectionate husband and a peaceable neighbour, being indeed exemplary in his general conversation.

Towards the close of his life, although he seldom appeared in the ministry, yet his friends thought he grew more lively therein, apparently ripening for another world. He lost his beloved wife in the year 1772, which was no doubt a great trial to him, although he deemed his own course nearly over. He had a long and tedious illness, being enabled to bear the consequent suffering with remarkable patience. Near his close he was heard to say, O mereiful God, relieve me if it please thee! but I must wait." Soon after this he peacefully departed, Sixth month 26th, 1773. He was buried at Pilesgrove, near which place he had resided. He was aged about 77 years.

ROBERT JONES.

Robert Jones was born in Denbighshire, in the principality of Wales, about the year 1693, of parents not professing the Truth as held by us. Submitting to the cross of Christ he became religiously inclined, and was in good measure convinced of the religious principles held by Friends, before he removed to Pennsylvania, which was about the year 1757. As he continued faithful to the openings of the Spirit of Truth on his mind, he grew in experience, and was received into membership in our Religious Society, and became a useful member of Gwynedd Monthly Meeting.

After a few years, a gift of gospel ministry was committed to him, his labours in which, were sound and edifying. He was blessed with a good understanding and sound judgment, and being a friend to good order and discipline, whilst his own conversation was exemplary, enforcing and upholding his labours, he was very serviceable in the church. His place of residence was remote from the meeting-house, yet even in the decline of life, when his infirmities of body rendered it difficult and painful for him to attend, he was often found there with his friends. Thus he manifested that the love which he felt for them in his youth, continued unabated to the last.

He departed this life, Sixth month 24th, 1773, being in the 83rd year of his age.

DANIEL MORGAN.

Daniel Morgan was born in Moyamensing, near the City of Philadelphia, in the year 1691. Whilst still young, his parents removed into Gwynedd, then just being settled, where he was strictly educated in christian conformity to the principles of Truth. As he grew in years he felt the necessity of becoming for himself acquainted with the inward operations of Divine Grace. Being favoured to experience them, and being faithfully obedient thereto, he came to attain to a good degree of growth in righteousness, and attained the station of a Father in the church. He received a gift in the ministry, and felt himself constrained to encourage others to faithfulness in the improvement of their talents, that when time to them should terminate, they might receive the answer of *well done*.

He was not called to travel much in the work of the ministry, but was frequent in the exercise of his gift in his own and adjacent meetings, where his labours were well received. His innocent, loving disposition, and his readiness to do good to all, in every way he could, rendered him generally beloved and respected by his friends and neighbours.

His last illness, which was the palsy, was short. After a few days of unconsciousness, he deceased Seventh month 6th, 1773, in the 82nd year of his age.

SAMUEL SATTERTHWAITE.

Samuel Satterthwaite was born within the limits of Chesterfield Monthly Meeting, New Jersey, Seventh month 26th, 1695, of honest parents, professing the Truth. As he grew up, through the merciful visitations of Divine Grace, and his submission thereto, he became sober and religiously exemplary in his life and conversation. He was a lover of meetings and a diligent attender thereof. He was useful in Religious Society, and for many years was an approved elder of Chesterfield Monthly Meeting.

In general society he was a good neighbour, a kind friend, and one very careful not to give a just cause of offence to any one. He died Eighth month 16th, 1773, in the 78th year of his age.

ELIZABETH WOOLMAN.

Elizabeth, a daughter of Henry and Elizabeth Burr, of Burlington County, New Jersey, was born there in the year 1695. Her valuable and religiously concerned parents gave her a religiously guarded education, and through submission to the gracious visitations of her heavenly Father's love, she was strengthened to live a self-denying, exemplary life, even in her young days. In the year 1714, she was married to Samuel Woolman, to whom she proved an affectionate wife, and a true helpmate in every thing appertaining to life and salvation. As a wife and a widow she was alike exemplary, and few have exceeded her in religious care over her children. She laboured earnestly for their spiritual good, restraining them from participating in the follies and vanities of childhood, and causing them frequently to read the holy scriptures, and other religious books. She often in a prudent and becoming manner, gave them wholesome advice and admonition. Of the good result of her labours with them, we may see some trace in the journal of her son John, and it is believed that all her children, were in good measure obedient to that Divine Grace, whose seasoning virtue they saw so beautifully exemplified in the conduct of their parent.

Elizabeth was a good neighbour, a woman given to hospitality, whose house and heart were open to entertain her friends. She was of good service in the church, being long an overseer of Rancocas Particular Meeting, and an elder of Burlington Monthly Meeting. She freely contributed of her means towards the support of the poor, and was a diligent attender of meetings, in which she was concerned to wait in reverence and patience upon the Gracious Helper of Israel for the arising of his pure influence on her mind, this she ever found the best preparation for a proper discharge of every religious duty. In her last illness she was contented and resigned to the will of her blessed heavenly Father, waiting until he should release her from her afflicted body. She departed this life, Ninth month 8th, 1773, aged about 78 years.

Ingratitude is a crime so shameful, that the man was never yet found, who would acknowledge himself guilty of it.

Right Views of this Life.—We are placed here on earth only for a season: like travellers at an inn, we are permitted to take shelter for a night in this frail habitation:—it is a strange place, and has but temporary and middling accommodations; and all the comfort it affords, is far inferior to the abundance, which we have to expect will be dealt to us in our Father's mansion, our heavenly home. None of those numerous objects which we see around, rightly belong to us; they are not our property strictly speaking; but are lent to us for the supply of our necessities, for our comfort, for the right enjoyment of them. I have often wished that this view of life might occasionally occupy our minds. Let us consider what would be some of the consequences of taking such a view of life as I have ventured to point out. Let us see what ought properly to follow, from the establishment of such a principle as this, that the earth we inhabit is not our rest, that we are but pilgrims and wanderers upon the face of it, that none of those things which our senses can perceive, are our own; but that we are only for a time permitted the use of them: how could we, with this principle in our sight, abuse those innumerable blessings, which the great Giver of every good and perfect gift, has been pleased to bestow;—how could we do otherwise than apply all those natural things, which are in mercy provided for us, to the purposes for which they were intended. Then among many other good effects there would be no servile and degrading obedience to custom and fashion; but such simplicity in our way of living, such denial of whatever is superfluous, expensive, useless, or productive of injury to the mind, as is now scarcely thought of or understood.—*John Barclay.*

An aspiring, lofty, domineering Spirit.—This spirit must be kept out from among you; this aspiring spirit, this lofty ruling spirit, which loves to be great, which loves to have dominion, which would exalt itself, because of the gifts it has received, and would bring others into subjection; this spirit must be subduced amongst Christ's disciples, or it will ruin all. The Lord gives grace and knowledge for another end than for men to take upon them to be great, and rule over others because of it. And he that, because of this, thinks himself fit to rule over men's consciences, and to make them bow to what he knows or takes to be truth, he loseth his own life hereby; and so far as he prevails upon others, he doth but destroy their life too. For it is not so much speaking true things that doeth good, as speaking them from the pure, and conveying them to to the pure: for the life runs along from the vessel of life in one, into the vessel of life in another; and the words (though ever so true) cannot convey life to another, but as the living vessel opens in the one, and is opened in the other. —*Isaac Penington.*

From the Leisure Hour.

Mahogany.

Perhaps there is hardly a word in the English language which is more truly a household word than the one which stands at the head of this article. Under the domestic roof nearly all our surroundings are of mahogany; our book-cases, tables, chairs, desks, sideboards, sofas, musical instruments, and for the most part our bedsteads, are made of this material, and the use of it is so general that we can hardly conceive of a furnished house without the appliances of mahogany furniture. Yet, though the material is so common, there are comparatively few of us who have taken the trouble to inquire whence it is all derived, and to what sources and industrial agencies it is owing. It may not be unprofitable, therefore, and it will be far from uninteresting, to take a brief survey of the history of a mahogany trunk, from its growth in the untrodden forest, where its umbrageous limbs may yield a shelter to the panther and the wild boar, to its arrival in merry England, where, in polished state, it is of course expected to groan under the weight of John Bull's good cheer.

There are various sorts of mahogany, differing in an almost fabulous ratio in value. Thus, the African mahogany, which grows plentifully in the districts of Senegal, and is shipped to this country from Sierra Leone, is of comparatively small value, owing to its liability to warp into ungainly shapes; the wood is hard and of close texture, but, in consequence of its characteristic failing, it is never used for purposes of ornament, and is chiefly in demand for the construction of articles of small expense and great strength, such as engine-frames, gun-carriages, mangles, etc. Other kinds are found in the East Indies; but very little mahogany of oriental growth comes to this country, save in the shape of manufactured articles. Of the mahogany which is brought to these islands, by far the major portion is felled in the forests on the coast of Honduras, a province of Mexico, where it grows in vast quantities, rarely in groves or even in groups of trees, but mingled with other forest timber and surrounded with dense scrub and underwood, utterly impenetrable by the ordinary traveller. The tree is a grand and magnificent object, having enormous branches of solid timber, and sometimes reaching to an enormous height; but, unlike most of the tropical trees, it seems to have no special partiality for any particular locality. The seeds are winged, and are carried in all directions by the wind, and it would seem that wherever they drop, they take kindly to the soil and flourish; thus they grow luxuriantly in low marshy grounds, or in a deep alluvial soil, and they are found also flourishing on rocks apparently bare of soil, and sending their roots deep into the stony fissures, which they widen and rend asunder by the slow force of their expansion.

It is a fact, however, that the different value of the wood is determined for the most part by the locality where it grows: that which takes root on a fat or wet soil is soft, even-grained, pale and porous, and is of the lowest value, while that which grows without moisture, save what it derives from the atmosphere, is hard, figured, knotty, and involuted in grain, and densely close in texture, as well as of a deep rich colour. The difference in value between the two kinds may be estimated by the fact, that for the best sort pianoforte-makers have been known to give as much as £200 per cubic yard, while the same quantity of the commoner kind would be well sold for ten or twelve pounds. The more valuable kind is, however, rarely used in the mass, but is cut up into veneers to form the polished surfaces of fine cabinet work. Of these finer sorts, known in the market under the name of Spanish mahogany, the larger portion comes from the mountainous districts of Cuba and St. Domingo. Formerly large quantities came to England from Jamaica, but the supply from thence has nearly ceased, owing to the exhaustion of the stock; the Jamaica mahogany was much prized, and is said still to command the highest biddings. No attempts have ever been made, so far as we are aware of, to establish mahogany plantations; as the tree takes two hundred years to grow before it is accounted fit for felling, we need not wonder if it has been neglected by the planter. The use of mahogany with us is comparatively recent; for although the beauty of the wood was recognised in Sir Walter Raleigh's time, by his ship carpenter while lying off Trinidad, in 1595, it was not brought into notice in England until the beginning of the eighteenth century, when Dr. Gibbons, an eminent physician, exhibited to his friends the first articles of English domestic furniture manufactured from it.

We will now proceed to get out our logs of mahogany from the depths of the Honduras forest. The work is done by gangs of men, who may be either slaves or free labourers, or the gang may consist of both working together. They are all under the control of a captain, and they number among them a mahogany huntsman, the nature of whose peculiar function will presently appear. The number of the whole gang can be hardly less than five-and-twenty, and sometimes amounts to as many as fifty. The work always commences in the month of August, and it is the huntsman who inaugurates the proceedings. It is his business to hunt out trees, which must be growing in the neighbourhood of a river—the nearer the better—and which it will pay to cut down. The woods, as we have already remarked, being impenetrable to travellers, he sets out on his mission armed with a manchet, a kind of ponderous cutlass formed for delivering powerful blows; with this instrument he carves every step of his way through the bushy and tangled underwood, until he arrives at some elevated point. Here he ascends a tree and looks out for mahogany wood; he knows it instantly at sight, because in this month the leaves of the tree are of a brilliant orange colour, and he can trace the well-known hue over a large expanse of forest many miles in extent. He takes a very careful survey and forms a scheme of operations, contriving to plan as much work and no more, as can be accomplished during the season. Having marked down his prey, which will consist of a number of trees standing pretty nearly together, if he can so manage it—though he will not scruple to take in a promising trunk at a mile or two distant from the rest—his next course is to cut his way to them. While chopping away at this work, he sometimes discovers that the huntsman belonging to some rival gang has marked the same prey, and is hewing *his* way to it from some other point of observation. In this case, the race and the strife become desperate: Pompey on this side, hews and chops, and toils, and sweats, yelling at his labour like a madman; while Sambo, on that side, sweats and toils, and chops and hews, and responds with yells just as frantic and more defiant. It is a pretty pair of black babes in the wood, brandishing their gleaming weapons, not at each other, but at the stubborn bush which keeps them asunder. This energetic warfare, however, leads to no bloodshed—only to excessive perspiration. As, among whalers, the first harpoon into the blubber secures the whale, so among mahogany hunters, the first manchet that severs the bark secures the trunk.

Having marked down his prey, and set his brand upon them, the huntsman returns to the captain and reports progress. The captain summons his gang, and, following in the track made by the huntsman, the felling of the trees immediately commences. This is anything but a summary operation. In the first place, the tree is not cut down near the root, like a British oak, but is severed at the height of some ten or more feet from the ground; the reason of this being, probably, that the lower part of the trunk, having a coarse grain which is exceedingly porous and soft, is as likely to sink as to swim when it gets into the water, and is in other respects valueless. A stage has therefore to be erected round each tree with an opening on one side for the fall. Though felling in

this manner is evidently most perilous, yet a fatal accident rarely happens, and the trees are felled in less time than would be imagined possible. After the felling comes the lopping and clearing, which is done at more leisure by one section of the gang, while the others are differently employed; the branches, it may be observed, yield better timber than the trunk, their wood being of much closer grain and more richly figured, though the trunk, from its greater mass, is invariably of most value. While the loppers are busy with their axes, the rest of the gang are engaged in the onerous labour of cutting an open and practicable road through the dense forest for the transport of the logs to the river's brink. This forms by far the most wearisome part of their labour, and generally occupies them for several months. Before they begin, they build themselves comfortable habitations by the river side, and during the felling season the several mahogany works form so many villages on the banks of the stream, all of which are destined to disappear when the season comes to a close.

(To be concluded.)

Selected.

LITTLE THINGS.

Scorn not the slightest word or deed,
Nor deem it void of power;
There's fruit in each wind-wafted seed,
Waiting its natal hour.

A whispered word may touch the heart,
And call it back to life;
A look of love bid sin depart,
And still unholy strife.

No act falls fruitless; none can tell
How vast its power may be,
Nor what results enfolded dwell
Within it, silently.

Work, and despair not; give thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true, and free!

Robbing the Hermit.

In wandering around the top of Mt. Tabor, we found an old hermit who had been here several years. He wore a frock-dress, a cap, and long white beard, spoke Italian, and lived in a part of a ruin under ground. Originally from Russia, he had shortly after his arrival taken up his lodgings here, and was attacked by a party of Bedouins, who searched his premises for money and robbed him of everything he had, scarcely sparing his beard, and leaving him to endure the cold without any thing to cover him but the leaves. I think he said that three days afterwards, the Arabs returned, bringing everything back, laying them at his feet, and asking his blessing. They had been attacked by a disease soon after the robbery, and, attributing it to their treatment of the old hermit, they restored not only what they had taken, but also brought provisions, with which they continue to furnish him up to the present time, all esteeming him as a prophet.

Before leaving, we offered a small sum of money to the hermit, who had taken pains to attend us and exhibit some places which in his long and lonely walks he had discovered; but he declined. "Why should I take money to tempt these wild men to rob me?" Our guide kissed his hand with much reverence, and we parted from him.—*From Osborne's Palestine, Past and Present.*

The foregoing story of society in a primitive condition, shows with great plainness the connection between riches and the sword. The subject being brought into microscopic proportions; that those who heap together riches are tempted to defend them with the sword. C.

The True Teaching of the Heavenly Anointing.—However we may be disposed to cherish christian charity one towards another, as religious professors, yet I am fully persuaded, that whenever the principles of our religious society are thoroughly understood, they will always be found striking at the root of a tree, upon which most other denominations are feeding; and this must and will be the case, so long as the preachers and teachers of the people are paid for the performance of their offices, and are trained up for them. I am far from asserting, that there are not individuals of other societies, who are truly called to the work of preaching the gospel, and who are labouring in the noble cause from pure and disinterested motives; but I do fear that the number of these is comparatively small: and it is my belief, that if no money was permitted to circulate in connection with the outward performance of any religious service, the religion of Jesus would soon shake off the defilements with which it has been sullied, and again shine forth in primitive purity and lustre, "clear as the sun, fair as the moon, and terrible" to sin and iniquity, "as an army with banners." Oh! that men would come to *that true teaching of the heavenly anointing within them*, which would abide in them and teach them all things; and which is Truth itself and no lie. Then would they be sensible, that they needed no man to teach them; for teachings of man would be to them as that water, of which "whosoever drinketh, shall thirst again;" but when they have tasted of the water given them by the Prince of life himself, which should be in them "a well of water springing up unto everlasting life," "whosoever drinketh of this, shall never thirst."—*Daniel Wheeler.*

Our Saviour indicates a signal characteristic of himself, when he says, "*And I lay down my life for the sheep.*" But this same mark should be found upon all his disciples. The circumstances are different, as the persons are too: but, in either case, it is the sacrifice of one's self for the benefit of his fellow man. With us, it may not be the actual suffering of death, as it was with our Lord; but that we may truly follow him, and do what we can for the good of others, we must hold life, with all its endearments, subject to any call of sacrifice that may be made upon us; and actually give up, from day to day, just as much of the present life, its pleasures or its interests, as may be necessary, in order that we render the best possible service in the kingdom of Christ. We have the privilege of daily martyrdom, to be followed by its honours and blessedness, in whatsoever circumstances we may be placed; how much of the sufferings that sometimes accompany the spirit and the act, we need not concern ourselves to inquire.

Again: Christ says, "*I have power to lay it down, and I have power to take it again.*" We have not such power in our own hands; but our Lord holds it for us, so that our position is independent of the world, and of the powers of evil, just as his was; and as in his case he did resume more than he laid down, so will be given to us, by his Almighty hand, more than any creature has to surrender for the highest objects of his existence. —*Late Paper.*

A Christian Exhortation for our Youth.—Very great is the danger when the young and inexperienced are proud and opinionated. This naturally raises them above instruction, putting them out of the way of being truly profitable, either to themselves or others. Such, unless their hearts are mercifully turned by a supernatural power, are never likely to be fit for governing families, or to act as members in the church of God. Seeing, unless their unmortified wills and tempers are submitted to, however unreasonable, they will break the peace of society, and violate the wholesome order thereof, being like the unsubjected bulls of Bashan. Therefore, in much affection and desire for the welfare of tender youth, I would caution and warn them carefully to avoid the company and conversation of such, though under the same profession, who disregard their parents and those who have the rule over them; who slight or speak contemptuously of their betters, such as ministers and elders, &c., or of the Christian advices frequently given forth by the Yearly and other meetings, or of the wholesome discipline established amongst us as a people in the wisdom of Truth.—*John Griffith.*

For "The Friend."

The following extract from a monthly report of one of the benevolent institutions of Philadelphia, supported by the liberality of its citizens, gives some idea of the wretchedness and degradation to which little children are often exposed, and from which the effort is making to rescue them by the humane. "The Union School and Children's Home," which is the institution alluded to, has often as many as one hundred and fifty children of from six months to six years of age, within its walls. Probably the notice may interest the readers of "The Friend."

"One or two cases may be cited for the benefit of those managers, who not being members of this committee, are not brought so closely in contact with the bitter fruits of this moral pestilence. Three children of two and a half, five and seven years, were brought by the officers; their mother charged with being a habitual drunkard, had been committed to prison, and on the same day the corpse of her infant was removed by the Guardians of the Poor, from the miserable room in which she lived. Eight families were in the house, all of whom were coloured, and the sad, pale face of the eldest little girl, looked as though a long life-time of sorrow had cast its shadow over her youthful brow. Two others were brought by the same officers, one an infant of scarcely a year old, the mother in the station house, committed for drunkenness, alike unconscious of the presence of her children, or their removal from her. Still another, a girl of seven years. Mother in prison. Father in the army. And yet another, a little motherless boy, whose intemperate father had enlisted in one of the regiments, now recruiting in this city, and for weeks this little boy had had no home but the soldiers barracks: they were ordered out to camp, but the father was no where to be found, and as company after company marched away, the little fellow was left alone, until an officer of the regiment saw him, and had him sent to our Home. Such is a brief outline of the cases that are constantly brought to the notice of your committee, and we feel confident that no member of it, who has ever listened to the thrilling lectures of John B. Gough, could fail to realize, that they are not over-wrought pictures, but faithful delineations of sad realities. Stop this great evil, and our Home would almost be tenantless.

"The bright side of the picture. On last committee day, a lady came to the Home, bringing with her a nice looking-girl, whom some of the managers took to be her daughter, but she proved to be one of the earliest inmates of the Institution, she had served out her apprenticeship, received her ten dollars, and still finds a good home with her, who for ten years, has been her kind guardian."

Spiritual sloth, leads to spiritual poverty.

Extracted.

The Trials of a Housekeeper.

"Thou art wise if thou beat off petty troubles, nor suffer their sting to fret thee. Thou art wise and shall find comfort if thou study thy pleasures in trifles, for slender joys oft repeated fall like sunshine on the heart."

The Trials of a Housekeeper!—Where is the mother or mistress of a family, who does not understand full well the meaning of these emphatic words? as they meet her eye, a dim shadowy recollection comes before the mental vision, each of which awakens something of the uneasiness which their presence originally occasioned. The terms are in every ones mouth, and dull indeed must the ear be that does not hear them daily in the social intercourse of life. But what are those trials that thus afflict one portion of the human family particularly! not surely the loss of health, or reputation, or friends; nor sickness nor death; for these are incidental to every rank and station, while the vexations to which we refer seem to be confined to one particular condition. What, then, are the influences which too frequently transform the cheerful, good humoured bride into the peevish, fretful, discontented wife or mother? That they are usually trifles in themselves may readily be conceded, but that they are therefore unworthy of regard and sympathy does not by any means follow.

"The deepest wretchedness of life is continuance of petty pains;" and none but the uninitiated can doubt that the mistress of a family is constantly exposed to trifling annoyances, which are in reality more difficult to bear, than serious afflictions. How often where we see overwhelming reverses borne with fortitude and equanimity, does the temper give way before those petty inconveniences which are involved in the very existence of the social relations. How often do we see the woman who can stand by the dying bed of a parent, a companion, or a child, with the calmness of christian submission; who can bear the unwonted privations and humiliations of poverty without a murmur; yet suffer herself and all around her to be made thoroughly uncomfortable, by one of those trivial accidents to which she is liable in the management of her domestic affairs: To such an extent is this true, that those great events that form eras in the history of woman, cannot be regarded as a proper criterion by which to judge of the strength of her character, or the equability of her temper. Never until she has been tried as a housekeeper, is the worth of her character or its deficiencies fairly tested.

It is because we have not learned to seek strength from above for the ordinary purposes of life, that the formidable trials obtain so much power over our happiness and usefulness; we feel that grace alone can enable us to bear great afflictions, but do not expect it on those small occasions, which are constantly occurring, and which more than any other, go to make up the sum total of domestic happiness or misery. We have called these small occasions, they are so in their *nature*, but not in their *consequences*.

Whatever mars the happiness of a family, whatever affects injuriously the temper and moral character of children, or domestics, possesses an importance, which we cannot adequately estimate; and what more likely to do this, than frequent ebullitions of anger, frequent paroxysms of fretfulness and impatience in her to whom they look for guidance and instruction? Long after she has forgotten the feeling and the circumstances that called it forth, the fatal influence is operating on those ductile minds, and preparing them for a repetition of the same scenes in future ages. We talk of the commencement and finishing of the education of our children,—as if this education were not commenced with the first dawn of infant intellect, progressing ever since without one moment's intermission. The mother is herself the first book read by her child; and what it sees there, will certainly be copied in his heart and in his life. Her character and deportment, more than any or all other influences, are educating her children; and happy is it for society, when the lessons daily learned from her are such as may safely influence their conduct and conversation. But may it never be forgotten, that example rather than precept, is to form the character of those committed to our charge. It is worse than idle to expect that the formal calculations of sweetness and patience will make our children amiable and forbearing, when they see us irritated by trifles and thrown off our guard by the unavoidable evils of life. Woman, as the centre of the domestic circle, should diffuse sunshine and warmth through the whole atmosphere of home.

But if she, who should be the guardian genius of that hallowed spot, meets her husband with repinings, and it may be with reproaches, instead of cheerful words and kind welcome; if her face wear habitually a wintry frown, instead of the light smile which won his heart, what hope of happiness remains for him on earth? a fearful responsibility rests upon the wife under such circumstances; and should the husband of her love make shipwreck of hope, of honour and happiness,—should he fly for solace *away from home;* would not conscience whisper, thou art the cause of his undoing? How many good and noble qualities have we seen obscured by the indulgence of habitual fretfulness, while the unconscious victim of this miserable propensity, imagined herself the most blameless and unfortunate of human beings! Beauty, wit, genius, learning, what are they all when combined with this unlovely and uncomfortable trait of character. Dear young Friends, we entreat you to earn the appellation of amiable, good-tempered women, not by the display of that hollow courtesy which is reserved for public occasions, to advance your own selfish ends, but by the constant practice of kindness and forbearance in the domestic circle. Cultivate at all times, a spirit of accommodation and self-denial, in your intercourse with others, for depend upon it, if as young woman, you do not learn to subdue your own will, and consult the happiness of those around you, you will be miserable. There is no magic influence, to convert the selfish daughter into the patient devoted mother, or the careless young girl into the disinterested woman. Nothing but the power of the Holy Spirit can enable you to overcome the natural selfishness of the human heart; and without this, every effort will be to a great degree, unavailing.

There must be a new principle implanted within us, ere we can bear with patience the trials of life, or cheerfully yield our own will to that of another.

Everything in the education of woman should be to develope a spirit of self-devotion and self-renunciation. This spirit can never be too much cultivated by our sex, because by it "our highest triumphs are to be achieved," and it bears with "it as it is vanquished or victorious," the destinies of the world. It is the true mission of woman to exhibit to mankind the moral beauty of that love, which seeketh not her own but the good of others, and finds its own highest honour and happiness in so doing.

In this limited, but important sphere she will be one of the most active and efficient agents of her Heavenly Father's work of man's renovation, and generations yet unborn shall arise and call her blessed.

Our balking influence, or that which tends to bring religion into discredit.—A great portion of mankind seem to have no time to spare for salvation—business, business—money, money—are the main objects of their desire. Where then are found among such professing christians, the salt of the earth—the lights of the world? What light or example does the devotee to this world afford to the rising generation? Is there any thing in his spirit, in his conduct, in his language, in his countenance, that draws and invites to Christ, and tells the youthful beholder, that the salvation of his soul, and the glory of his Creator, are the great purposes to which the faculties of his mind and the strength of his body should be devoted, above everything else? Is he leading him in the paths of righteousness, and contributing to make him, as he rises in life, a valuable citizen, a spiritual christian, that he may become a leader and instructor of others in the same path? No such thing. His practice, his carnal doctrines, his slavery to the world, tend to drive others from religion, and to bring it into discredit.—*The Pursuit of Riches.*

An Interesting Relic.—Dr. Perkins exhibited at the missionary meeting at London, recently, a copy of the New Testament which he found in Persia, which was seven hundred years old. It was written in the ancient Syriac language, (the same spoken by Jesus Christ when on earth,) upon parchment, with a reed for a pen. Of course the volume was bulky, though not as large as we should suppose a Testament made in that way would be. It was not thicker than a Webster's unabridged, and not more than two thirds as large. Dr. Perkins found three or four copies of the Testament in this form in that country, which were, if we understood him, the only written language that the people had. By the aid of these he made a language for the Nestorians, and instructed them in it for nearly thirty years. Dr. Perkins said also that this New Testament, which had been transcribed in this rude manner several times, and handed down from the time of Christ, was, in every important respect, the same as the scripture which we now have—a remarkable proof of the authenticity of our Bible.—*Caledonian, St. Johnsbury, Vt.*

The great thing in the Work.—Oh! that we who are young, may so tread in the path of the just, that we may be prepared to fill up the vacated seats in the militant church, of those who are gone before, and who have filled up their measure of enduring. * * * * Watchfulness unto that which is good, seems to me the great thing in the work, I am sensible we can thus only walk worthy of our vocation and privileges.—*John Barclay.*

Gentle Instructions of the Holy Spirit.—I never more clearly saw the necessity there was for us who profess the Truth, singly to attend to the gentle instructions of the Holy Spirit, who only doth, and ever will, lead and guide into all truth, and preserveth from those errors and failings which are so abundantly evident amongst us, whereby our hands are weakened in respect to a careful exercise of the discipline of the church.—*John Churchman.*

THE FRIEND.

FOURTH MONTH 26, 1862.

PHILADELPHIA YEARLY MEETING.

The session of this meeting commenced on Second-day morning, the 21st. At the time of our

going to press, the business of the meeting had progressed satisfactorily, and the prospect was that the meeting would conclude on Fifth day evening or Sixth day morning. In a future number we shall give the proceedings of the meeting in detail.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 6th inst. The steamship Great Eastern, is advertised to leave Milford for New York on the 6th of next month. The financial report of the Ministers to Parliament, gives the amount of revenue for the past year, as £69,674,470, and the actual expenditures as £70,838,000, showing a deficit of £1,160,000. Gladstone, in the course of his speech, adverted to the great drawbacks arising from the American crisis, which had turned out worse than was anticipated. The cotton crisis was a most serious feature to England. A blockade had of course been expected, but it had proved far more rigorous, and extended over a greater line of coast than had been anticipated, and its effect had been nearly to double the price of cotton. The loss on the American trade was great, the exports having fallen from nearly 22,000,000 sterling, in 1860, to only 9,000,000 in 1861. Trade with America, according to recent returns, was, however, improving. The Manchester market is steady and firmer. Flour had declined 6d. a 1s. ; wheat was steady at previous rates.

The Paris Moniteur announces that in order to lighten the burdens of the treasury and to further dwell with the economy promised in the budget, the Emperor has ordered a reduction of 32,000 men in the effective strength of the army. The disbanding of the 101st and 102d Infantry regiments, and sale of 2200 horses, is also ordered.

It is asserted that detachments of the French troops have received orders to traverse the frontiers to prevent the passage of brigands from the Pontificial States into Italy, and to arrest such persons even should they be found unarmed. The French troops have also been instructed to arrest any Pontificial gen d'armes who may aid the brigands.

It is officially declared that the Spanish government has most resolutely determined not to infringe on the sovereignty and independence of Mexico.

A letter from the Prussian Minister of Finance to the Minister of War, is published, urgently requesting the reduction of the military budget, in order to remove the present additional taxes. The St Petersburg Academy Gazette, states that the Russian Minister of the Interior, has officially announced that the Government intends preserving the censorship over all periodicals, but to do away with it gradually by judicial proceedings.

UNITED STATES.—*The Surrender of Norfolk.*—The select Committee of the U. S. Senate, to inquire into the circumstances attending the surrender and destruction of the public property at Norfolk, have made a report, severely censuring the Buchanan Administration for its faithlessness and neglect of duty. The Committee say that the present Administration cannot be held blameless for suffering thirty-seven days to elapse after it came into power, without making any movement for the protection of the ships and other property at that place. There were at Norfolk, at the outbreak of the rebellion, at least 2,000 heavy guns, which, with military stores of all kinds, fell into the hands of the rebels. The whole property is valued at $9,760,000.

New Mexico.—The contest at Apache Pass, was a severe one for the numbers engaged. The U. S. troops lost 150, in killed, wounded and missing, and the rebels about 400, including 100 prisoners. The Texans had a considerable force in the Territory, and it was supposed would not withdraw without further bloodshed.

Tennessee.—There are 7,000 sick soldiers at Nashville 2,000 of these are from the rebel army, taken prisoners at Donelson, Bowling Green and Nashville. Since the great battle on the Tennessee river, the rebel army has its head quarters at the foot of Pea Ridge, extending ten miles from Corinth, and the advance of the U. S. troops was recently eight miles from Pittsburg, leaving only a space of two miles between the opposing armies. An expedition from Gen. Halleck's army, with gun boats and transports, proceeded up the Tennessee river to a point near Eastport, Mississippi, where they landed, and proceeded inland to Bear Creek Bridge, where they destroyed the two bridges on the Mobile and Ohio railroad, thus cutting off the communication of the rebel army at Corinth with Alabama, and the rest of the Confederacy, except New Orleans. The flotilla commanded by Com. Foote, is operating against Fort Pillow, on the Mississippi, about eighty miles above Memphis.

The Mississippi River.—The New Orleans correspondence of the Memphis Appeal, says that the rebel government is now constructing in New Orleans, thirteen large iron-clad gun boats. The largest is armed with thirty guns. They are encased with rail-road iron, and are considered invulnerable. It was the confident expectation at New Orleans, that these boats will be able to drive the U. S. fleet from the Mississippi.

Alabama.—At the latest dates, Gen. Mitchell was at Iuka, no great distance from the great rebel army at Corinth, Miss., having burned the bridges across the Tennessee at Decatur and Florence. Beauregard's army had been re-inforced from Arkansas and other quarters.

Virginia.—The siege at Yorktown continues, with such daily incidents as usually attend sieges, with occasional sorties from the rebels, artillery engagements, &c., all attended with some loss of life on both sides. On the 16th, one of the divisions of the U. S. army had a sharp encounter with the rebels, in which 164 of the Federal troops were killed or wounded. The attack was made by the rebels, who were driven back with a loss supposed to be greater than that of the U. S. troops. The rebels are straining every nerve to make a desperate resistance at Yorktown. Jefferson Davis is reported to be there and in command of the Confederate forces, who are said to number about 100,000 men. The operations of Gen. Bank's army in the valley of the Shenandoah, continued to be successful. In various skirmishes the rebels had been defeated, and a number of them taken prisoners. His forces were still moving southward. Gen. M'Dowell's division is moving down towards Richmond, and by the latest accounts, was in front of Fredericksburg, if not in actual possession.

Florida.—Apalachicola, Florida, has been taken by the Federal forces, the rebels offering no resistance. Most of the inhabitants fled on the approach of the U. S. troops.

Georgia.—Fort Pulaski, eighteen miles below the City of Savannah, has been taken by the Federal forces. The garrison surrendered unconditionally, after a bombardment of two or three days. The capture was effected with very little loss of life. The number of prisoners taken, was 374, together with the entire armament, 47 guns, and a large supply of ammunition and stores.

New York.—Mortality last week, 395.

Philadelphia.—Mortality last week, 303.

Affairs in the South.—According to a late decree of the rebel Congress, every able-bodied white man, from eighteen to forty-five years of age, living in the seceded States, is attached to their army, and may be seized upon at any moment, and forced into active service. There will therefore be apparently no lack of men wherewith to prolong the rebellion, but the means for sustaining large armies in the field are evidently wasting away. During the past year, the more northern of the Slave States have supplied the rebel armies with the bulk of their provisions, but now, Tennessee, Kentucky and Missouri are held by the Federal forces, and such parts of Virginia and North Carolina as are still in the power of the rebels, must be nearly exhausted. The Macon, Ga., *Telegraph*, says, that in that region, since the Unionists have taken possession of Tennessee, prices of every article of food had risen rapidly, that of beef has doubled, corn is $1.40 a bushel, and salted pork of the most miserable description, is from 33 to 40 cents per pound. Such is the scarcity in New Orleans, that prices are fixed arbitrarily by a board of five Provost Marshals, who limit the rates at which provisions shall be sold. The price fixed for flour is $18 a barrel ; beef 20 cents ; pork 26 cents ; corn meal $1.80 per bushel ; salt, 7 cts. per pound, &c. All traffic in the paper currency, which forms the circulating medium, is strictly forbidden under severe penalties, as tending to create distrust in the public mind, and increase the present embarrassments.

RECEIPTS.

Received from Aaron Sharpless, Pa., $2, vol. 35, and for Sidney Sharpless, $2 to 34, vol. 36 ; from Aaron Comfort, Mich., $2 to 34, vol. 36, per M. C. ; from Abigail Healy, $2, to 32, vol. 35.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)
Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town, will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to DUBRE KNIGHT, Superintendent, at the School, or to CHARLES J. ALLEN, Treasurer, No. 304 Arch street, Philadelphia.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association, will be held at the Committee Room, Arch Street, on Second-day afternoon, Fifth month 12th, 1862, at 4 o'clock.

W. S. HILLES, Secretary.

Phila., Fourth mo. 26th, 1862.

MARRIED, on the 20th of Third month, 1862, at Friends Meeting, Bart, Lancaster Co., Pa., CHARLES BALLINGER, of Cropwell, N. J., to HANNAH ELIZABETH, daughter of Isaac H. and Elizabeth F. Moore, of the former place.

DIED, on the 26th of Second month last, WILLIAM GREEN, in the seventy-second year of his age. He was a native of the County of Northumberland, in Great Britain, and removed to the State of Ohio in North America, about the 29th year of his age ; and soon afterwards settled within the compass of Stillwater Monthly Meeting, in the County of Belmont. Through submission to the teaching of the Grace of God, he became qualified for usefulness in the service of the Church, and about the forty-second year of his age, he was appointed an elder ; in which capacity it may be said of him, he was sound in judgment and prudent in counsel. His last illness was not fully of two weeks duration ; being impressed from the first attack, that it was designed to terminate his earthly pilgrimage.

After a time of close conflict and inward trial, he said, "I feel acceptance with the Father and his beloved Son," adding, "I humbly trust my sins have been forgiven." At another time he said to a friend that visited him, "I am fast verging towards the grave ; All is peace, I feel no misgivings as to the future." On another occasion, "I am unwavering in my attachment to our Christian principles and testimonies," and again said, "Why speed not thy chariot wheels, O Lord !" and raising his hands said "Let me go ! Praises, praises ! Allelujah, Allelujah ! how sweet is thy love and presence ! no tongue can tell, nor pen portray." Referring to our late Friend, Henry Hull, he said "He testified on his death bed, 'I have not followed cunningly devised fables,'" and added, "many others have borne the same testimony, and so can I also."

The foregoing is a very small part of what dropt from his lips, of like import, during his illness, he having sent a message to the writer of this notice, that his views and feelings were in unison with those expressed on the same subject by that dignified minister of the Gospel, the late William Flanner, who said, "I am nothing, and all I desire may be said of me, is, that I love the brethren, that I have finished my course, and have kept the faith."

——, on the 16th of First month, 1862, MARY BAILY, relict of Henry Baily, in the sixty-fifth year of her age, a member of Somerset Monthly Meeting of Friends, in Belmont County, Ohio. In noticing the departure of this dear Friend, we desire to add our testimony to the unchanging power and efficacy of that Divine Grace, which she had chosen for a guide, through many years of probation, and shone with increasing lustre, as the shadows of death darkened over her closing pilgrimage. During her last illness, extreme suffering was often her lot, yet, through all, her mind appeared solemnly centred on the Rock of ages, and some of those who were near her through that trying season, can bear witness to the sweet presence of the Comforter around her dying bed. From early life she had endeavoured to stand on the blessed Master's side, and through the overturnings which have since befallen our beloved Society, His sustaining power enabled her to stand faithful in her allegiance. For a considerable time previous to her death, her mind seemed to be gradually withdrawing from sublunary considerations ; innocency and christian love were much the clothing of her spirit, and increasingly so, as she drew near the "rest prepared ;" thus giving an encouraging illustration of the language of Holy writ, "The path of the just shineth more and more unto the perfect day."

——, on the 26th of First month, 1862, REBECCA JONES, in the seventy-third year of her age, a member of Woodbury Monthly Meeting of Friends. New Jersey.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

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From The Popular Science Review.

Artificial Light.

Up to the close of the last century the best contrivances in use for obtaining artificial light were limited to oil lamps of very imperfect and uneconomical construction, and candles of wax and tallow. Blazing torches of pine, ends of rope soaked with tar, and occasional bonfires of tar-barrels, might serve for special occasions, but could hardly be looked upon as available for ordinary purposes, and other better contrivances were unknown. In warm countries, where tolerably pure vegetable oils are easily and cheaply obtained, where the winter nights are not very long, and where, therefore, little artificial light is needed, a piece of twisted cotton or yarn partly resting in a saucer of oil serves all purposes. Lamps of the most elegant form, but of this very simple construction, were in all former times, and are still, used by all classes in Greece and Italy. Such lamps date back to the remotest antiquity, and a sea-shell has no doubt served as their original model. The jar of oil on a shelf always at hand serves indifferently for feeding the lamp and for cooking, and indeed many travellers have recorded, though by no means with satisfaction, that they have seen the very lamp itself, burning in the chimney, taken down from its place in order that a part of its rich contents might be poured out to assist in some savory fry going on below.

In cooler climates, where the winter nights are much longer, and where oil readily congeals, lamps were long ago replaced by candles. At first rushes, and afterwards cotton wicks, were dipped in hard animal fat or tallow in a molten state, and when cool were ready for use. A better kind of candle was made after a time, by pouring purified tallow into *moulds* in which twisted wicks were previously fixed; and hence the division of tallow candles into moulds and dips. Both required constant snuffing, and if long neglected were dangerous, owing to the unburnt carbon which collected at the top of the wick, and at last fell off in a state of red-heat.

Candles manufactured from beeswax, purified and bleached by long exposure to the sun and by some chemical process, served as an admirable but very costly substitute for tallow; but no large quantity could ever have been obtained, and they could never enter into general use.

The sixty years that have passed since the beginning of this century, have witnessed marvellous improvements in almost every article of domestic use, and so much has been added to the stock of common comforts, rendering many of the luxuries of former times quite indispensable, that the habits and tastes of all classes have become affected to an extent little thought of. In this matter of illumination a return to the former condition would involve so complete a subversion of our established customs as to be almost impossible; and this will be evident when we briefly describe the existing sources of artificial light and the present condition of manufacture in respect to them.

Candles are still used to an enormous extent; fifty thousand tons' weight of tallow have been entered for home consumption in England each year during the last quarter of a century; but candles, originally made of tallow alone, although still manufactured of unpurified tallow, are to a great extent becoming replaced by those composed of a substance derived from various animal and vegetable oils. But while the consumption of tallow has remained nearly stationary, the population itself, and the quantity of artificial light of all kinds consumed by each family, have been increasing with great rapidity. Wax, like tallow, has continued to be imported, and is still used as before; and another curious substance—spermaceti—long since made into candles, has never been a common material. Unimproved lamps for burning common oils are also still in very extensive use; but, in addition to all these, many new sources of artificial light have been discovered; one of which, more than all others, has helped to turn night into day. We allude, of course, to the common coal gas, which is not only obtained at once by simple distillation from coal, but the manufacture of which has led to so many and such extraordinary results of other kinds, that it might well be regarded as one of the greatest and most useful discoveries of modern times.

The contrivances now commonly adopted for obtaining artificial light may be grouped under the following heads: *First*, There are tallow candles, which are still largely employed. *Secondly*, Stearine, or composite, and, more recently, paraffine candles, which will ultimately, no doubt, replace tallow in domestic use. *Thirdly*, Wax and spermaceti candles, scarcely altered from their old construction, and which continue to be used for certain purposes, although the consumption is not increasing. *Fourthly*, Animal and vegetable oils used in lamps, either of the old kind or of improved construction. *Fifthly*, Certain mineral oils, such as naphtha, paraffine, and other similar substances, used also in lamps, and replacing oil to some extent. *Sixthly*, Coal gas, obtained by the destructive distillation of all the varieties of coal; and oil gas, obtained by the distillation of oils. There are also two contrivances, one involving combustion in an oxygen atmosphere, and the other making use of the electric spark, which are both remarkable for the intensity of the light produced, but which are at present too costly and unmanageable to enter into general use.

Tallow candles have so unpleasant an odor, they are so apt to gutter or melt more rapidly than the wick can consume the tallow, they so generally smoke and choke the wick and require its constant removal by snuffers, and are so little economical in the most important sense of the term, that they will probably ultimately disappear from use. They are, however, sold at so low a price, and possess so many apparent conveniences, that among the lower classes they must long retain their hold.

The first improvement in the material used for candles dates as far back as 1799, when a person named William Bolts took out a patent, by which he proposed to squeeze the tallow after melting, and while in the act of cooling from a melted state. The result of this squeezing would be to separate the tallow in some measure into its component parts; for, although it was not then known, chemists have since discovered that most animal and vegetable fats and oils are composed of at least two distinct solid bodies, one liquid oily substance, and one syrupy substance. Of all these, one only of the solid bodies is that which is really valuable for illuminating purposes. It is called *stearine*, and is the really valuable material in the candle. The syrupy substance above alluded to is now familiarly known and extensively used under the name *glycerine*, and as the reader may easily satisfy himself, it gives hardly any light when burnt with a wick. The effect of squeezing melted tallow is to remove a large part of this peculiar substance. The same process was afterwards effected much more completely by chemical action, and is now managed by blowing steam at a high temperature through the melted fat or natural oil.

A series of brilliant experiments by two eminent French chemists, Chevreuil and Gay-Lussac, had so long ago as in 1825 cleared up the whole subject of the composition of fatty matters, their relative value for illumination, and the various methods by which their decomposition could be effected on a large scale; but it is only within a very few years that it has been found possible to practise these methods economically, and separate the *stearine*, which is the material best adapted for making candles, from the other solid contents of tallow and from a peculiar thick oil, which is very valuable for lubricating machinery, and may also be used for burning.

Some of the vegetable oils, especially those from various species of the palm-tree, are now extensively used in the manufacture of composite candles. For this purpose the fatty acids of one kind of palm require to be mixed with stearine obtained from another kind of palm oil.

The annoyance of having to snuff candles has been removed by plaiting and twisting the wicks after dipping the cotton in a solution of borax. The way in which this contrivance acts is simple enough. It depends on the fact that flame is a mere shell. Owing to there being no supply of oxygen gas within, a charring of the wick there takes place, as a natural consequence of exposure to the heat, but the carbon remains. When, however, the cotton has been previously twisted, the tension of the threads obliges the wick to curl outwards towards the shell of flame, where it becomes completely burned, while the earthy impurities of the

cotton form a glass with the borax and are thus got rid of without mixing with the fatty acids, which are apt to splutter if not protected in this manner.

Candles made of the stearine of any common fat, whether animal or vegetable, can now be prepared so as to imitate and almost rival wax and spermaceti. The latter substance may ultimately be superseded altogether by chemical contrivances; but it is not likely that wax will ever be exc'uded from our drawing-rooms. The bleaching of wax and its preparation for use in candles have scarcely been altered or simplified, except by some trifling change introduced in the structure of the wick. The material which will ultimately take the place of wax is paraffine, already largely used, but not yet cheap enough to command the market.

Oil lamps have improved marvellously of late years. The ingenious contrivance bearing the name of its French inventor, M. Carcel, was a great step in the right direction. In this lamp the oil is raised by clock-work, so as continually to overflow at the bottom of the burning wick, which is thus never charred. The wick is circular, and a powerful draught of air is made to pass both within and without it by the use of a high glass chimney. Almost any kind of oil burns in it with great splendour, and for a long time, without altering the wick. In this, and a number of contrivances known by different names, the principle involved is that of producing as nearly perfect combustion as possible of the oil by carrying a column of air rapidly into the interior of a thin circular sheet of flame. In carrying out the principle thus enunciated, a great and important stride was made towards a good cheap light, and most of the modern alterations have been mere adaptations, applied with more or less ingenuity and taste.

(To be continued.)

The Love of God.—In brotherly love and heavenly fear, I do exhort you all, as dear children, to walk together in truth and love; exhorting one another, and building up one another in the holy faith, which works by love; that ye may be a family of love: for true love is a mark whereby ye are known to be children born from above, as Christ formerly said, "Hereby shall all men know that ye are my disciples if ye love one another:" —this is the end and sum and substance of all that can be spoken or written. Love fulfils the law,—it envies not, it thinks no evil; love doth not render evil for evil, but on the contrary love renders good for evil: love keeps the commandments of God; and if love be wanting, all preaching, praying, and all other duties and performances whatsoever are all in vain: and the services and sacrifices of such are not acceptable unto God, being ignorant of God; for he that loves not, knows not God, for God is love. Love is a precious jewel, not to be valued with gold, nor any other earthly treasure; and where love dwells there needs few instructions; for love performs all things freely without compulsion: blessed are they who have the love of God dwelling in them.—*Alexander Parker.*

For "The Friend"

Will the Editors of "The Friend" find a place in its columns for the following extract from the Journal of John Woolman.

"After a few weeks it pleased the Lord to visit me with a pleurisy; and after I had lain a few days, and felt the disorder very grievous, I was thoughtful how it might end.

"I had of late, through various exercises, been much weaned from the pleasant things of this life; and I now thought it it was the Lord's will to put an end to my labours, and graciously receive me into the arms of his mercy, death would be acceptable to me; but if it was his will further to refine me under affliction, and make me in any degree, useful in his church, I desired not to die. I may with thankfulness say, that in this case I felt resignedness wrought in me, and had no inclination to send for a doctor; believing if it was the Lord's will, through outward means, to raise me up, some sympathizing Friends would be sent to minister to me; who were accordingly. But though I was carefully attended, yet the disorder was at times so heavy, that I had no thoughts of recovery. One night in particular, my bodily distress was great; my feet grew cold, and cold increased up my legs toward my body, and at that time I had no inclination to ask my nurse to apply any thing warm to my feet, expecting my end was near. After I had lain nearly ten hours in this condition, I closed my eyes, thinking whether I might now be delivered out of the body; but in these awful moments my mind was livingly opened to behold the church, and strong engagements were begotten in me, for the everlasting well-being of my fellow-creatures; and I felt in the spring of pure love, that I might remain some time longer in the body, in filling up according to my measure, that which remains of the afflictions of Christ, and in labouring for the good of the church. After this I requested my nurse to apply warmth to my feet, and I revived. The next night feeling a weighty exercise of spirit, and having a solid Friend sitting up with me, I requested him to write what I said; which he did, as follows:

"'4th day of the first month, 1770, about five o'clock in the morning,—I have seen in the light of the Lord, that the day is approaching, when the man that is the most wise in human policy, shall be the greatest fool; and the arm that is mighty to support injustice, shall be broken to pieces. The enemies of righteousness shall make a terrible rattle, and shall mightily torment one another; for He that is omnipotent is rising up to judgment, and will plead the cause of the oppressed; and he commanded me to open the vision.'"

"Near a week after this, feeling my mind livingly opened, I sent for a neighbour, who at my request, wrote as follows:

"'The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense: and a trumpet was given me, that I might sound forth this language, that the children might hear it, and be invited to gather to this precious habitation, where the prayers of the saints, as precious incense, arise up before the throne of God and the Lamb—I saw this habitation to be safe; to be inwardly quiet, when there were great stirrings and commotions in the world.

"'Prayer at this day, in pure resignation, is a precious place: the trumpet is sounded, the call goes forth to the church, that she gather to the place of pure inward prayer: and her habitation is safe.'"

Modern Discoveries.—Bayard Taylor, the celebrated traveller, thus sums up the results of modern discoveries:

"Within the last twenty-five years, all the principal features of the geography of our own vast interior regions have been accurately determined; the great fields of Central Asia have been traversed in various directions, from Bokhara and Oxus to the Chinese wall; the half-known river systems of South America have been explored and surveyed; the icy continent around the Southern pole has been discovered; the Northwest Passage—the *ignis fatuus* of nearly two centuries—is at last found; the Dead Sea is stripped of its fabulous terrors; the source of the Niger is no longer a myth, and the sublime secret of the Nile is almost wrested from his keeping; the Mountains of the Moon, sought for 2000 years, have been beheld by a Caucasian eye; an English steamer has ascended the Chabba to the frontiers of the kingdom of Borneo; Leichardt and Stuart have penetrated the wilderness of Australia; the Russians have descended from Irkout-k to the mouth of the Amoor; the antiquated walls of Chinese prejudice have been cracked, and are at last tumbling down, and the canvass screens that surround Japan have been cut by the sharp edge of American enterprise. Such are the principal results of modern exploration. What quarter of a century since the form of the earth, and the boundaries of its land and water were known, can exhibit such a list of achievements?"

Selected for "The Friend."

Austerity doth not become us, either in doctrine, manner or dealing. We ourselves, live and are saved by grace, let us live like them that are gracious, that others may partake with us of grace.

No man need be afraid to allow Jesus Christ to be the chief in the world, and his wife, his church, to enjoy her purchased privileges; for these make no infringement upon any man's liberties, as they are without envy, and without coveteousness.

God sends his love-tokens to his church in two ways; sometimes by her friends, sometimes by her enemies; sometimes roughly, sometimes smoothly. Pharoah handed them roughly; the king of Babylon handed them roughly; but when they come by the Holy Ghost, they come sweetly and smoothly.

It is hard to have all things according to rule in the day of the church's affliction. But when the church has rest and quietness, praising God, then she conceives and brings forth counsellors and good government and rule among her members. David, a man of blood, could not build the house to the Lord, which peaceable Solomon, that man of rest, afterwards did.

From the Leisure Hour.

Mahogany.

(Concluded from page 270.)

The main road, like the first track of the huntsman, has to be cut through the underwood with the manchet; it must be wide enough to admit of the passage of the timber-wain or truck: but it is done marvellously quick, a single hand making progress at the rate of a hundred yards a day. But when all the underwood is cut away and removed, the road is not half made: there still remain on the track a number of trees which are of no value in the market, and which, standing in the way have to be got rid of. Some of these are so hard as to turn the edge of the axe, and will succumb to nothing short of fire. If it be necessary to build a bridge—and sometimes many strong bridges are needed, either to cross brooks or chasms—this waste timber is available for the purpose. After the road has been cleared of the wood, it has finally to be levelled for the passage of the wains; and this labour is even more trying and wearisome than the clearing. Further, it rarely or ever happens that a single road is sufficient; branch roads have generally to be made in different directions, and occasionally a mile or two will be levelled for the sake of a single tree.

Supposing all the requisite road making to be finished by the middle of December, the captain of the gang will think himself well off. By this time the loppers have denuded the fallen trees of their waste, and the huge trunks and branches lie ready for further operations. There is still plenty

of work to be done before the logs are ready to be carried. As it would be impossible to transport them over such uneven ground in a round form, the extemporized road being the worst imaginable causeway, they have all first to be squared: this is done solely by the axe; and where the logs are numerous, it may be readily conceived that the work is long and tedious. We should state that before squaring they are cross-cut into lengths, not according to length, but according to weight: the rule being, that each log or length should form a load for the wain, which is drawn by seven pairs of oxen. This cross-cutting, squaring, and trimming, with the final levelling of the road, occupies the gang up to the end of March. By this time, and not before, the ground has been dried by the sun to a sufficient degree of hardness for the transport, which generally begins the first week in April. this is by far the most exciting and the most picturesque part of the whole business. The gang is again divided into portions—the loaders, the drivers, and the men who cut food for the cattle. The loaders erect a cabin for their accommodation among the logs, and remain on the spot while the others are journeying backwards and forward. Owing to the fierce heat of the sun, the cattle cannot be got to work in the day-time, and the transport has consequently to be effected in the night.

About sundown the oxen are harnessed, and the teams set forth one after another; they may have from six to a dozen miles to travel, and they so time their departure that the first may arrive at the spot about an hour before midnight. The loaders, who have been sleeping since morning, are aroused by the shouts and whips of the drivers, and use all diligence in getting the logs on the wains, which they do by pushing them up an inclined plane with levers. At this they are employed for some hours, the trucks setting forth on their downward journey in sufficient time to arrive at the river before the heat of the day begins. The chief part of the route towards the river has to be performed during the night, by the light of torches, and presents one of the most picturesque spectacles afforded by the industrial labours of man. The glare of the torches gleaming on the pale foliage and on the swart spectral forms of the half-naked men; the crowd of struggling cattle, the cracking of long whips, the crashing of wheels through the whithered bush, the clouds of dust and resinous smoke, amid which, under a quivering lurid light, men, oxen, and the huge unwieldy logs are hurrying and plunging forward with incessant shouts and cries—all together make up a picture whose parallel is hardly found elsewhere.

When the trucks or wains arrive at the river, the logs are severally marked with the owner's brand, and then are tumbled into the stream, which at this period is probably not deep enough to float them. The loading and carrying goes on until about the end of May, at which time, with a punctuality that rarely fails, down come the periodical rains, and in an hour or two the hard roads, transformed into deep sloughs of mud, are no longer practicable, and all the carrying throughout the forest ceases at once. The heavy flood continues to pour down without intermission until the middle of June or thereabouts, by which time the thirsty river has swollen to a prodigious volume, and the logs are afloat. When all is ready, they are loosed from their moorings, and the whole gang, getting on board canoes, accompany them down the stream, freeing them from any obstacles they may meet in their way, and guiding them to some convenient spot in the open water, where they are stopped by a boom stretched across the river. Here, perhaps, will be congregated in one broad floating mass, the harvests of twenty different mahogany gangs, all mingled together. The work of separation is, however, easy, by reason of the distinctive brands; and now each gang, collecting their own logs, bind them together in large rafts, and pilot them to the wharves of the several proprietors. Here they are craned out of the water on to the quays, and as they have suffered much in their violent passage down—by dashing against rocks and by collision with each other—they are again trimmed with the axe, and reduced to a proper shape for the market. The buyers are soon on the spot, and if the demand is brisk, the logs so lately the monarchs of the forest are confined in the hold of a ship, and on their way to Europe, where we need not follow them, as we all know their ultimate destiny.

It will be seen that the above species of industry must be necessarily speculative and expensive, and cannot be carried on without capital. It is calculated that the cost of a mahogany-cutting expedition amounts to about fourscore pounds per man employed, including all expenses of plant, cattle, etc. The profits, however, must be liberal, looking to the fact that there is generally a ready sale for the wood, and that the trees yield a large quantity. A single log has been known to weigh fifteen tons, and to yield over five thousand superficial feet. Latterly the preference for walnut wood in articles of furniture has told injuriously on the value of the finer sorts of mahogany; this, however, is a mere freak of fashion, and like other fashions, may be destined to but a brief existence.

Care of Cattle in Switzerland.—If there is one thing in which the Argovian takes particular pride, and in which he particularly excels, it is in the care of his cattle. They are elephants in size, and their glossy hides betoken some peculiar art on the part of their masters. Not a particle of dust or straw is allowed to cling to them, and they are combed and washed as only horses are elsewhere, not with a *curry-comb*, but with old cards, which, being finer and softer, are more agreeable to the animal, and improve the fineness of the hair. This receives an additional lustre by being rubbed with old flannel. They actually shine; and the gentle creatures have an evident consciousness of their beauty, for they are careful not to soil their ashy gray and chestnut robes, by lying in the mud when allowed to take a walk. Animals can acquire, if they have not by nature, a fine sensibility, and when they have once experienced the pleasant sensation of cleanliness, learn to take care of themselves. Not only do they exercise this care for the person of of the animal, but are at the pains of removing every feather and unpalatable substance from their food; and the water-troughs from which they drink are kept as clean as if human beings resorted to them. If any body doubts the efficacy of these means, let him come and see not only how large, but how intelligent these dumb animals look; how they watch every motion of those who talk to them, and listen to all they say. What an affectionate moan they will utter, to welcome the milkers, who are always men, as they say, "women tickle the cow, and never take all the milk from the udders, so that they give less and less." It is said of them that an Argovian will send for the doctor for his cow a great deal quicker than for his wife; but we did not see any evidence that he was not sufficiently attentive to both.—*Cottages of the Alps.*

Why the Lord Afflicteth his Little Ones.—The Lord hath given me an understanding, and hath let me see many years ago, but more especially of late, why he afflicted his little ones. It is in order to drive them nearer home to himself; for the Lord is about to try his people. But dear Friends, be not discouraged; for though you may go through the fire, and through the water, the Lord's arm is underneath. My soul is a living witness of it, and I speak it for your encouragement, for Jesus carries his lambs in his arms, and leads them along into the low valleys, in green pastures of life, and to lie down as at noon-day where none shall make them afraid. The Lord is faithful to all those that trust in him. Therefore be you faithful and not wavering; for those that waver are like the waves of the sea. There is a day coming, and will come, that shall try the foundations of all, young and old; and those that are not established on the rock shall be blown away: but the Lord is raising up some that shall stand as iron pillars for his truth, and shall not value their lives unto the death.—*Richard Ransome.*

The Light of Christ, and the end of His coming in the flesh.—Blessed be the Lord, who hath revealed and bestowed on his sons and daughters, in these latter days, that light of his Holy Spirit, which searcheth the most inward parts, discovering everything that is of a contrary nature to itself, turning and separating the mind therefrom, and bringing the mind, heart, soul and spirit under that which is *a cross* and *yoke* to it, and hath power from God *to crucify and subdue it;* that so life and immortality may be brought to light, and reign in the heart; and death and uncleanness be swallowed up in victory. For this is the intent of the gospel, and of Christ's appearance, even to destroy sin, and *bring up the holy seed*, and establish the laws of the new covenant, the law of love, the law of life, righteousness and holiness, in which the renewed should walk before the Lord all their days.

And God forbid, but that the gospel of our Lord Jesus Christ, (which is the power of God unto salvation,) should attain its end, and the will of God be fulfilled, which is the sanctification of his people in soul, body, and spirit; that they may be wholly leavened with the leaven of his kingdom, and become a new lump to him.

The Lord bring this to pass in the hearts of the children of men, bringing down all religions which have not the true virtue in them; and propagate and establish the religion more and more, which stands in the evidence, demonstration, virtue and power of his own Spirit, that men may be redeemed out of, and preserved from deceit in matters of religion, wherein the eternal condition of their souls is so deeply concerned.—*Isaac Penington. Penington's Works, vol. 2, p. 531.*

Sprouting Sorghum Seed before Planting.—A subscriber of the *Agriculturist* in Winnebago county, Illinois, writes that a neighbour, who is an experienced cultivator of the sorghum sugar cane, recommends to "soak the seed until it sprouts, before putting it in the ground. If this be done, it comes up quickly, and gets the start of weeds." [This, if properly done, may be a useful plan. The sorghum seed, when over dry, starts rather slowly, and the young shoots, which resemble those of oats, make but a feeble growth for some time, and on this account, are more difficult to hoe and weed out than corn. If previously soaked, as above recommended, the seed should be kept only moist, and not in water. If not spead out somewhat thin, it would heat; and the sprouting should only be carried to the swelling of the seed, and just breaking of the shell, for there would be danger of injuring the germ in sowing, if a lowed to start out beyond the shell.]

For "The Friend.

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

ANN FOULKE.

Ann, a daughter of John Williams and Ann, his wife, was born in Pembrokeshire, in Wales, Eleventh month 6th, 1693. Her parents, who were under convinceement of the principles of Friends, removed to Pennsylvania with their family in 1700, and settling within the verge of Gwynedd Meeting, were soon after received into membership amongst Friends. They gave each of their children a sober carefully guarded education, and Ann being religiously inclined, from early youth, profited thereby. In the year 1713, she was married to Hugh Foulke, a religious man, who in a few years became an acceptable minister of the Gospel, and with whom she lived in great fellowship for many years. They laboured to fulfil all their religious, domestic and social duties, and were especially concerned to bring up their children in the nurture and admonition of the Lord. Ann grew in grace, and became a useful member of the Church militant. In the year 1727, a gift in the ministry of the Gospel was conferred upon her, in which she endeavoured to be faithful, and her friends say "it was lively and edifying."

In the year 1730, Hugh Foulke removed with his family to Richland, of the meeting at which place Ann remained a serviceable member during her life. She was often weightily engaged with other Friends in the religious service of visiting families, and in works of charity and benevolence, she was eminently distinguished among her Friends and neighbours of every denomination, which rendered her generally esteemed and beloved.

She was a truly affectionate wife, a tender and careful mother, whose principal concern for her children was to train them up in the way of truth and godliness, and her chief pleasure, to see them walk in the paths of virtue and piety. Her religious concern on account of mankind generally, continued with fervent and unabated zeal to the close of her advanced life.

In the year 1760 she lost her beloved husband, and from this time to her close, she continued walking in the Heavenly way, filling up her measure of duty with alacrity, but looking forward earnestly and hopefully to the time of her release from her earthly cares and exercises. Before her end came, she wrote a paper to leave behind her, in which she recounts the tender dealings and merciful dispensations of God to herself through her long life, and then, after a tribute of thanksgiving to the Lord her God, for the unmerited love and goodness he had shown her, she thus addresses her children.

"Now my dear children, my earnest desire is, that you seek the Lord God of your parents, and fear and love him above all things. When you make mention of his Holy name, let it be with awful reverence. Breathe to him that he may give you his Holy Spirit to be your leader in the way of uprightness. Blessed be the name of our most merciful God, he takes care of his depending children, who have no might of their own, but trust in Him who never fails those who love and are willing to serve him according to the ability received. I earnestly desire that you may be careful to come up in the way of your duty before God, and as good examples to your children. This is your incumbent duty. I pray the God of Heaven, if it be his blessed will, so to enable you to answer the end of your creation, and to honour and glorify his great and worthy name forever."

She was religiously concerned to attend meetings for worship and discipline, and found it her place to encourage others to that commendable practice and necessary duty, but during the last year of her life she was mostly confined at home, through weakness of body. She patiently awaited her change, being fully sensible of its near approach. The pains and weaknesses attending her dissolution she bore "with remarkable patience, resignation and meekness, and in a lamb-like frame of spirit she departed this life on the tenth day of the Ninth month, 1773, in the eightieth year of her age."

RACHEL CATHRALL.

Rachel Hearon was born at Shields, New Castle upon Tyne, in England, of honest parents, professing Truth, about the beginning of the last century. She came to Pennsylvania when about twenty-two years of age. After a time she applied for a certificate of membership to New Castle Monthly Meeting, who in granting it, certify that her conduct had been inoffensive among them, and conclude with "her preservation we much desire, and your care over her will be very acceptable."

She was preserved in much consistency of behaviour, manifesting that the grace of God is sufficient to uphold the trusting, obedient christian, through every temptation. In the Twelfth month, 1730, she was married in Philadelphia to Edward Cathrall, a young man of an exemplary religious character, to whom she proved a faithful wife, of a meek and loving disposition. With the increase of her family, cares multiplied upon her, but "she was careful not to suffer them to prevent her from attending on the several duties of a truly christian life, particularly that of attending meetings for religious worship and for discipline," she was punctual to the hour appointed, and often advised her children to go to the week-day meeting, telling them that a blessing had, and ever would accompany such a practice. She frequently devoted the close of the day for retirement, which she found of advantage to her spiritual progress. In all things she was conscientiously concerned to stand faithful to her duty, although she was naturally diffident, and much afraid of appearing more in show than she was in substance.

In the year 1756, Edward Cathrall removed with his family to Burlington. In the Monthly Meeting held at that place she was an acceptable overseer, and an elder for several years. She was an affectionate wife, ministering as she could to her husband's comfort, a tender mother, exercising parental authority with love and gentleness. She was a sympathyzing friend, a very kind neighbour, and attentive at all times to minister to the wants of the necessitous, and to the comfort of the afflicted. She delighted to visit such. Her innocent cheerfulness and many virtues caused her to be much beloved, and her example shed a beneficial influence on those around her.

On the 24th of the Eighth month, 1773, she was taken ill. The disease increased upon her until the 5th of the Ninth month, on which day declining to take some medicine offered, she said, "I have thought that medicine would avail very little, yet in compliance with your desire, I have submitted to take it. I have believed for sometime my stay here would be very short." By the sweetness of spirit she manifested, it seemed as though she was permitted to have a foretaste of that rest which is glorious. She often fervently petitioned that she might be preserved in patience through her trying disorder. She frequently said, "my pain is very sharp." Her understanding continued clear to the last. On the evening before her death, her daughter inquired if there was any thing particular on her mind to say to her, she replied "not to night." Her daughter then said another day might not be granted her, she then said with great apparent composure, "If I die, I die in the Lord! Happy will my change be." Her last intelligible utterance was, "Oh, thou preserver of men, keep me through this hour of temptation." Her decease took place Ninth month 12th, 1773.

THOMAS BUZBY.

Thomas, the son of Nicholas and Mary Buzby, was born in the province of Pennsylvania, in or about the year 1698. When he was quite young, his parents removed to New Jersey, and settled within the limits of Rancocas Meeting, a branch of Burlington Monthly Meeting. He appears to have submitted early in life to the visitations of Grace, and his friends say "when he attained to riper years, and came to have the care of a family, his steady conduct and circumspect walking, occasioned him to be esteemed by most who knew him." He was both overseer and elder in the Church, "and was truly useful in both stations." He appears to have been diligent in filling up his measure of duty, in religious and civil society, so that he passed along through life, useful amongst all with whom he was brought into connection, loving and beloved by those with whom he was intimately known. In a quiet frame of mind, he departed this life, Tenth month 23rd, 1773, being about seventy-five years of age.

A Living Frog found in Coal.—The following, says the Worcestershire (England) Chronicle, is an extract from a letter received on a recent Wednesday in this city, by John Russell, Esq., from the manager of his Tyr Nicholas Colliery, Cwm Tylery, near Newport:—"Our men in the heading in the rock vein coal yesterday, (March 10,) in a fall of coal in the face of the heading, found in a hole in the pricking, in the top of the coal, and in the nine inch bed of coal, a live frog. The hole was not more than three and a half inches in diameter, and this found in the soft holing. It began moving about as soon as it was released, but seems larger and more lively to-day. Now, this is two hundred yards below the surface where this little thing was found, and I do not suppose any one can form an idea how long it must have been there." John Russel is going to send to the great exhibition a block of coal, between seven and eight feet long, selecting the piece in which the frog was found, the *locus in quo* being exactly in the centre, and the block will be so cut out that the frog and its strange domicile will be clearly shown in front.

The Lady and The Robber.

In a large, lone house, situated in the south of England, there once lived a lady and her two maid-servants. They were away from any human habitation, but they seemed to have felt no fear, and to have dwelt there peacefully and happily. It was the lady's custom to go round the house with her maids every evening, to see that all the windows and doors were properly secured.

One night she had accompanied them as usual, and ascertained that all was safe. They left her in the passage, close to her room, and then went to their own, which was quite at the other side of the house. As the lady opened her door she distinctly saw a man underneath her bed. What could she do? Her servants were far away, and could not hear her if she screamed for help; and even if they had come to her assistance, those three weak women were no match for a desperate housebreaker. How, then, did she act? She trusted in God. Quietly she closed the door, and locked it on the inside,

which she was always in the habit of doing. She then leisurely brushed her hair, and putting on her gown, she took her Bible and sat down to read. She read aloud, and chose a chapter which had special reference to God's watchfulness over us, and constant care of us by night and by day, (probably the ninety-first Psalm.) When it was finished, she knelt and prayed at great length, still uttering her words aloud, particularly commending herself and servants to God's protection, and dwelling upon their utter helplessness and dependence upon him to preserve them from all dangers.

At last she rose from her knees, put out her candle, and went to bed; but she did not sleep. After a few minutes she was conscious the man was standing by her bedside. He addressed her, and told her not to be alarmed.

"I came here," said he, "to rob you; but after the words you have read, and the prayer you have uttered, no power on earth could induce me to hurt you, or touch a thing in your house. But you must remain perfectly quiet, and not attempt to interfere with me. I shall now give a signal to my companions, which they will understand, and then they will go away, and you may sleep in peace, for I give you my solemn word that no one shall harm you, and not the smallest thing belonging to you shall be disturbed."

He then went to the window, opened it, and whistled softly. Returning to the lady's bedside, who had not spoken or moved, he said:—

"Now I am going. Your prayer has been heard, and no harm will befall you."

He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm and beautiful faith and trust.

When the morning dawned and she awoke, we may feel sure that she poured out her thanksgiving and praise to Him who had "defended" her under "his wings," and "kept" her "safe under his feathers," so that she was not afraid of any terror by night.

The man proved true to his word, and not a thing in her house was taken. Oh shall we not hope that his heart was changed from that day forth, and that he forsook his evil courses, and cried to that Saviour "who came to seek and to save that which was lost," and, even on the cross, did not reject the penitent thief!

From this true story let us learn to put our whole trust and confidence in God. This lady's courage was indeed wonderful, but "the Lord was her defence upon her right hand," and with him all things were possible.—*Monthly Packet for October.*

We have received an extract from a letter fully corroborating the remarkable anecdote of "The Lady and the Robber," in our October number, and adding some facts that enhance the wonder and mercy of her escape. We quote the words of the letter:—

"In the first place, the robber told her if she had given the slightest alarm and token of resistance, he was fully determined to murder her; so that it was really God's guidance that told her to follow the course she did. Then, before he went away, he said, 'I never heard such words before; I must have the book you read out of;' and carried off the Bible, willingly enough given, you may be sure. This happened many years ago, and only comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where, after several noted clergymen and others had spoken, a man arose, stating that he was employed as one of the book-hawkers of the Society, and told the story of the midnight adventure, as a testimony to the wonderful power of the Word of God. He concluded with, 'I am that man.' The lady arose from her seat in the hall, and said quietly, 'It is all quite true; I am the lady,' and sat down again"—*Monthly Packet for December.*

From "The British Friend."

Early Friends and What They Were.

To the Editor of The British Friend.

Dear Friend,—It may not be inappropriate at this present to renew an acquaintance with the views and practice of our early Friends, as illustrated by their writings and character; and in asking thee to permit me to occupy a portion of *The British Friend* from time to time in reference thereto, I may, in the first place, observe, that my remarks on the "Peculiarities of Friends," as they are called, were mostly written in the intervals of business, or in the course of the evening, when the labours of the day had closed, and were consequent on a train of thought and reflection on the present state of our society, and being committed to paper, that which was the employment of leisure hours only, assumed a form, which, with thy permission, I shall presume to place before thy readers.

The more closely we consider the doctrines and practice of early Friends as a religious body, the more we shall perceive their beauty and simplicity, and their entire accordance with the truth as it is in Jesus. They are principles which have now stood the test of time and of critical examination; they have been subjected to attacks as fierce as the greatest bigot could desire; and even within our own borders, have been assailed in a manner that has shook the society to its centre, yet being based on the immutable Rock of ages, have they come out of the ordeal clear and full of vigour, impervious alike to the onslaught of open foes, or the more insidious attacks of concealed enemies.

In thus endeavouring to place before the readers of *The British Friend* the results of my own research into the character and practice of our early Friends, I am far from intending to draw any contrast between the then state of the society and its present. My sole object is to let our ancient Friends speak for themselves, and to leave the result. No one can fail to perceive that the principles which they enunciated are now extensively diffused in the world, and largely incorporated into the constituent character of other religious bodies, and that these principles are steadily gaining ground. Still and silent in their effects, they are rolling on like a deep and mighty stream—majestic and noble in its course—noiseless, it may be, yet assuredly as its waters wind their resistless way to the vast and fathomless ocean, and bear before them all which oppose their course, so sure do I believe that the spirituality of the gospel, as upheld by the Society of Friends in all its pristine dignity, will proceed and bear down before it all systems and creeds, until in the beauty of its simplicity, the grandeur of its originality, in the fulness of its spirituality, it shall stand triumphant alone, and the language of our Divine Redeemer be acknowledged and fulfilled, that "God is a spirit: and they that worship him, must worship him in spirit and in truth;" "for whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away; for we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." Yes! systems and ceremonies shall be obliterated, and man shall bow before the Most High in silent adoration. That the principles of the society have taken deep root beyond our own borders, is almost everywhere evident, and that they will more and more develope themselves is, I believe, equally true: everywhere are witnesses to the truth of this continually springing up; we constantly see public acknowledgment made in the legislature and the courts of justice in regard to oaths and ecclesiastical demands; in the various meetings and gatherings of men in reference to war, peace, the inviolability of human life, and the spirituality of the gospel, &c.; in private life as to ordinances, the pomp and parade of funerals, mourning habits, and the like. I would not lay too much stress on these evidences, but as surely as the opening bud bursts into bloom by the cheering rays of heat and light, so sure are these the precursors of that day, when man shall no longer teach his fellow-man, saying, "Know thou the Lord," for all shall know him for themselves; when the fulfilment of that prophecy shall be seen, "all thy children shall be taught of the Lord, and great shall be the peace of thy children." How careful should we then be to do nothing which shall tend to lower that standard of pure unmingled Christianity which our forefathers in a degenerate age, amid privations unexampled, cruelties unsurpassed, and faithfulness and constancy unequalled, planted. Much has been said of late of the numerical decrease of the society in this country, more I believe than is warranted by facts, yet it must be admitted that there has not been that onward progress which the Truth, and that inherent value of the principles of the society under the Divine blessing, would have produced, which, as a religious body, should have been the case, and which the rapid progress of the society in its rise would have led us to expect. Painful as is this belief, and lenient as we may wish to be in our remarks upon it, it is too self-evident that there is something wanting in the vitality of the body. Of late years many remedies have been suggested. The reading more extensively of the writings of Friends, the critical study of the Scriptures, the relaxation in the rules of discipline, the more intimate mingling with those of other religious denominations, &c. All these, however, have failed to meet the required want—all have come short of the needful remedy. It is not, I am persuaded, to the reading of Friends' books alone, good as they are as collateral evidence (and I am not of the number of those who, because the language of two centuries ago is not so pure in its diction, so elegant in expression, or so classical in its composition, would decry and undervalue them, nor am I one of those who seek to modernize these writings in a dress more mild, and language more pleasant to ears polite, though not half so clear, or healthy in tone;) neither is it to the categorical acquisition of Scripture knowledge, so loudly put forth in the present day, desirable as such knowledge is, that we can expect our young Friends to reach the standard of their more energetic and zealous forefathers. Deeper far must the foundation be laid, and well will it be if, amid all our ease and refinement, and intellectual culture, we do not overlook it. It is to the simplicity as it is in Jesus, that we must individually come, if ever we become a living people, a vigorous branch of the living vine—to the acknowledgment of His power and life within us, and obedience to the monitions of His spirit, to "watch over the opening minds of our children," and the expansion of our own, and to submit to the governing, regulating principle of the spirit of Truth, the only true source of all vital religion, in all its restraining and constraining efforts. However learned we may become in scriptural historical knowledge—however intimately acquainted with the important and deeply interesting truths contained in the sa-

cred writings—however familiar with the writings of early Friends, their experience, practice, and sufferings—all will be head-learning and nothing more, so long as the heart itself is not subjected to the will of Christ, and is unwilling to become obedient to that which is known of God in the secret of the soul. The beautiful germ of real piety will only be smothered under a pile of erudition, and instead of the "little seed of the kingdom" becoming a great tree in which the fowls of the air can lodge, it will produce no fruit, and perish uncared for, and unknown.

The present is unquestionably an eventful period in the religious world. Multiplied effort, and the ingenuity of man are at work to effect a great moral and religious improvement in the character and pursuits of men, and this movement has extended to our own beloved community. May it please the All-wise disposer of events to bless it to us. Let us not, however, forget the home work—the inculcation of right principles in our daily conversations and duties of private life—the training, too, of the minds of our children. It is with the first beamings of intelligence we must commence when the mind is beginning to expand, and when inquiry is rife—when the heart, as a blank and spotless leaf, is prepared to receive an impression which after years shall not be able to efface: 'tis then that the first principles must be instilled, and as our children ripen into more mature life, again and again must the lesson be repeated, until that wonderful and incomprehensible thing called mind shall have learned that first great lesson, to know and obey the Lord; until it shall have become aware of the important fact of His and its own existence—its connection with the future—its entire dependence on the will of Him who created it—its full capacity through Divine love and mercy to comprehend the teachings of the Holy Spirit—and shall feel and know that this spirit is an emanation of the Deity to guide us to an eternity of bliss through him who died that we might live. If I am free in stating these opinions, it is because my own mind has long been introduced into feeling on this subject, and I trust that the sentiments enunciated will not be found at variance with those of early Friends, or of the Society of which I am a member. Years have now elapsed since I became attached to the principles of Friends. Conviction of their rectitude, and strict accordance with scriptural truth, was the moving cause, produced, as I believe, by the operation of the self-same spirit which gave forth the scriptures themselves; and now, in later years, I am but the more persuaded with one formerly, that "that which drew me in early life to hold to this people was truth and no lie." With these preliminary remarks, too lengthy to allow me to do more than to allude to the theme of my next, that of "Dress," I shall conclude; and am thy friend, &c.

J. B. B.

Sixth Month, 1861.

The still small voice, and the quiet habitation.—I lament the separation of some promising ones; their being driven by strange voices and tumults from attention to the still small voice of the Good Shepherd. Oh! my heart pities, and when enabled, breathes the secret prayer for the sheep scattered from the true fold—the quiet habitation. Never, my dear relatives, did I more appreciate the privilege of being joined to a christian people, to the society to which I am favoured to be united by increasing conviction at this day, of its pure, unsophisticated gospel principles. The Shepherd of the sheep is indeed good. Oh! how gently He leads the simple, as the flock and the children can bear it.—*Mary Capper, F. L., vol.* 12th, *p.* 131.

Selected.

TOO BUSY TO FREEZE.

How swiftly the glittering brook runs by
Pursuing its busy career;
Reflecting the beams of the cheerful sun,
In waters transparent and clear;
Kissing the reeds and the lowly flowers;
Refreshing the roots of the trees;
Happy all summer to ripple a song;
In winter too busy to freeze.

Onward it glides, whether sunshine or storm
Await on its vigorous way,
And prattles of hope and sustaining love,
Whether cloudy or bright the day,
Chill winter around may its t rpor fling,
And on lazier waters seize,
But the nimble brook is too much for him,
Being far too busy to freeze.

May we like the brook in our path through life,
As active and steady pursue
The course in which real utility lies—
Which is lovely and useful too;
Still nourish the needy, refresh the sad,
And despising indulgent ease,
Adorn life's current with generous work,
With love that's too busy to freeze.

Yes, while there's a brother to warn from sin,
A sister to save from despair;
A penitent heart to be meekly taught
To utter the prodigal's prayer;
An outcast child to be turned to God;
A foe to be brought to his knees;
And heathen yet to be sought and taught;
We *must* be too busy to freeze.—

Juv. Instructor.

Selected.

MYSTERY OF CHASTISEMENT.

We glory in tribulations also.—Rom. v. 3.

Within this leaf, to every eye
So little worth, doth hidden lie
Most rare and subtile fragrancy.

Would'st thou its secret strength unbind?
Crush it, and thou shalt perfume find
Sweet as Arabia's spicy wind.

In this dull stone, so poor and bare
Of shape or lustre, patient care
Will find for thee a jewel rare.

But first must skilful hands essay,
With file and flint, to clear away
The film which hides its fire from day.

This leaf? this stone? It is thy heart;
It must be crushed by pain and smart,
It must be cleansed by sorrow's art,

Ere it will yield a fragrance sweet,
Ere it will shine a jewel meet
To lay before thy dear Lord's feet.

—*Hymns of the Ages.*

The attendance of Meetings.—That those days which are appointed to meet publicly to worship God upon, none on any pretence, (being in health, and not unavoidably engaged to the contrary,) neglect going to such meetings;—but that they constantly and timely attend and frequent the same, as becometh a family fearing the Lord, and that is zealous for his living Truth.—*One of the rules for the government of his family by William Penn. F. L., vol.* 11th, *p.* 448.

THE FRIEND.

FIFTH MONTH 3, 1862.

YEARLY MEETING.

Philadelphia Yearly Meeting convened at ten o'clock on the morning of Second-day, the 21st of the Fourth month; the meeting of Ministers and Elders having met on the Seventh-day preceding, and adjourned until the 23d, at eight o'clock, A. M.

The meeting was large—the women's apartment being unusually full, the number present in it at most of the sittings being about twelve hundred. There were four ministers in attendance with minutes, from other Yearly Meetings, two of them from Indiana, and two from New York.

All the representatives responded at the calling of their names but three,—prevented from attending by indisposition. After the usual reports from the respective Quarterly Meetings had been read, the clerk informed the meeting, that two epistles—one from the men's and one from the women's Yearly Meeting of New York—had been received; that addressed to the women's meeting had been placed in the hands of its clerk, and the other was on the table for the meeting to dispose of. The consideration of this matter was thereupon entered into, and several Friends expressed their desire that the epistle should be read; others said they were quite willing to hear it; while others who said they thought that the reading of it would be an infringement of the conclusion deliberately come to some years since, to *suspend* epistolary intercourse with all other Yearly Meetings, objected to that decision being hastily disregarded, especially as it might throw the meeting into difficulty at some future time, should an epistle be received from a body which some might not be prepared to recognize as a Yearly Meeting. After some time spent in hearing the different views which were presented, it finally appeared to be the prevailing sense of the meeting that the epistle should not be read; the clerk stating that it was short and expressive of christian love and interest felt by New York Yearly Meeting towards this. The whole discussion of the subject was marked by calmness and becoming solemnity, Friends appearing to pay due respect to the feelings and conscientious opinions of each other; and the hope was expressed that the time was not far distant, when all the meetings of Friends, whether smaller bodies or large, may be brought into religious fellowship, and the obstructions to epistolary intercourses, now existing, be removed. Throughout the sitting, we believe, the assembly felt, as was expressed by several, that it was mercifully favoured with the overshadowing presence of the Head of the church, begetting a harmonious travail for the more universal prevalence of true unity throughout the society, that so it may be renewedly strengthened to build up the members and the various meetings, on our most holy faith; and tendering and encouraging many of the young men present with the hope, that a brighter day was at hand, when as a united body, Friends would be prepared to uphold the doctrines and testimonies committed to them to maintain and promulgate in the world.

The clerk having made a minute expressive of the feeling and concern that had obtained in the meeting, and another directing the representatives to meet together, consider of and propose a suitable Friend to serve the meeting as clerk and one to assist him, the meeting adjourned until 4 o'clock, P. M.

Afternoon.—After the reading of the opening minute, report was made that the representatives had united in proposing Joel Evans to serve the meeting as clerk the present year, and Samuel Hilles to assist him, which being approved by the meeting, they were appointed to the respective stations.

The proceedings of the Meeting for Sufferings during the past year were laid before the meeting by the reading of its minutes, and its care and la-

bour were approved. These minutes contained an address to the members, setting forth the testimony of the society against all war, and encouraging them to a faithful support of it in all its bearings.

The report of the Book Committee also contained on these minutes, while presenting a favourable contrast between the facilities for procuring and spreading Friends' books at the present day, and a period not long passed by, called forth the expression of desire that the members generally would avail themselves of the opportunity now afforded to supply themselves, at a small cost, of the approved writings of Friends, for the use of themselves and their families, and also to hand to others. Then adjourned to ten o'clock, to-morrow morning.

Third-day morning, the 22d.—The meeting entered upon the consideration of the state of its subordinate branches and their members, as represented by the answers to the Queries sent up from the Quarters; and proceeded as far as the sixth Query, inclusive.

During the deliberation on the various subjects thus presented, a religious exercise prevailed and was expressed, for the removal of the deficiencies apparent, for the encouragement of the fearful and halting, and the strengthening of the hands of the honest-hearted in a faithful performance of the duties devolving on them. The departures from an uncompromising support of our testimony against war, and likewise of that against a hireling ministry, gave rise to much concern, as did also the neglect on the part of so many members, to bring up those under their care in plainness of speech, behaviour and apparel. The youth were warned against being caught by the vain sophistry employed to lay waste the testimony and long-continued practice of the society in relation to a plain dress, plain manners, and the plain language; and were entreated to be willing to take the cross of Christ upon them, and show, in their every-day conduct and conversation, that they are not ashamed to let the world see they are true Quakers, and they would find it a hedge about them. Then adjourned to four o'clock, P. M.

Afternoon.—Directly after the opening of the meeting, it proceeded with the consideration of the remaining Queries. The list of deaths of ministers and elders within the past year, struck us as being larger than usual. Several of those reported as having finished their course, had attained to a good old age.

A committee was appointed to examine and settle the account of the treasurer of the Yearly Meeting, and to report the sum necessary to be raised for its use during the coming year.

A highly interesting report from the committee having charge of the civilization and improvement of that portion of the Indian tribes, which has long received the care and assistance of this Yearly Meeting, was read. It referred to some of the historical facts connected with the origin and prosecution of the concern, and gave a succinct account of the labours of the committee during the past year, together with reference to evidences of the beneficial effects resulting to the objects of their care. The stated comparatively small diminution in the number of the aborigines within the States where these reservations are located, between the period when Friends commenced their labours among them, and the present time, was unexpected and very gratifying. The boarding school for the children of the natives, continues to be successfully carried on, and the farm, &c., remains under the charge of the same Friends who were reported last year. A strong interest in the welfare of this poor people, and in the concern of the Yearly Meeting for their help and improvement was manifested by the meeting, and the committee was encouraged to persevere in their efforts to promote their advancement in civilization and religious culture, by all the means placed in their power. Then adjourned to eleven o'clock, to-morrow morning.

[We intend publishing the Indian Report in a future number.]

Fourth-day Morning, the 23rd.—Soon after the opening of the meeting, the propriety of publishing the Book of Discipline for supplying all the members who may wish to have a copy, was brought before it, and the whole sitting was occupied in its consideration and discussion. The objections which had operated many years ago, when the discipline was more likely to be changed or added to, were thought to be now removed, and that it was desirable to make its important rules and advices readily accessible to all who are amenable to them. It was therefore, with much unanimity, concluded to authorize the Meeting for Sufferings to have published an edition large enough to supply all the members, and to place it in the Book Store for sale. Then adjourned to 4 o'clock.

Afternoon.—The meeting entered upon the consideration of the reports from the Quarters relative to the subject of education. From them it appeared there were 1296 children within their limits, of an age suitable for them to attend school; of whom 157 were in select schools under the care of Monthly or Preparative Meetings, 172 at Westtown Boarding School, 363 at schools taught by members, 128 at family schools, 13 at Haverford, 114 at schools not taught by members, 289 at Public District Schools, 32 temporarily absent, and 26 as not having attended any school in the past year.

During the discussion called forth by this important subject, the obligation resting upon parents and guardians to use all proper efforts to secure a guarded and liberal education for those under their charge, in schools where the teachers are consistent Friends, was dwelt upon, and urged upon the attention of all. The impropriety and danger of allowing the children of Friends to attend at the District Schools, or at other seminaries where purity of morals and consistency in manners and habits, are greatly imperiled, was clearly brought to view. The intimate connection between the proper training, and guarded scholastic instruction of the children and the well-being of the society, was referred to, and the judgment expressed that where Friends could not avail themselves of such a public school as was safe and suitable to send their off-pring to, it was better to rely upon a family school.

In connection with the subject of education, the First-day schools for the study and teaching of the scriptures, now so much in vogue in some places, were feelingly referred to, and a prevailing fear and belief was expressed, that the superficial, head knowledge imparted and acquired in these schools, is not calculated to promote the growth of vital religion, or to increase that practical experience of the transforming power of the Holy Spirit, by which alone the members can be prepared for usefulness in the Church of Christ. Parents were affectionately advised not to attempt to shift on to others, the responsibility resting upon them, to train up their children in a knowledge of the things pertaining to salvation; but to keep their tender offspring near to and about them, especially on the First day of the week, and to seek for a qualification to lead them to their merciful Redeemer; while by example as well as by precept, they enforce the value of the lessons they thus teach them.

The Quarterly Meetings reported sixty-two members, who, within the past year, have used ardent spirits as a drink; the greater part of them only occasionally; and that ten of this number had likewise furnished it to others for the same purpose. They also informed that labour had been extended to these delinquents, in order to dissuade them from future tampering with alcoholic stimulants of any kind, and that there was ground to believe that in some instances it would be availing. In view of the importance of the subject, and the desirableness of entirely clearing the society of participating in the unnecessary use of the pernicious article, the subject was again referred to the care of the subordinate meetings, and they were desired to make close inquiry among their members, and extend timely and affectionate labour, in order to convince any of them who may be found still partaking—though but occasionally—of ardent spirits, of the deplorable consequences to which it may lead, and to persuade them wholly to abandon it: to report their labour, and the number who have been the objects of their care, to the Yearly Meeting, next year.

Meetings for Divine worship were directed to be held to-morrow morning, at the four meeting-houses in this city.

Then adjourned to 4 o'clock to-morrow afternoon.

Fifth-day Afternoon, the 24th.—After the opening minute, the clerk read the report of the Representatives to the Yearly Meeting last year, to whom was then referred the consideration of the reading in the Yearly Meeting, of the certificates or minutes of ministers or others from other Yearly Meetings attending this, so that if any course appeared to them calculated to relieve the meeting of the embarrassment which had arisen therefrom, and to produce greater harmony among the members, they might report it for the judgment of this meeting: and also to take the same course in relation to the granting of certificates of removal to members of this Yearly Meeting, who may take up their residence within the limits of other Yearly Meetings.

The report stated, that in reference to the latter subject—the granting of certificates of removal—the Representatives had no proposition to make; and in reference to the former—the reading of certificates or minutes in the Yearly Meeting—it was the "prevailing sense" to propose that the discipline be so altered as to require that no such certificate or minute be read in the Yearly Meeting, unless it had first been read in the Meeting of Ministers and Elders.

The consideration of this proposition occupied the meeting a considerable length of time, and the whole subject, in its various bearings, was fully opened. There was a diversity of opinion expressed in relation to the effect that would follow the adoption of the proposed change, both as regarded the promotion of harmony and order in the Yearly Meeting, and the restoration of brotherly intercourse between it and other co-ordinate bodies. The manner in which its adoption would affect the relative position of the Yearly Meeting and the Meeting of Ministers and Elders—rendering the former in some respect subordinate to the latter—was also adverted to. Though several of the Friends who differed in their views, were earnest in the advocacy of their feelings and sentiments, yet the whole discussion was conducted with dignity and calmness, and the final judgment to which the meeting arrived, viz., that way did not open to make any change in the discipline, was apparently acquiesced in by nearly all.

In the course of the deliberation, a proposition was made that, without altering the discipline on

the subject, as it now stands, the meeting should agree to *suspend* the reading of such certificates or minutes, as it had *suspended* the epistolary correspondence with other Yearly Meetings; provided such *suspension* should not interfere with the religious services of the Friends in attendance with such certificates or minutes, or prevent these being read in the subordinate meetings. Several Friends expressed their belief that this would be the best course to take; but it became evident that the meeting was not prepared to adopt it, and the above mentioned decision was minuted by the Clerk.

The report of the Committee having the oversight of the Boarding School at West-town was read, giving a satisfactory view of the condition of that interesting seminary, and its efficiency in carrying out the concern of the Yearly Meeting, to bestow upon the scholars placed at it, a guarded religious education, as well as liberal literary instruction.

[We shall hereafter give this report in full.]

The report of the committee appointed to settle the Treasurer's account, &c., was read and approved, and the Quarterly Meetings were desired to act in accordance therewith.

The Clerk having been requested, at a previous sitting, to prepare a minute setting forth the exercise of the meeting while engaged in considering the state of the meetings and members as represented by the answers to the Queries, now produced and read the essay made, which, with some little omission, was approved.

The concluding minute having been read, after a short time passed in solemn silence, the meeting adjourned, to meet again at the usual time next year.

We believe the feeling was pretty general among those who attended the meeting throughout, that while there was no room for boasting, there was cause for humble thankfulness, in that that Divine goodness which is both ancient and new, was felt to be, at seasons, mercifully extended over the assembly, uniting the hearts of many in a fervent and honest concern for the removal of those weaknesses and defections which have so much hindered the prevalence of christian fellowship throughout the Society; that so it may be renewedly strengthened, and enabled to support all its principles and testimonies in their purity and integrity.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 13th ult. The steamer for Bombay took out $450,000 in specie for the purchase of cotton. In consequence of the insufficient supply of cotton, caused by the American war, preparations have been made in England and Scotland to sow ten times the breadth of flax that was ever sown before. It is said that Ireland will have almost one fourth of its surface covered with flax this year. The crops in England are represented as highly promising. The wheat appears to be nearly a month earlier than last year. The House of Commons had debated Italian affairs. Lord Palmerston believed that sooner or later, the unity of Italy would be completed by the possession of Rome.

Serious disturbances continued in Greece.

In consequence of the incessant hostilities carried on by the Montenegrins, all the great powers, except France, have consented to the invasion of Montenegro by the Turks, in order to bring about submission to the Sultan's authority.

The Liverpool market for bread stuffs was firmer. Flour had advanced 6d. a 1s. The quotations for cotton were unchanged.

Vera Cruz advices state that after an unsatisfactory conference between the allied commanders, the French General had decided to march his division against the City of Mexico, taking upon himself the responsibility. The English and Spanish Plenipotentiaries thereupon decided to withdraw their troops. It is stated that the Juarez Government had consented to give every satisfaction to the Allies in the matter of claims, but refused to listen to the idea of establishing a monarchy, and that in case the Allies advanced to the Capitol, they would retire from it.

Four Days Later.—The Manchester advices were favourable. The market for cotton goods and yarns was active. The stock of cotton at Liverpool consisted of 390,000 bales, of which 126,000 were American. Fair Orleans, 14¼*d.*; fair Mobile, 13¾. American flour 26s. a 30s., wheat and corn were advancing.

Despatches from Bombay to Third month 27th, announced that Lord Elgin was installed viceroy of India on the 13th. Mogul Bey had been hanged in front of the palace of Delhi. A wide spread Mahratta conspiracy had been discovered and suppressed at Hyderabad, in the Deccan.

Messages had reached the government of Greece at Athens, announcing that a great number of insurgent officers and soldiers had surrendered.

UNITED STATES.—*The Revenue from Customs.*—The receipts at the New York Custom House, for the quarter ending Fourth month 1st, were over $11,500,000, and the receipts for the same period of time, at the three other principal ports, were $14,000,000.

Capture of New Orleans.—A despatch from Mobile, dated on the 25th, was published in the Petersburg Express of the 26th. The despatch states that the Federal fleet passed Fort Jackson, seventy miles below New Orleans, at 4 o'clock A. M., the previous day. When the news reached New Orleans, the excitement was boundless. Martial law was proclaimed, and all business suspended. All the cotton and steamboats, excepting such as were needed to transport coin, ammunition, &c., were destroyed. The Richmond Examiner of the 26th, announces that New Orleans had been taken by the Union forces, and that there had been great destruction of property, cotton and steamboats. The previous accounts received through rebel sources, were to the effect that Fort Jackson had been bombarded by the U. S. flotilla, but had sustained little injury.

The War in the South West.—Gen. Mitchell's division of the U. S. forces, has arrived at Tuscumbia, Ala. He has now possession of 200 miles of the Memphis and Charleston railway. Tuscumbia is one mile south of the Tennessee river, and opposite to Florence, which is on the north bank of the river. In high stages of water, such as now exist, steamboats ascend to Tuscumbia, and Gen. Mitchell is thus placed in immediate connection with the main army under Gen. Halleck, at Pittsburg Landing. The great rebel army remained near Corinth, Miss., within a few miles of the outposts of the northern troops. According to the reports of deserters, Gen. Beauregard has withdrawn a portion of his forces for the defense of Memphis. Com. Foote, owing to the wound received at the capture of Fort Henry, has asked to be relieved from the command of the Western fleet, and General Pope's command having been ordered to Pittsburg Landing, the operations against Fort Pillow or Wright, are for the present, partially suspended. Gen. Bragg has transferred the command of Fort Pillow to Gen. Price. The rebels have cut the levee at Fort Pillow, flooding all the plantations and the houses along the river in that vicinity, and causing great distress among the inhabitants. The rebels have fourteen gun boats off the fort to aid in its defence.

North Carolina.—No further movements of importance are reported. In an engagement at Elizabeth city, about 120 men were killed and wounded on both sides. The siege of Fort Macon continued.

Virginia.—Affairs at Yorktown remained nearly as last reported. Two U. S. steamers ascended the Rappahannock to Fredericksburg, and captured a number of small vessels. Gen. M'Dowell's army remained opposite Fredericksburg, completely commanding it. The inhabitants were entirely free in their usual business pursuits, there being no rebel troops in the vicinity. Gen. Bank's division has advanced to within a short distance of Staunton. The rebel army under Jackson, was on the east side of the Shenandoah, about sixteen miles from the Federal army. Skirmishes between scouting parties were of frequent occurrence.

Southern Items.—The French Minister at Washington recently made a visit to Richmond on official business. He called on the President and Secretary of State after his return, and had a conference with them. He declined saying any thing about the condition or appearance of military matters, but says that the rebel leaders express entire confidence in their ultimate success, and the most stubborn determination to adhere to their cause.

The Richmond Dispatch notices the occupation of Fredericksburg by the U. S. forces, but considers it an event of little importance, as it was anticipated when the army of Manassas was withdrawn. Before the rebel troops withdrew from Fredericksburg, they set fire to the bridges across the river, and also burned three steamboats and twenty-two small vessels loaded with 100,000 bushels of corn and 100 bales of cotton.

The rebel congress, had adjourned. A bill was passed by it, prohibiting the sale of cotton, sugar or tobacco to citizens of the United States.

The Atlanta, (Georgia,) Confederacy, considers that the advance of Gen. Mitchell into Alabama, has put matters in that quarter in a very critical situation. There is nothing to prevent an advance upon other exposed and important points.

Recognition of Hayti and Liberia.—The U. S. Senate has passed the bill for the recognition of Hayti and Liberia, by a vote of 32 to 7.

The Slave Trade.—The U. S. Senate, by an unanimous vote, has ratified a treaty negociated in Washington between the British Minister and the United States Secretary of State, for the suppression of the African slave trade. The main points of this important treaty are a mutual right of search, without regard to the number of vessels to be employed, and the summary trial and punishment of those engaged in the nefarious traffic. The hope is expressed that under the operation of this treaty, the African slave trade will ere long be effectually suppressed.

New York.—Mortality last week, 377.

Philadelphia.—Mortality last week, 278.

Utah and its Institutions.—The U. S. House of Representatives has passed a bill to punish and prevent the practice of polygamy, and annul certain acts of the Territory of Utah, establishing the same.

The Markets, &c.—The money market in New York is well supplied, and rates easy. On the 28th, loans on call were freely met at 4 to 5 per cent. The specie reserves of the New York Banks continue increasing. By the last weekly report, the coin in their vaults is stated at $35,297,914. Gold 1⅜ premium. Spring wheat on the 28th was quoted a $1.17 a $1.20; white Michigan, $1.40 a $1.44; Oats 39 a 40 cts.; mixed corn, 57 a 58.

RECEIPTS.

Received from Lewis Forsythe, Pa., $2 to 23, vol 36; from Lydia Miller, O., $2 to 27, vol. 36; from Abiel Gardner, N. Y., $1 to 7, vol. 36.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

WEST-TOWN BOARDING SCHOOL.

The Summer Session will commence on Second-day, the 12th of the Fifth month. Pupils who have been regularly entered, and who go by the cars from Philadelphia, will be furnished with tickets by the ticket agent at the depot of the West Chester and Philadelphia Rail Road, north-east corner of Eighteenth and Market Streets. Conveyances will be at the Street Road Station, on Second and Third days, on the arrival of the trains that leave Philadelphia, at five minutes past eight, half-past ten, and two o'clock. During the Session, small packages for the pupils, if left at Friends' Book Store, No. 304 Arch Street, on Sixth days before twelve o'clock, will be forwarded; and the stage will meet the first train of cars from the city, on its arrival at the Street Road Station, every day except First days.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town, will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to DUBAR KNIGHT, Superintendent, at the School, or to CHARLES J. ALLEN, Treasurer, No. 304 Arch street, Philadelphia.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association, will be held at the Committee Room, Arch Street, on Second-day afternoon, Fifth month 12th, 1862, at 4 o'clock.

W. S. HILLES, Secretary.

Phila., Fourth mo. 26th, 1862.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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From "The British Friend."

Early Friends and What They Were.

(Continued from page 278.)

In resuming my pen, I would now select for the subject of my first exposition—*Dress*. The present is an age in which there is a tendency to call in question the wisdom and practice of our ancestors, and in none more than in our own beloved society. Everything that is ancient, and everything that squares not with our modern notions, seem likely to be condemned and swept away as ill calculated for our purpose, and as not sufficiently advanced for the present state of christianity.

But I fear there hardly appears enough of calm deliberation amongst us, more especially as regards those things which seem to come between us and the world at large, and which, in greater or less degree, appear to fetter our freedom and render us conspicuous; and perhaps of all the vexed questions now afloat within our borders, there is not one that has caused more general discussion or occasioned more severe comment than that of dress. The very agitation of this subject has called forth more questioning and more censure than it deserves; and whilst one class has striven hard to maintain the negative, the other has equally contended for the affirmative, and but in few instances has it received that dispassionate consideration which would place it on a basis that should prove satisfactory to every unprejudiced mind. The ventilation of the subject cannot but do good, if undertaken in a christian spirit; for if there be any foundation on which to build our opinions, be they modern or handed down from father to son, the truth will ever bear investigation, and must come out of the scrutiny pure and unscathed. Therefore there need be no dread on our part, that "pure religion and undefiled" can or will suffer by the examination of this question; and it is in the spirit of strict and impartial inquiry that I propose to show that the dress of the Society of Friends is not that illusive and unimportant thing which some would make it: neither is it of that great importance which some, in their earnest and mistaken zeal to uphold what they take to be one of the "peculiarities of the society," would imply, and which, with all sincerity, they try to engraft upon its religious character.

In the present day, there are many who seek to alter all that is ancient and venerable, and their only motive the love of innovation—restless spirits, who would be as ready to innovate on their own decisions as on those of others; yet these I apprehend form but a small portion of the objectors to the present dress of Friends. By far the larger part, I fear, are those whose love of ease would free them from peculiarity, and whose mingling with the world renders the support of christian consistency irksome. Seeking more liberty, disliking singularity, and dreading ridicule, they would free themselves from everything which brings into antagonism their profession as Friends, and their practice as men of the world. With these there is an attempt to reconcile the two, and as it ever has been, and ever will be, the two are irreconcileable, and all such attempts only serve to prove the truth and fulness of that assertion of the Redeemer of men—"No man can serve two masters; ye cannot serve both God and mammon." Were this confined to our younger Friends, it would not be difficult to throw the mantle of charity around it, but to speak honestly, it too much pervades all classes among us. It is prevalent in our wealthy circles; it is prominent in our business ones; it is openly taught in our families. Almost everywhere do we find this inconsistency of profession and practice prevail.

There are, it is true, some who view these things differently, but even among the good and consistent there is sometimes evinced a want of that thorough acquaintance with the subject which carries conviction to the understanding of others; and hence, in the minds of the young, they fail to establish a principle on which to build a true and substantial reason for our peculiarity in this thing. It is of no use for our younger Friends, in mooting this subject in our Monthly and Quarterly Meetings as they occasionally do, and evidently with an inquiring spirit and with christian gentleness and moderation, to be met by an attempt to impose silence upon them. It is a subject in which they have a right to be informed, and one which the sooner it is discussed in freedom and calmness the sooner will it be set at rest. There must ever be something wrong where authority is substituted for argument, and where blind submission is required. It was the title of a book by one of our early Friends, "Truth with her Open Face." Truth's face requires no concealment, and there is no reason why the subject of dress should be a deviation from this rule.

By a long course of circumstances we, as a body, have led the public mind into a great mistake on this question, and it is due from the society that its real and sound views on this point should be more clearly developed; and hence I propose to show what were the views of early Friends, and what their practice respecting it.

Dress has been called one of our "peculiarities." Why it should be appropriated by Friends as a christian body, I know not. If by peculiarity we mean some outward sign by which we may be known as Friends, then it will not be difficult to show that we have no right to appropriate it. "Peculiarities" for their own sake are very undesirable, and they should ever be grounded on right principles; for unless they are so, and rightly understood too, they are only hindrances to religion, and stumbling-blocks to the truly seeking mind. If peculiarity in dress is in strict unison with our profession and practice as christians, it certainly has this advantage, that it pointedly addresses itself to those around us, and is very like saying to the worldly portion—"We don't belong to you;" but even this has its disadvantages, and in a vast number of instances would have a repulsive rather than an attractive tendency. Now, though we may object to the term "peculiarities," as used by Friends, and especially as applied to dress, it may be well to inquire if the Society of Friends has no testimony to bear in reference to it? whether, considering its high profession of spirituality, it has not, in common with other denominations, a truly christian testimony to uphold in this very particular? I think it cannot be denied that it has; but not to any peculiar form, or colour, or texture—to no mode or fashion. The testimony will be to simplicity only. Simplicity in Dress is enjoined in scripture, and it is this very scriptural simplicity which indicates the people of God. It was on this principle as we shall by-and-by see, that our early Friends acted, and the principle on which the disciple of Jesus, be he a member of the Society of Friends or not, must ever act. An adhesion to simplicity is unquestionably an adhesion to a great scriptural principle, and it is not too much to say, that "it is upon the simplicity of the Truth as it is in Jesus, whose whole life was one of contradiction to the grandeur and glory of this world, and on the heart-changing nature of the religion which he introduced, that our testimony to plainness and moderation rests."*

It has been said, and the sentiment is common, that "there is no religion in Dress:" but this is a mistake: abstractedly it may be so; but there are many instances on record, and many more in existence now, where the teaching of the Holy Spirit has extended even to dress; and its Divine requirings, both in wearing and forbearing to wear, have been plain and unmistakeable; and surely it will be admitted that none are truly followers of Christ who are disobedient to His requirings, even in this particular. It is, however, to the practice and views of early Friends I wish to address myself, and in doing this it will be needful to glance at the state of society in general, when the Society of Friends first took its rise.

At this distant date, and in our altered circumstances with the present refinement and increased knowledge, it is not easy to form an adequate idea of the manners and customs of that age. A reference to the costume of that day, shows us an amount of folly in dress that has, I believe, no parallel, and can only serve to amaze us. It had spread almost entirely over the land; and when we are told that man in his appetite for dress and fashion submitted to be painted, gilded, feathered, and decked himself out with ribbons, lace, ruffles, gowns of gay colours, wigs, swords and ornaments—that to his back, his elbows, knees and shoes, &c., he attached

*Epistle of Caution and Counsel addressed to its members by Philadelphia Yearly Meeting.

bunches of gay ribbons, we can hardly withhold our feelings of contempt for the littleness of mind which could centre in such frivolities; and we seem to rejoice that, amidst such a mass of pomp and worldly vanity, the religious people of the then middle-class of life, did not thus comport themselves; that, as in all previous ages, there were some even then whose aim was to walk as becometh the gospel, and whose dress was plain and simple. Accordingly we find, that when the Society of Friends first became a united body, they made no alteration in their dress on account of their new religion —they met in religious unity in their simple clothes. George Fox himself wore the plain gray coat of the serious people of the day, with achemy buttons, and a plain leather girdle round his waist. Neither must we overlook the circumstance, that the Society in its first formation consisted of no birthright members, nor of children or young people, but of grown-up persons—of such as had been more or less "convinced of the truth," whose minds had become spiritually exercised, and their spiritual eye opened. All such questions as that of dress presented themselves only as their evil nature and effects became apparent. That this was the case is proved by several anecdotal instances, where the importance of consistency had not at the time occurred to the parties, until the contrary became characteristically apparent to the audience that surrounded them. But the time arrived when the external condition of the Society became altered. After a while it no longer consisted of upgrown persons only—persons whose earnest zeal and piety, and whose simplicity both of manners and apparel, rendered unnecessary any caution as regarded dress. Many of those who had joined the Society had families, and as a consequence, they became in some measure incorporated with it, and many were born after their parents had so united themselves. In the midst of the general tendency to an useless and extravagant display of dress, it need not surprise us that a necessity should seem to have arisen for caution on this head, for be it remembered also, that many of the younger people to whom I have alluded, were Friends by name, even before they were Friends in spirit. Accordingly we find the founder of our Society alive to the need of guarding the infant community, which he had been the means of gathering, against all indulgence and excess in apparel. And it is instructive to see how lucid and clear is the distinction which he draws between costume and simplicity. As in all that he undertook, so in this also he was forcible, truthful, and simple; and his language stands out in lines so distinct and unmistakeable that the very truth of them comes full upon the mind.

It was clearly George Fox's opinion that religion, though it prescribed no particular form of apparel, did still apply itself to the general subject of dress. In this opinion he was followed by Barclay, Penn, and Claridge, and indeed by all the leaders of the then rising Society of Friends, but on scriptural grounds only.

The counsels and admonitions which from time to time were extended to the vastly increasing body of Friends on this subject, had the natural tendency to induce parents to be watchful over their families, and thus the Society became accustomed to look upon dress as a subject closely allying itself with the profession and practice of a Christian, and the excessive indulgence in it as injurious to the moral character and healthiness of mind; and thus too the subject became incorporated in the discipline of the Society. It is observable, however, that even whilst the Society thought it right annually to institute an inquiry as to the practice of the body in this particular, and evinced an earnestness of desire that its members should walk consistently with their profession, it ever recommended only simplicity and plainness; it prescribed no standard; it dictated no form; it selected no colour for the apparel of its members; on the contrary, it denied all singularity. And it is worthy of remark, too, that at no period of the Society was the dress of individuals always alike; nor to the present period has it continued the same as that of early Friends.

It is evident, therefore, that the received and common opinion of the world on the subject of the dress of Friends is erroneous; for it seems to think that the Society has a prescribed outward form, by which all its members should be known in their intercourse with the world. This is an evil, and has thrown an *onus* upon the body which has not been beneficial to it. The inquiry then naturally arises, What is our testimony in this one particular? The language of the apostle furnishes the most ample reply—"Be not conformed to this world, but be ye transformed by the renewing of your minds." There cannot be a doubt that in this, as in our other "peculiarities," we have an inheritance of privileges for which our early Friends underwent much suffering, and it is right that we should uphold them in all their integrity and fullness. The people of God must ever be a peculiar people; it has been so throughout all ages of the world. It is not possible to unite two things so opposite as pure religion and the love of the world—the lip of Truth hath declared this. The love of the world will ever be found to eat out of the heart of man the love of God. We cannot, therefore, as some would fain make themselves believe, hold the principles of Friends without carrying out their "peculiarities;" it is impossible to separate principles from peculiarities and remain Friends. Health may require an alteration in our dress; simplicity may induce us to adopt some other; wealth, taste and temperament may have much to do with our apparel, but to the honest-hearted and devoted christian, through all and over all, christian plainness and simplicity will prevail; and I am constrained to believe that were the Society only now to take its rise, christian truthfulness would so predominate, that it were impossible but that its members should select the simplest garb in use, and caution and admonition as hitherto would arise against all indulgence in excess and extravagance in dress; and thus would spring up a religious peculiarity of attire, which time alone would mark as singularly as that which is now found so much fault with in the present organized body of Friends. The practical result of this principle then is, to a great extent, to retain one form of dress, and only to deviate where convenience or greater simplicity is obtained; and on this principle it would seem the Society has ever acted, if we may judge by the few changes it has made from time to time.

I should not like this question to rest on the ground of expediency, however much might be urged in its favour. Doubtless the Dress of Friends is a great shield and protection, but the true and honest-hearted Friend, young or old, needs no such panoply; he can maintain his position by true Christian bearing among his fellow men, because he acts with sincerity and as in the sight of God; and he would rather be known for his consistency of character as a Christian, than from any outward mark of his profession. It was thus with early Friends—they affected no singularity, they contemplated no badge or co-tume to distinguish them from those around them; and from their writings it is clear that they would have rejected such a proposition. No such distinction was needed to point them out as the followers of a risen Lord; the gravity of their character distinguished them, and their genuine Christian deportment spoke louder than any outward distinction could.

Now to the proof of what I have ventured to assert. So early as 1654, we find George Fox issuing the following Epistle:—"Do not wear apparel to gratify the *proud mind;* neither eat nor drink to make yourselves wanton; for it was created for the health and not for the lust, to be as servants to us, and we servants to God, and so to be used and spent. Do not make profession to be seen outwardly, for Christ was condemned by the world and the formal professors, and all His followers are as wonders to the world."

Again, in 1656—"All Friends everywhere, do not delight in apparel; do not delight in the creature more than in the Creator." And in the following year we have two Epistles, thus—"All Friends, keep out of the vain fashions of the world in your apparel, and run not after every new fashion that the world increaseth and setteth up; keep in your plain fashion, that ye may judge the world's vanity and its spirit in its vain fashions, and show a *constant spirit in Truth and plainness.*"

Again—"Mind that which is sober and modest, and keep your fashions therein, that you may judge the world, whose mind and eyes are in this, what they shall eat and put on: and Friends that see the world so often alter fashions, and follow them, they cannot judge the world, but the world will judge them; keep all in plainness and simplicity, and be circumspect, for they that follow these things the world's spirit invents they cannot be solid, and many fashions might be instanced, both of hats and clothes of men and women, that daily are invented, which they that run into are near unto the world's spirit that run into the lust of the eye and pride of life; and the rest of your time live to the will of God, taking no thought what ye shall eat or put on."

Four years later, in a letter addressed "to all that have known the way of Truth," &c., we find him pleading with all the earnestness and tenderness of an elder in the following words:—Friends, all ye that have known the way of Truth, and tasted of the power of the same, and now turn back into the world's fashions and customs, ye stop them that are coming out of the world, ye make them to stumble at the Truth, ye make them to question the way of the Lord, which is out of the world, and its ways, and ye grieve the righteous and sadden the hearts of the upright and simple."

Again, in 1667, does he lift up his voice in language forcible and strong, against the prevailing indulgence in dress, concluding with these impressive words:—"Therefore take heed of the world's fashions, lest ye be moulded up into their spirit, and that will bring you to slight Truth and lift up the wrong eye, and wrong mind, and wrong spirit, and hurt the Holy Spirit; and by such foolish toys and fashions, and fading things, you may lose your conditions."

In 1683, when drawing towards the close of his useful life, we find him giving utterance to the exercise of his spirit on behalf of the Church, in terms very descriptive:—"And now, Friends, concerning putting on apparel: the apostle, in the spirit and power of Christ, had a care in the Church of God, that they should adorn themselves as becometh the gospel, with chaste lives and conversations; and with the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. This is that which arrays and beautifies God's Church, and not the out-

ward adorning and plaiting of the hair, and every new fashion that comes up in the world."

(To be continued.)

From The Popular Science Review.

Artificial Light.

(Continued from page 274.)

The *moderator* is another form of lamp now in very common use. It involves two or three important principles, one consisting of a powerful spring, whose force is equal to from fifteen to twenty pounds, which presses on a disk and forces the oil up a tube, whence it flows over the burning wick, which is thus always saturated, as in the Carcel lamp. To prevent the oil, however, from flowing over too rapidly, there is placed in the tube an ingenious regulator, or *moderator*, of a tapering shape, which is so contrived as to check and diminish the flow of oil in proportion as the pressure is increased, always allowing sufficient oil to pass to feed the lamp when burning. The oil, being thus supplied with perfect regularity, just saturates a hollow circular wick, through the middle of which a current of air is constantly drawn by means of a glass chimney. A number of small contrivances introduced by Argand, the inventor of the circular burner, have brought it to a state of extreme perfection.

Common vegetable oils can be burned with advantage in lamps where the current of air is strong and where care is taken that the top of the wick is kept smooth; but all these oils are costly, and the quantity of smoke that arises from the unconsumed fuel is extremely disagreeable. Animal oils are not generally used, owing to the smell they emit when burning.

Mineral oils are now entering into large consumption, and of these the recently introduced *paraffine oil* is one of the most remarkable. It will be necessary to consider a little the nature and preparation of this curious substance, if we would fully understand the very great change that has taken place of late years with regard to the methods of obtaining artificial light.

Paraffine, though only recently manufactured in sufficient quantity to be used practically, has been long since known as one of the products derived from a peculiar destructive distillation of vegetable matter, whether in the state of wood, peat or coal. Various bituminous shales and other mineral deposits that abound in some parts of the world, also yield the same substance. It is obtained by carrying on the distillation in a retort kept at a low red-heat, the products being received and condensed at a temperature of about 55° Fahr. in a very carefully contrived apparatus. A light oil is the principal result of this operation, and this oil, after being purified and redistilled, is found to be a fluid compound, containing a certain proportion of paraffine oil, which greatly resembles clear transparent naphtha, a somewhat heavier oil, also used for burning, a lubricating oil, and solid paraffine. The light oils yield an intense white light, admirably adapted for general use.

In order to obtain a clear smokeless flame from paraffine oil, it is necessary to take some precautions. Owing to the capillary action of the cotton used as a wick, the fluid oil may be kept at some distance from the flame, so that only the vapour in a heated state is ignited. What actually burns is thus a gas obtained from the paraffine oil by the application of moderate heat.

Many other naphthas (camphene among the number,) have from time to time been introduced and tried in lamps; but it is only lately that any satisfactory result has been obtained. A disagreeable odor, not belonging to paraffine itself, and probably not essential to the oil, still characterizes the naphthas commonly prepared and sold; but this can be removed by certain processes of purification, and it may be expected that the consumption of paraffine oil will greatly increase. The paraffine oils have this great advantage over turpentine, and other light oils obtained in a similar way, that they do not burn when exposed directly to flame, and they do not soil linen or adhere to the fingers.

Pure paraffine is itself a soft light solid, without taste or odor, melting at a temperature little above that of the blood, (112° Fahr.,) and burning with a clear white flame, without smoke or ash. It has already been made into very beautiful candles; but the manufacture at present has not attained great importance, although as much as three hundred tons were employed in this way two years ago. The cost of obtaining pure paraffine is the present cause of this delay in the progress of the manufacture.

The minerals which yield paraffine oil on exposure to a low heat in a retort will yield to destructive distillation at a higher temperature a very large quantity of gas, (chiefly carburetted hydrogen,) which takes fire readily on exposure to flame; but those best adapted for the one purpose are least fitted for the other. Bituminous shales are best for paraffine oil, and coal for the manufacture of gas. The gas thus obtained, when freed from certain impurities, burns with an intense and nearly pure light, and is the common gas supplied for burning.

So long ago as in the year 1659, and again about eighty years afterwards, gas of this kind, issuing naturally from the ground in the neighbourhood of coal-mines, had been the subject of experiments of a scientific nature, which were communicated to the Royal Society, but no practical result was obtained till in 1792, — Murdoch lighted his own house with a similar gas, and was shortly afterwards successful in lighting in the same way the factory of Messrs. Boulton and Watt at Soho. It was not till 1813, that any important step in lighting towns on a large scale was made, but from that period to the present day the consumption of gas for purposes of illumination has been increasing with such enormous strides that scarcely a town in the civilized world is now unsupplied with this admirable and useful means of turning night into day.

Coal is by no means the only, though it is certainly the principal, material from which gas is obtained. Bituminous shales, oil, resin, peat and wood, are all capable of yielding a certain supply; and some of these substances, badly adapted for fuel, are extremely valuable for illuminating purposes, owing to the large quantity of light carburetted hydrogen gas that may be obtained from them. The presence of this gas in the actual pores of coal, whence it is given off in large quantities, is often intimated under ground by a peculiar singing noise, and in some mines a naked light applied to freshly cut coal will actually produce a flame from numerous small jets. This is probably owing to the great pressure brought to bear upon the remainder, when part of the coal is removed. A very much larger quantity of the same gas is obtained afterwards, by exposing the coal to intense heat in a retort, arranged so that the products of distillation shall be received in convenient vessels for the purification of the gas, and afterwards transmitting it by pipes to the place where it is required for burning.

Although, however, the process of obtaining gas that can be rendered useful for illumination is so simple, that every schoolboy has made the experiment in the bowl of a tobacco pipe, the mechanical difficulties of applying it on a large scale were at first exceedingly great, and have only lately been overcome in a satisfactory way. All the gaseous substances that are obtained from the combustion of the coal are by no means fit for burning, as they include, besides the gas we use in our streets and houses, several other gases, more or less noxious and useless, and many vapours which require to be separated. Besides these, there are fluid, semi fluid, and solid products either carried over or left behind. Even the illuminating gases themselves are many in number, and vary in their properties, some having a disagreeable odor, some being unwholesome and therefore objectionable for general use, and others exceedingly valuable as giving pure white light without adding to the heat of the mixture during combustion. The essential ingredients of illuminating gas are carbon and hydrogen; but all true coal contains, besides these, both oxygen and nitrogen gas and sulphur. These elements, either alone or in various new combinations, are obtained after rapid distillation at high temperatures, so that watery vapour, ammonia, sulphuretted hydrogen, carbonate of ammonia, and a variety of compounds, of which paraffine and benzole are the best known, come off with the illuminating gas, and may be collected. They are present in quantities that vary according to the nature of the coal, the temperature employed in distilling, and the length of time occupied in the manufacture.

Not only, therefore, is there left behind in the retort a certain quantity of coke, consisting of the carbon that has not combined with oxygen and hydrogen, mixed with the earthly impurities of the coal; but by various processes several liquid and solid substances, of more or less utility, become condensed on the other side, before the gases are entirely set free. The gases intended for burning require to be purified, so as to get rid more especially of the sulphur compounds and carbonic acid, an operation in which slaked lime is especially useful, as it absorbs large quantities of the most objectionable substances.

The gas being set free in a tolerably pure state, yields, within certain definite limits, a quantity of light greater in proportion to the carbon it contains. For this purpose, the poor and rich gases require to be mixed, the pure light carburetted hydrogen giving very little light at the ordinary temperature at which combustion is effected, and gases with too much carbon giving off smoke while burning. The mixture being made, the maximum light is obtained by a nice arrangement of the quantity of gas allowed to escape, and the draught of air admitted or forced to pass through the flame.

It is unnecessary to describe the ordinary contrivances used as gas-burners, although some of them are much more ingenious than others, and better adapted to give light. On a large scale, however, and in public buildings, the method of lighting that is adopted has such enormous influence on the health and comfort of those exposed to the atmosphere of the place, that it becomes a matter of the most serious consideration.

(To be continued.)

The Lord's covenant with this people not to be broken.—Thus the living God of heaven and earth said: The sun shall leave its shining brightness, and cease to give light to the world, and the moon shall be altogether darkness and give no light to the night, the stars shall cease to know their office or place, my covenant with day and night, times and seasons, shall sooner come to an end,

than the covenant I have made with this people, into which they are entered with me, shall end or be broken, and my word is unchangeable. Yea, though the powers of darkness and hell combine against them, and the jaws of death open its mouth, yet I will deliver them and lead them through all. I will confound their enemies as I did in Jacob, and scatter them as I did in Israel in the days of old. I will take their enemies, and will hurl them hither and thither from me, even as stones are hurled out of a sling; and the memorial of this nation which is holy unto me, shall never be rooted out, but shall live through ages as a cloud of witnesses in generations to come. I have brought them to the birth; I have brought them forth; I have swaddled them, and they are mine. I will nourish them and carry them as on eagle's wings; and though clouds gather against them, I will make my way through them; and though darkness gather together on a heap, and tempests gender, I will scatter them as with an east wind, and nations shall know that I am the living God, who will plead their cause with all that rise up in opposition against them. These words are holy, faithful, good and true. Blessed are they that hear and believe unto the end. And because of them no strength was left in me for a while; but at last my heart was filled with joy, even as when the ark of God was brought from the house of Obed Edom, when David danced before it for gladness, and Israel shouted for joy.—*Francis Howgill.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

REBECCA EVANS.

Rebecca Evans, of Evesham, New Jersey, was born about the beginning of the year 1701. She was educated in the way of Truth, and through the seasoning virtue of the visitations of the Holy Spirit, she was inclined to virtue and sobriety in the days of her childhood. As she advanced in life, through her obedience to the manifestations of Truth on her mind, she gradually became more and more acquainted therewith, and by the humbling baptisms of the Holy Ghost and fire, became fitted for usefulness in the church. She was appointed an elder, in which station she was preserved in reputation to the close of her life. Diligent in the attendance of meetings, her humble, awful sitting therein was exemplary and instructive. She was often in a private capacity enabled to give seasonable advice and counsel to her children and others, and although her admonitions were sometimes very close to those who walked disorderly, yet, being given in the authority of Divine love, she was well esteemed by most. She was much afflicted in body for several years before her decease, yet she was enabled to bear all her pains and privations with patience, often expressing her resignation to the Divine Will. Her death took place Twelfth month 20th, 1773, being nearly 73 years of age.

William Walmsley, an elder of Byberry, deceased in 1773, aged 64 years. Joseph Noble, an elder of Burlington, deceased in the Tenth month, 1773. Ann Paxson, an elder of Middletown, Bucks county, deceased Fifth month 1st, 1773. Mary Kirk, a minister of Fairfax, deceased in 1773. Of these four Friends no information of importance has been found.

PHEBE ELY.

Phebe Canby, a daughter of Thomas and Sarah Canby, was born at Abington, in Philadelphia county, in the year 1699. Her parents, whilst she was in her minority, removed into the limits of Buckingham Monthly Meeting, of which meeting she continued a member through life. Her parents were worthy Friends, anxiously concerned to bring up their children, of which they had a large family, in the order of Truth, exemplary in plainness, sobriety and industry. Their labours were greatly blessed, and several of their children became eminent labourers in the Gospel of Christ, and others of them serviceable in the Church in other stations.

Phebe became one of the Lord's children through the washing of regeneration, and the indwelling of that spirit of Sonship whereby she was enabled in sincerity to say "Abba, Father." She was married to Robert Smith, in whom, she found one prepared to walk with her in the way everlasting, and to assist her in bearing the trials which came upon her in her christian pilgrimage. They were true helps to each other, seeking first the kingdom of God and his righteousness, also attentive to their outward business, labouring therein with industry, and practising proper economy. She was brought forward in the ministry, and her gift was much to the comfort and edification of the church.

After the death of her husband, Robert Smith, she, with the unity of Friends, paid a visit to Friends in the Island of Tortola, having in this journey for a companion, Mary Evans of Gwynedd. They laboured faithfully and returned from thence in peace. Some years afterwards, in the summer of 1753, she was married to Hugh Ely, a faithful, honest-hearted Friend. Phebe was often employed in the weighty service of visiting the families of Friends, and being of a tender spirit, her honest labours were acceptable and profitable. Continuing faithful to the openings of Truth, she grew in her gift, until she attained to the growth of a mother in the church.

Towards the close of her life she was for a number of years confined to her house. Her strength was much prostrated and her power of speech much impaired, yet her memory was good and her understanding sound. She was remarkably favoured with patience and resignation, and was preserved in a sweet tender frame of mind. The visits of her friends were very comfortable to her, and at seasons she was enabled to praise the Lord in a fresh sense of his loving kindness to her, and to his whole human family. At times she signified her desire of being released from the body, yet resignation was always the clothing of her spirit. In the Lord's time she was graciously taken to her eternal rest, leaving a very sweet savour behind her. Her death took place First month 20th, 1774.

WILLIAM LAWRIE.

William Lawrie was born at Upper Freehold, in the county of Monmouth, New Jersey, in the Third month, 1708. His parents although not in membership amongst Friends, were honest and reputable, and very much attached to the principles of Truth. William grew up sober and respectable, and having yielded to the visitations of Grace, he became fully convinced of the doctrines of the gospel as held by Friends, and was in the year 1746, received into membership by Chesterfield Monthly Meeting. He was appointed an elder, Fifth month 25th, 1754, in which station he was useful. His memorial speaks of him as having a service "in composing matters of controversy in the neighbourhood where he lived," and adds, he was "a kind friend, and a good neighbour." His death took place Second month 19th, 1774, being nearly 66 years old.

ROBERT LARGE.

Robert Large was born about the year 1716. He was from his youth of a peaceable and quiet spirit, one who sincerely loved the Truth and its faithful followers. He was for many years concerned to live near to, and under the influences of the blessed Principle of life and salvation, professed by the Society of Friends, and thereby was brought into great heavenly-mindedness. In meetings for worship and discipline, he was a patient, humble waiter for the arisings of Divine Life, witnessing thereby his strength renewed from time to time. He was an approved elder in the church, and being enabled to lead an honest, circumspect life, and maintaining our christian testimonies in their primitive simplicity and fulness, he was of great use in his day. His friends of Kingwood Monthly Meeting, of which he was a member, say, "Although he had not a public testimony to bear, yet we esteemed him a preacher of righteousness in life and conversation."

As a husband, father and neighbour, he was a good example, and very charitable to the poor. He departed this life, Fourth month 27th, 1774, in his 58th year.

JOHN RIDGWAY.

John Ridgway, son of Thomas and Phebe Ridgway, was born in Burlington county, West New Jersey, in the year 1705. Soon after his birth his parents removed to Little Egg Harbour, of which meeting he continued a member throughout his life. His parents were valuable Friends, his father an elder, and his mother a minister in the Religious Society of Friends, who laboured to educate him in a manner consistent with their religious profession. His friends express the belief that a good effect resulted from the religiously guarded education he had received, and that he was assisted thereby in yielding obedience to the visitations of Divine Grace. These visitations, as he submitted himself to them, weaned him from many of the vanities of the world, and caused his life and conversation to be marked by sobriety and decorum.

He was diligent when it was possible for him to be at them, in the attendance of religious meetings, and though he believed it necessary for a time for the maintenance of his family to follow the sea-faring profession, yet through watchful attention to the operations of Divine Grace, he was preserved from any conduct inconsistent with the Truth. He was early in life appointed an elder in the church, the duties of which station he filled with reputation. Of a benevolent spirit, his heart and house were open to entertain Friends and others, and he with great cheerfulness and liberality, in many ways ministered to the necessities of the poor. In his extensive commerce and conversation amongst men of different rank, he conducted himself with a propriety and gravity of demeanor, which rendered him worthy of the esteem in which he was held by them. He was anxious to furnish his children with a good, sober, guarded education, and concerned that the children of others might partake of a like benefit.

He bore the sufferings which attended his last illness with great patience, expressing his earnest desire "to be contented in the Divine Will." He quietly departed this life Fifth month 21st, 1774, aged nearly 70 years.

Right support of the Discipline.—I believe if the discipline is rightly supported, it must be by the influence of the same Power that moves to every duty; and I have been sorry to observe in some, a disposition to be active therein, *without waiting long enough at wisdom's gate:* these have misled the weak, and hurt the pure cause.—*Mary Hagger, F. L., vol. 7, p. 434.*

Selected.

AN EXTRACT.

In the still watches of the solemn night,
While chilly dews are falling thick and damp,
And countless stars send forth their feeble light,
The silent mourner trims her cheerless lamp.

Alone she watches through the midnight hour
Alone she breathes the melancholy sigh,
Alone she droops like some neglected flower,
Unseen the tears that dim her sleepless eye.

Alone! there is no loneliness with God,
No darkness that he cannot turn to light,
No flinty rock from whence his gracious rod
May not bring forth fresh waters, pure and bright.

There is no wilderness whose desert caves
Are hid from His all-penetrating eye,
Nor rolls that ocean whose tumultuous waves
May not be silenced when the Lord is nigh.

There is no bark upon the trackless main,
No pilgrim lone whose path he cannot see:
Peace! then, poor mourner, trim thy lamp again,
The eye that knows no slumber watches thee.

Selected.

THE MOTHER'S GRIEF.

To mark the sufferings of the babe,
That cannot speak its woe;
To see the infant tears gush forth,
Yet know not why they flow,
To meet the calm uplifted eye,
That fain would ask relief,
Yet cannot tell its agony,—
This is a mother's grief.

Through dreary days and darker nights,
To trace the march of death,
To hear the faint and frequent sigh,
The quick and shortened breath,
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close—
This is a mother's grief.

To see in one short hour, decayed,
The hope of future years;
To feel how vain a father's prayer,
How vain a mother's tears;
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys of earth—
This is a mother's grief.

Yet when the first wild throb is passed
Of anguish and despair,
To lift the eye of faith to Heaven,
And think, "my child is there!"
This best can dry the gushing tears,
This yields the heart relief,
Until the Christian's pious hope,
O'ercomes the mother's grief.—*Dale.*

For "The Friend."

After persons have in good measure believed in and obeyed the manifestation of Grace, they are not at once out of danger. Satan finding them determined to renounce the works of the flesh, may transform himself into an angel of light, and by his deceptive power lead them into great activity, under the form of religious zeal, and cause them to judge and condemn those, who are daily waiting at wisdom's gate, to be taught of the Lord, and know him to cast up a way for them to walk in safely. This delusion is no evidence that divine guidance is not certain, but it proves the frailty of man and the need of guarding against presuming upon spiritual attainments, or of being suddenly caught by newly pretended discoveries. Richard Davies was a remarkably sincere man, and often divinely favoured; yet not waiting patiently in the light in which he would have been preserved, he was caught by John Perot's pretended superior spirituality over George Fox, of which he says, "About the year 1663 or 1664, I went to London, and found some there separated from that love and unity, which I formerly saw them in; joining in that spirit with John Perot, who was newly come from prison at Rome to London, as it was said, with much seeming humility and lowliness of mind. A considerable company joined together with him, where they had me among them for a little time. The tendency of that spirit was to speak evil of Friends that bore the burden and heat of the day, and so to cry out against Friends as dead and formal. They expected a more glorious dispensation than had been yet known among Friends; and they kept on their hats in time of prayer. I was but a little while among them, till a vail of darkness came over me, and under that vail, I came to have a light esteem for my dear and ancient friend George Fox, and some others, who had been near and dear to me. But it pleased the Lord to rend that vail of darkness, and cause the light of his countenance to shine again upon me; whereby I came to see the doleful place I was led into, by a spirit that tended to nothing else but self-exaltation, and (under a pretence of humility and self-denial,) breach of that unity, love, and fellowship, that formerly we had together, and the good esteem we had of one another in the Lord. Children we are of one Father, esteeming one another above ourselves in the Lord. There was no jar or contention among us then, but all dwelt together in love and unity, and in the fellowship of that blessed gospel of peace, life and salvation." * * * *

"I was but a little time at home, ere John Whitehouse, a follower of John Perot, came and had a meeting at my house at Welch-Pool. I happened not to be at the beginning of the meeting, but came before it was concluded, and found he had sown an evil seed, and that some of our Friends had received it; who soon after joined with that corrupt spirit, which led them to have a light esteem of their brethren, which was a great exercise to many honest Friends, and especially to my wife and me; and we were ready to say, hath the Lord sent us here, to be instrumental for the gathering of a people in this country, and hath he suffered the enemy to scatter them in their imaginations. But sometime after, the Lord satisfied me, that those who were simple-hearted among them, should be restored again into a more settled condition than they had formerly known; and I believed in the word of the Lord. And in time the Lord broke in among them, and opened the understandings of some of them, and they began to reason among themselves, and saw that they were in darkness; so that most of them were restored again into their first love, and lived and died faithful to Truth, except Cadwalader Edwards, who continued in stubbornness and hardness of heart, and endeavoured to hurt such who were simple-hearted. I was moved to give forth a paper against him and all his vain imaginations. The following paper was likewise sent to him from Friends:

"'We, whose names are hereunder written, are those that thou hast been seeking to insinuate thy corrupt principles into: and also are those that testify against that seducing spirit that thou art gone into: and most of us do know the terror and judgment of the Lord, for receiving that spirit; and we do exhort all, that they touch not, nor taste of it, lest they be separated from the Lord and his people, and so come under the judgment of the Lord, as we have done; and we have all seen the hurtful effects of that spirit, and in the fear of the Lord we do deny the same, and them that be joined to it.

[Signed,] Charles Lloyd, Richard Evans, etc.'

"This being read in our Monthly Meeting for worship, the Lord was pleased to afford his sweet presence, and his power melted, tendered and mollified our hearts, and caused us to praise the Lord, for his great goodness and mercy to us, in bringing us out of the darkness that came over us by giving heed unto the seducing spirit of John Perot, John Whitehouse and Cadwalader Edwards. And now the Lord having restored us again, we did praise his holy name for the same; and Friends were careful afterwards of receiving any spirit that might tend to the breach of love and unity among us."

Washington's Views on Slavery.—Washington was not unconcerned in regard to the welfare of his country. Especially he manifested his true patriotism, as well as his unrestricted philanthropy, by his solicitude for that unhappy class whose wrongs and woes a retributive Providence sooner or later must avenge, if not redress. At this crisis in our country's life, it is gratifying indeed to find that Washinton was *no friend to slavery.* He thus expresses himself on this subject in a letter to Lafayette, who, inspired with the true principles of liberty, had made arrangements to emancipate the slaves on an estate in one of the French colonies: —"The benevolence of your heart," he says, "my dear Marquis, is so conspicuous on all occasions, that I never wonder at fresh proofs of it; but your late purchase of an estate in the colony of Cayenne, with a view of emancipating the slaves, is a generous and noble proof of your humanity. *Would to God a like spirit might diffuse itself generally in the minds of the people of this country.*" At another time he says to Robert Morris:—"I hope it will not be conceived that it is my wish to hold the unhappy people who are the subject of this letter in slavery. *I can only say there is not a man living who wishes more seriously than I do, to see a plan adopted for the abolition of it.*" In a letter to General Mercer, he says:—"*It is among my first wishes to see some plan adopted by which slavery in this country may be abolished by law.*" In his will he provides for the emancipation of all the slaves whom he held in *his own right.*—*Dr. Wylie.*

THE FRIEND.

FIFTH MONTH 10, 1862.

PHILADELPHIA YEARLY MEETING.

We complete our account of the late session of the Yearly Meeting by the following reports and minute.

To the Yearly Meeting.—The committee appointed to promote the civilization of the Indians, report,—

That they apprehend it may be useful, as well as interesting, especially to some of our young Friends, to advert to the leading circumstances connected with the origin of the Indian committee, hoping by so doing, to awaken a more lively sympathy towards a poor, and deeply injured people. It is on the younger members that this long-cherished concern must soon devolve; as of those appointed by the Yearly Meeting, in 1840, to take charge of the subject, nearly two-thirds have been removed from works to rewards; and the survivors are impressed with the conviction that, from their advanced age, the work entrusted to them must shortly pass into other hands.

In connection with this view of the subject, we would call the attention of the Yearly Meeting to the critical condition of the Indians, in consequence of the great encroachments of the white population

on their lands. This may be in part explained, by the opening of several railroads through the reservations, and the leasing of large portions of their land for depots, stations, &c. Hence, at various points, thriving villages may now be seen, and others, it is supposed, will soon appear, to be occupied by a class of persons not friendly to the improvement of the natives, and whose presence, we fear, will hasten the day of their expulsion from the home of their forefathers.

In the year 1794, the Meeting for Sufferings, of Philadelphia Yearly Meeting, was informed that a treaty was to be held at Canandaigua, in the state of New York, between commissioners on the part of the United States, and the chiefs of the Six Nations, who were particularly desirous that Friends should attend it—the Government also expressing a similar wish. Four valuable Friends offering themselves for the service, were approved by the Meeting, and accordingly attended. It was on this important occasion, that Sagarissa, (or the sword carrier,) a chief of the Tuscaroras, expressed a desire that some of our young men should come among them as teachers. This suggestion fell with great force on the benevolent heart of our worthy friend William Savery, (one of the four Friends in attendance,) who remarks in his diary, "Perhaps this intimation may be so made use of in a future day, that great good may accrue to the poor Indians, if some religious young men of our Society could, from a sense of duty, be induced to spend some time among them, either as school-masters or mechanics."

Not only were the four Friends who attended the treaty moved by this suggestion, but it met with a deep and cordial response throughout the Yearly Meeting. On the first opportunity that presented, that Meeting entered into a consideration of the subject, which resulted in the appointment of forty-three Friends, to give it more fully, the weighty attention which its importance called for. In their report to the succeeding meetiog, they feelingly allude to the sad changes that had overtaken the natives of our country; and say there are loud calls for benevolent exertion to promote among them the principles of the christian religion, as well as to turn their attention to school-learning, agriculture and useful mechanical employments.

The report was fully united with, and a Committee of twenty-nine Friends appointed for the gradual improvement, and real welfare of the Indian natives. When the Committee first commenced its labours, nearly all of the vast and fertile territory lying west and north of the Ohio River, was in the possession of numerous tribes of aborigines, who have since been entirely dispossessed of their fair inheritance; and in their retreat before the strong hand of power, have carried no inconsiderable share of their primitive rudeness along with them.

If we revert to the New York Indians, we shall find, that although their territorial possessions have been reduced from 4,390,000 acres, to about 100,000, yet the population has by no means suffered in the same proportion. For, notwithstanding all the hardships they have passed through, if the estimates are correct, the Indians in that State now number within 700 of as many as they did sixty-eight years ago. The Alleghany and Cattaraugus reservations contain more than one-half of their remaining possessions, and much more than that proportion of their population; and it is to the Indians on these reservations, that the efforts of the society have been almost exclusively directed.

Although their future prospects are far from encouraging, yet we believe it is no time to relax our Christian labours to promote the welfare of this people; believing it is not too much to say, that had it not been for the persevering efforts of Friends, both among the Indians, and with the General Government, the Senecas, in all probability, would have been without a home at this day, either in the State of Pennsylvania or in New York.

We believe they still continue to regard the Quakers as their true and faithful friends; for, when overtaken by perplexity or calamity, their eye is invariably turned towards Philadelphia; and it is, indeed, a most pleasing reflection, that from the days of its humane founder, they have not looked in vain.

In offering an account of their proceedings, and of the state of the Institution, during the past year, the Committee may inform the Yearly Meeting, that the following changes have taken place since their last report:—

Abel H. Blackburne, who, for some years past has been acceptably employed in teaching the school, and his wife Caroline, in assisting in the house, having been released at their own request, left Tunessassah on the 23d of First mo., last.

Our friend Thomazine Valentine, having her mind again drawn to spend some time at Tunessassah, and its neighbourhood, for the purpose of instructing the native women in house-keeping, and other domestic duties, returned thither in the Fifth month last, having the entire concurrence and unity of the Committee. Catherine Lee having offered her services, as teacher of the school, has been accepted, and she entered on the duties pertaining thereto, in the First month.

Catharine Battin being willing to aid in the family, and having, on a prior occasion, been acceptably engaged there, her offer has, likewise, been accepted, and she returned to Tunessassah in the First month. Our friend Abner Woolman, remains in charge of the farm and family, and, with his daughter Abigail, is usefully employed. From the Friends residing at the school, as well as from two of our number who have recently visited it, we have received encouraging accounts of its increasing usefulness. The number of children in attendance was 19, to wit: 15 girls, and 4 boys, whose progress in learning, and their general deportment, are reported as satisfactory.

The interest manifested by the pupils in their studies, and the cheerfulness with which they engage in the household services required of them, are truly encouraging, and furnish good ground to hope that our labours for the improvement of the rising generation will not be lost.

Although the Indians met with some loss in their corn and potato crops, by a freshet in the Allegheny river, which occurred last fall, yet their condition appears to be quite as favourable as usual, if not better than it generally is at this season of the year.

Meetings for Divine worship have been regularly held on 1st and 5th days, and the Friends who last visited the settlement say they were comforted in attending them. They also attended a general council held at Jimesontown; when the Indians were advised and encouraged to educate their children, to clear up and cultivate their land, to refrain from intoxicating drink, and to remove the white people from their reservation. The advice was well received, and one of their number, in replying, acknowledged the many kindnesses they had received, and the improvement they had made, since Friends commenced their labours among them.

By an examination of our Treasurer's account, it appears there is a cash balance in his hands of $50 19, and securities amounting to $15,700.

Signed on behalf and by direction of the Committee. THOMAS EVANS, *Clerk.*

Philadelphia, Fourth month 17th, 1862.

To the Yearly Meeting.—The Committee who have charge of the Boarding School at West-town, report,—

That during the winter session, 1860–61, there were 184 pupils, viz., 100 boys and 84 girls; of this number 38 boys and 27 girls were new admissions. During the summer session there were 115 pupils, viz., 49 boys and 66 girls, of whom 14 boys and 17 girls were new scholars. The whole number of new admissions for the year was 96, viz., 52 boys and 44 girls. The average number in attendance, for the same period, was 149, viz., 74 boys and 75 girls, which is eight less than the preceding year. The disbursements for family expenses were $9,213 90; for salaries and wages $3,672 66; for incidental expenses $344 02; for repairs and improvements $1,110 27, together $20,340 85. The charges for board and tuition were $13,338 51; for rents of tenements, saw and grist-mills, and profits on merchandize $826 48; income of fund for general purposes $3,476 59; income of fund for paying salaries of teachers, $866 12, and the balance in favour of the farm, was $2,083 56, which, with the Yearly Meeting appropriation of $800, make together $21,391 25, and show a balance in favour of the Institution, for the year, of $1,050 40. In this statement it will be observed the deficiencies of former years are not included, and that the credit given for board, tuition, and merchandize are the whole amounts charged, without any allowance for losses on collections, of which a small amount occurs every year. Upon a recent examination of the accounts which have been outstanding for a number of years, it was believed about $400 of the amount would not be collected, which, if deducted from the apparent balance of this year, would materially reduce it.

It is cause of thankfulness that the health of the family has been generally good, very few cases of serious indisposition having occurred during the year. Meetings for Divine worship have been regularly held on First and Fifth days, in which the deportment of the children has been generally becoming. The alteration in the mode of conducting the examinations, alluded to in the last report, has been made. The more frequent attendance of the Visiting Committee, which is required by this change, will, it is hoped, prove advantageous, both in encouraging the teachers and care-takers in the performance of their arduous duties, as well as in other respects.

The course of studies, and the number of teachers employed are the same as last year. As heretofore, at stated periods, portions of the Holy Scriptures, Barclay's Catechism or Bevan's View, are committed to memory by the pupils; and the Bible and other religious books are frequently read to them when assembled in the collecting rooms. A thorough knowledge of those branches of an English education, which are of daily practical utility, being very important, particular care is taken to give instruction in them, with, probably, as much success as at any other school. Lectures have been delivered the past session on Natural Philosophy, Chemistry and Natural History; and 50 boys and 12 girls have studied Latin, and 15 boys have given some attention to Greek.

While the advancement of the pupils varies according to the attention they individually bestow upon their studies, their general progress has been as satisfactory as usual, manifesting the care of their teachers, who, we believe, endeavour to perform their duties in this respect with diligence.

The number of applicants for the benefit of the gratuitous funds under the care of the Committee, continues to be more than can be immediately accommodated. The board and tuition of 32 pupils have been defrayed out of the income of them for the year ending Tenth mo. 16th, 1861. Several of these design qualifying themselves for teachers. Friends applying for the admission of children, to be paid for in this way, should be particular to give the age of the child, and the name of the Monthly Meeting he is a member of, to the Treasurer or Superintendent, and acquaint one of them, or some member of the Committee, with the circumstances of the applicant, in order that the Friends appointed to make such admissions may be able to judge understandingly, in the case.

Our friends David and Rachel H. Roberts having expressed a desire to be released from the stations of Superintendent and Matron, Dubré and Jane Knight were appointed to succeed them, who entered upon their respective services at the opening of the last summer session.

The annual cost of medical attendance on the pupils being considerable, in addition to the expenses appertaining to the nurseries, the propriety of making a small charge to each pupil, in order to defray it, has several times claimed the consideration of the Committee. Believing that the Institution ought to be relieved, at least from part of the expenses alluded to, they suggest that hereafter a charge of fifty cents per session be made to each scholar, in order to cover this outlay.

Owing to the small number of scholars in attendance during the summer session, the Committee believed it proper to issue an address, calling the attention of Friends to the advantages conferred by the school, and encouraging them more generally to avail themselves of its benefits, which, it is hoped, had a useful effect.

The Committee are desirous, and they do not doubt Friends generally are, that this important Institution should be conducted so as to confirm and increase the attachment of the pupils to all our religious principles and testimonies, and that it may always bear unmistakeable evidence of being a Friends' School, not only in the consistent appearance of the scholars, but in all other respects. They are very sensible that this can only be obtained through the Divine blessing on the faithful labours of those entrusted with its management, and the cordial co-operation of those who send children there. Impressed with these views it is very painful to the Committee to find it necessary so frequently to allude to the want of attention, on the part of some who send children to the school, to the regulations respecting the clothing to be worn by the pupils. These regulations, we believe, are important to the proper conducting of the Institution, but notwithstanding the concern and anxiety manifested by the Yearly Meeting, that our christian testimony to plainness of dress should be strictly maintained, and the frequent allusion to the subject by the Committee, articles of clothing continue to be furnished to the pupils every session, so unsuitable in colour, as well as in form, as to require to be either entirely rejected, or greatly altered. The alterations necessary to be made are often very trying to the child, as well as very troublesome to the care-takers. The Committee are very desirous that they should be relieved from the burthen thus imposed; and they would, therefore, again affectionately, but earnestly request parents to comply with the regulations, and thus save their children from much discomfort, and the care-takers and Committee from the unpleasant duty which devolves upon them when the rules are disregarded. The Minute adopted in the Twelfth month, 1857, and appended to the report of 1858, is again subjoined, and commended to the attention of all who propose sending children to the school.

This Seminary had its origin, we believe, in a religious concern for the welfare of the rising generation. It has been sustained, we trust under similar feelings, for upwards of sixty years, during which about 8700 children have partaken of its advantages. A large number of the present members of the Yearly Meeting, having been pupils at the school, it is hoped their interest and confidence in it will not abate. It is to them, mainly, we must look for a continuance of the patronage and support it has so long received. The facilities for imparting instruction, and for the comfortable accommodation of the pupils were, probably, never greater than they now are, and the price of board and tuition is acknowledged to be very low. In consideration of these advantages, and the endeavours used to inculcate correct principles, and promote good habits, it is cause of regret that more children are not permitted to receive the benefits it is capable of conferring, especially on those who yield a cheerful compliance to its discipline and rules. While, therefore, we would impress upon Friends the importance of sustaining an Institution where our beloved youth may receive literary instruction, sheltered from many evil influences, we would also remind parents, and others who have the care of children, that it is very essential to the successful working of such an establishment, that the guarded education of those placed in it should be commenced at *home*. If the instruction and discipline have been conducted *there*, under religious exercise and concern for the eternal well-being of the child, the labours of conscientious teachers, and others, will be much lessened, and much more likely to be effectual when such children are deprived of parental control.

Signed on behalf and by direction of the Committee.

THOMAS KIMBER,
Clerk for the day.

Philadelphia, Fourth mo. 4th, 1862.

The Minute of 1857 is as follows, viz:

At a Stated Meeting of the Committee to Superintend the Boarding School at West-town, held Twelfth month 9th, 1857:

It has been cause for painful concern to the Committee to learn, that notwithstanding the repeated advices issued by the Yearly Meeting, printed copies of which are furnished to those who propose sending children to the Institution, there is an increasing departure from our christian testimony to plainness and simplicity in the colour and make of many of the articles of clothing brought to the school by the pupils.

On renewed consideration of the subject it is concluded, that in order to check this tendency, and promote a closer observance of the regulations, all such garments as do not conform therewith, if they cannot conveniently be altered, are to be forthwith returned by the Superintendent to the parents or guardian at their expense.

Any articles of apparel sent to the pupils during the session, must be submitted to the Superintendent or Matron for examination, and if not approved, or if worn without being so submitted, are to be returned in the same manner.

Some of the boys having brought with them dress frock coats, double-breasted vests, vests with rolling or falling collars, and also caps, it is deemed proper to state explicitly, that such articles are not admissible, and that the boys will be required to wear hats, plain vests, plain coats, made in the usual form, or plain roundabouts.

The foregoing Minute is directed to be printed, and a copy furnished to each person applying for the admission of a scholar.

Extracted from the Minutes.

DAVID ROBERTS, *Clerk.*

In the several sittings of this meeting, the minds of Friends have been brought under religious concern for the welfare of the members, and their growth and establishment in the blessed Truth. It is the duty of the servants of Christ to watch over one another for good; and, where any neglect their religious duties, to warn and persuade them in the love of Christ, to resist the love of the world, and, through his help, to follow him faithfully. We believe the extension of affectionate entreaty to those who absent themselves from our meetings for Divine worship, would often be beneficial to them, and to the rightly concerned brother thus engaged. How can any fulfil the Divine law, "Thou shalt love the Lord thy God with all thy heart, and soul, and strength," if they suffer the love of worldly things to deter them from the public acknowledgment of his right to rule over them, and thus absent themselves from meetings for Divine worship? May all remember their accountability to Almighty God, and the weightiness of their salvation; and, surrendering all that He calls for, take up the cross, and follow the Lord Jesus in the path of holiness and self-denial; in which he would enable them to work out their salvation with fear and trembling. Hereby they would be prepared to receive gifts, to be occupied in His church to His praise, and for the building up of one another on our most holy faith. They would then feel bound to maintain all our religious testimonies, and to bring up their children in the observance of them. The use of the Scripture language of thou and thee to one, and keeping to the plain garb which has distinguished faithful Friends, would contribute to their defence against corrupting associations, and the many snares which evil persons devise to entrap the unwary.

The right education of children and young persons at home, under the care of parents and others, who are concerned to bring them up in the nurture and admonition of the Lord, and restraining them from wrong things, is of great importance to their present and future welfare. It has been the concern of this meeting to encourage the frequent reading of the Holy Scriptures and the writings of Friends, in private and in the family collections; the practice being often productive of serious impressions that may strengthen them to choose the good, and refuse the evil; and it is found that correct habits and sentiments thus formed, contribute much to aid school teachers in the management of such children.

We have felt much sympathy for the rising generation, and desire that they may give heed to the convictions of the Holy Spirit in their hearts; and that neither the influence nor the deportment of parents or other Friends may, in any way, divert them from a steadfast adherence to its requirings, but that by example and precept they may endeavour to lead the youth into the love of their Saviour, and of the doctrines and practices of our religious Society.

Having been favoured to transact the business of the meeting in a degree of harmony, and brotherly regard and condescension, under feelings of thankfulness for the favour, and a desire for each other's preservation in the Truth, the meeting concludes to meet at the usual time next year, if consistent with the Divine will.

Extract from the Minutes. JOEL EVANS,
Clerk to the Meeting this Year.

SUMMARY OF EVENTS.

EUROPE.—News from England to the 20th ult. The London Morning Herald intimates that if the United States government does not soon conquer a peace, the Great Powers of Europe should peremptorily interfere in behalf of the general well-being of mankind. "That this has not been done before, is owing to the generosity of England, as France was ready, but it is now time that England should cease to stand between her own people and the relief they need."

The London Times expatiates on the importance of the struggle for New Orleans, and thinks its loss would be fatal to the rebel cause.

The distress in Belgium, owing to the failure of the cotton supply, is stated to be terrible. In the city of Ghent, more than 6,000 workmen are literally on the street, without resources, and about 4,000 more can just drag along their existence by working three days in the week. Other cities are in nearly equal distress, and the government is seriously embarrassed at the wide spread misery that prevails.

The Russian Minister of the Interior, has made two imperial propositions—one for accelerating the liberation of the serfs, and the other for creating a system of Parliamentary representation. The propositions have been referred to the Council of the Empire.

Spain will not, as reported, withdraw her troops from Mexico. They will stay till the satisfaction demanded is obtained.

It is rumored that the French police have arrested 1200 workmen on the charge of sedition.

In Greek and Turkish affairs there it but little change. The Austrian Government has sent two Naval Engineers to America to inspect the Monitor and Merrimac, and the new coast fortifications.

There is great delight in all parts of Italy at the recent language of Lord Palmerston, in the Italian debate in the British House of Commons.

The pirate Sumter, being unable to leave Gibraltar on account of the presence of the U. S. Steamer Tuscarora, the crew have been paid off and the vessel will be sold. Captain Semmes, of the Sumter, and his officers, had arrived at Southampton, England, from Gibraltar. Breadstuffs had an upward tendency. Cotton, unchanged.

UNITED STATES.—*Trade with the South.*—It is understood that trade with the rebel States is to be in general prohibited, until the ports in the South are fairly and freely opened by the new United States Collectors. By permission from Washington, ice has been shipped from Boston to New Orleans. Charles L. Lathrop, has been confirmed by the U. S. Senate as collector of customs for the district of New Orleans, Louisiana. The U. S. Secretary of State, in a circular addressed to the foreign ministers says, "I have the honour to state, for the information of your Government, that a collector has been appointed by the President for the port of New Orleans, and that the necessary preparations are being made to modify the blockade so far as to permit limited shipments to be made to and from that and one or more other ports which are now closed by blockade, at times and upon conditions which will be made known by proclamation."

The Prospects of the Struggle.—Although the leaders of the rebellion seem to be as determined in their purposes as ever, the events of the last few months have clearly shown their inability to resist successfully the military power of the Government. Their forces have of late, at all points, retreated upon the advance of the Federal armies, or if resistance has been attempted, it has been followed generally, by capture or defeat. The cutting off of the rebel communications east and north of Corinth, and the recent capture of New Orleans, giving possession of the lower Mississippi to the Union fleet, are serious disasters to the rebel cause, and must tend to hasten the termination of a conflict, which, however it may be protracted, can now scarcely fail to end finally in the re-establishment of the authority of the United States throughout the whole revolted region.

Virginia.—The great rebel army which was fortified upon the peninsula, formed by James and York rivers, hastily evacuated its position towards the close of last week. The movement seems to have been caused by the near approach of M'Clellan's siege works, and the conviction that the impending attack must result in a disastrous defeat. The rebel army consisted, it is believed, of about 100,000 men, with 400 pieces of field artillery, but it is asserted the troops were in a demoralized condition, and many of them undisciplined. Gen. M'Clellan captured nearly 150 guns in position at Yorktown and Gloucester, some of them heavy rifled guns of the best description. The rebels also left large quantities of ammunition, tents and supplies of various kinds, which they were unable to take with them in their flight They were pursued by the Federal forces, and the rebel rear guard was overtaken on the 4th inst., near Williamsburg. A sharp contest ensued, attended with some loss of life on both sides, and the capture of a number of the fugitives. Refugees from Norfolk, say that there are several hundred avowed Union men in Norfolk, and many others who keep quiet, including a part of the soldiers. Three companies in Portsmouth mutinied and stacked their arms recently. It was also reported that a part of Gen. Magruder's force was in a mutinous condition. There were between 6,000 and 7,000 rebel troops at Norfolk, under Gen. Huger.

North Carolina.—The Dismal Swamp Canal has been closed up by a detachment of Gen. Burnside's forces. The bombardment of Fort Macon was kept up until the fort became untenable, when the garrison surrendered. Fifty guns, 20,000 pounds of powder, and a quantity of shot, shell, &c., were taken, together with about 400 prisoners, who were subsequently released on parole. The loss of life on either side was not great. The fort was immediately garrisoned by Union troops. The Governor of North Carolina, has it is alleged, become convinced of the hopelessness of the rebellion, and is desirous that the State should withdraw from it and return to its allegiance to the United States. According to a rebel statement, the Governor has been arrested and placed in confinement by order of Jefferson Davis.

Louisiana.—No official accounts had been received of the capture of New Orleans, but the fact is fully verified by the reports received from various quarters. The city was first held by a battalion of marines, and subsequently Gen. Butler's army arrived by way of Lake Pontchartrain, and took possession of it. The rebels had destroyed much property, but it is stated a large amount of cotton had been discovered and seized by Gen. Butler. The Union citizens of New Orleans had held a meeting, which was largely attended, and much enthusiasm manifested. The U. S. gun boats passed up the river from New Orleans, and took possession of Baton Rouge without opposition, the small rebel force there retreating on the approach of the boats. A complete panic seems to have overtaken the rebels as soon as the U. S. fleet passed the forts below New Orleans, and their fortifications on Lake Pontchartrain and other places in the vicinity, were hastily abandoned. All the river towns below Vicksburg, Miss., were at once deserted by the greater part of the inhabitants, who fled into the interior.

Alabama and Mississippi.—On the 29th ult., Gen. Mitchell attacked a rebel force at Bridgeport, Alabama, routing them with a loss of 68 men killed, and a large number wounded; 300 prisoners and two pieces of artillery were taken. An expedition from Bridgeport, crossed the river on the 1st inst., advanced towards Chattanooga, twelve miles, captured some rebel stores and destroyed a saltpetre manufactory. Gen. Mitchell states that he now occupies Huntsville in perfect security. At the latest dates, the army of Gen. Halleck was pressing forward upon that of Beauregard, and daily skirmishes were taking place. The policy of the rebels appeared to be to make a slight show of resistance and then fall back. A detachment of 400 Germans from a Louisiana regiment, who had been sent out from the rebel camp on guard duty, came into the Union line in a body, with white flags, and gave themselves up as deserters. It was the belief that Gen. Beauregard was moving many of his troops southward, and that he would make no stand at Corinth.

Tennessee.—The Memphis papers of the 29th ult., say a meeting was held there on the previous night, at which it was concluded to burn the city in case of the approach of the U. S. fleet. The papers urgently call on the people to reinforce Gen. Price at Fort Wright, as the only means of saving the city from destruction. Com. Foote's fleet remained near Fort Wright, active operations being nearly suspended. The river continued very high. On the 2nd inst., it was higher at Cairo than it was ever known to have been previously. The Nashville Union of the 24th ult., says, "persons who have hitherto been disloyal are coming in every day and taking the oath of allegiance to the United States government." The official reports of the losses of the Federal army in the terrible conflict at Shiloh or Pittsburg Landing, have been published. The total of killed, wounded and missing, is 13,763. The loss of the rebels is not known with any certainty, but is supposed to be even greater. Between 2500 and 3000 rebel soldiers were left dead on the field, and were buried by the Union army.

Missouri.—Rebel incursions still occasionally take place. On the 26th ult., a rebel band of 600 Indians, commanded by Col. Coffee, was attacked at Neosho, by 146 of the Missouri volunteers and routed, with the loss of 62 prisoners and a number killed and wounded.

New Mexico.—The rebels have been defeated in recent battles with the U. S. forces. They have abandoned Santa Fe and were retreating from the Territory into Texas.

Southern Items.—A Charleston, S. C., dispatch of the 1st inst., says that the U. S. forces have captured a small battery of two guns near White Point, only twenty-two miles from Charleston.

Gen. Prentiss, and 700 United States prisoners, had arrived at Selma, Ala. The officers were to be sent to Talladega, and the privates to Montgomery.

At a late convention of cotton planters, held in Selma, Ala., it was unanimously resolved to restrict the production of cotton to 500 pounds for each hand employed, and to advise an increased cultivation of breadstuffs.

According to reliable information received from Richmond, Va., the planters have determined to raise no tobacco this season. All the stock now on hand has been seized by the military, to prevent its falling into the hands of the Union army. The Richmond Examiner says, "If the Confederate Government is worth a rush, it will defend Richmond to the last, for the leaving of it, though it will give up to ruin many thousands of its citizens, will not be less fatal to the Government itself."

New York.—Mortality last week, 401. The money market continues easy, the rates on call being from 3½ to 5 per cent. Gold 2⅞ a 3 per cent premium. Since the capture of New Orleans, cotton has declined largely in price. On the 5th inst., sales were made at 22½ a 23 cts. for middling uplands.

Philadelphia.—Mortality last week, 245.

The Blockade has become so effective that but few vessels now escape from the Southern ports. Within a short time, numerous and important captures have been made by the U. S. cruisers.

RECEIPTS.

Received from Marshall Fell, Pa., $2, vol. 35; from Charles Lippincott, N. J., $4, vols. 34 and 35.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

WEST-TOWN BOARDING SCHOOL.

The Summer Session will commence on Second-day, the 12th of the Fifth month. Pupils who have been regularly entered, and who go by the cars from Philadelphia, will be furnished with tickets by the ticket agent at the depot of the West Chester and Philadelphia Rail Road, north-east corner of Eighteenth and Market Streets. Conveyances will be at the Street Road Station, on Second and Third days, on the arrival of the trains that leave Philadelphia, at five minutes past eight, half-past ten, and two o'clock. During the Session, small packages for the pupils, if left at Friends' Book Store, No. 304 Arch Street, on Sixth days before twelve o'clock, will be forwarded; and the stage will meet the first train of cars from the city, on its arrival at the Street Road Station, every day except First days.

WEST-TOWN BOARDING-SCHOOL.

The Summer Session of Friends' Boarding-school at West-Town, will commence on Second-day, the 12th of Fifth month next. Parents and others intending to send their children as pupils, will please make early application to DUBRE KNIGHT, Superintendent, at the School, or to CHARLES J. ALLEN, Treasurer, No. 304 Arch street, Philadelphia.

HAVERFORD SCHOOL ASSOCIATION.

The Stated Annual Meeting of the Haverford School Association, will be held at the Committee Room, Arch Street, on Second-day afternoon, Fifth month 12th, 1862, at 4 o'clock.

W. S. HILLES, Secretary.

Phila., Fourth mo. 26th, 1862.

MARRIED, on Fourth day the 9th of Fourth month, at Friends' meeting, Greenwich, N. J., GEORGE W. THORP, of Frankford, Pa., to SARAH R., daughter of Benjamin and Mary R. Sheppard, of the former place.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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From "The British Friend."

Early Friends and What They Were.

(Concluded from page 283.)

I have already ventured to remark, in contradiction to the oft-repeated assertion, "there is no religion in Dress," that there have been, and are in the present day, many that can testify, that even in dress there is religion, and that it has at times been laid upon them as from the Lord, to come out from among the world's fashions, and to adopt a plain and simple attire. Thomas Ellwood, John Grattan, and many others of our early Friends, are practical examples of this; and I dare appeal to the hearts and consciences of many up and down in the Society in the present day, if they have not known the pointing of the Divine and calling them out of the vain fashions and practices of the world, and in the obedience to which their very peace of mind was concerned.

In 1668, the women Friends of this country issued an Epistle, showing too that there might be vanity, &c., in the outward adorning, though not in the extreme of gaiety. It runs thus:—"The world says the Quakers are now like us, they want only lace and ribbons. Our end is not to upbraid, but to remind you how our religious profession is upbraided; for with the light you will see there is no superfluity in habit, though no lace or ribbons."

Penn's address to Protestants, issued about this period, is a severe stricture on the times, as regards the sinful indulgence in dress; and his book, entitled *No Cross no Crown*, goes strongly to show the obstruction offered to the Christian's path by fondness for dress. Of the argument then, as now advanced, the indifferency of such things, he says—"But should these things be as indifferent as they are proved perniciously unlawful, (for I never heard any advance their plea beyond the bounds of indifferency,) yet so great is their abuse, so universal the sad effects thereof, like to an infection, that they therefore ought to be rejected of all, especially those whose sobriety has preserved them on this side of that excess, or whose judgments, though they themselves be guilty, suggest the folly of such intemperance. For what is an indifferent thing but that which may be done or left undone? Granting, I say, this were the case, yet doth both reason and religion teach, that when they are used with such an especial appetite as to leave them would be a cross to their desires, they have exceeded the bounds of mere indifferency. Which being a violation of the things themselves, a perfect abuse enters, and consequently they are no longer to be considered in the rank of things simply indifferent, but unlawful."

In 1680, we have some very striking and instructive remarks from the pen of Joseph Pike to the following effect:—"However, notwithstanding religion does not consist in bodily conformity, or plainness of apparel, but is in and from the heart, as also, on the other hand, that pride is in the heart and not in the outward clothing, yet true religion leads into simplicity in all outward things. For though there is a form of godliness without the power, yet the power of Truth leads into a godly form and order in outward things; and this is abundantly proved from the Holy Scriptures, and among the rest even in outward clothing."

In 1688, the Yearly Meeting issued its advice to its members on this very particular of dress. Still more strongly in 1691 does the Half-yearly Meeting of Dublin express itself, and extends its counsel more minutely; and William Penn's *Reflections and Maxims*, published that year, contain the following counsel:—"Excess in apparel is another costly folly. The very trimming of the vain world would clothe all the naked one."

"Choose thy clothes by thine own eyes, not another's. The more plain and simple they are the better. Neither unshapely nor fantastical; and for use and decency, and not for pride.

"If thou art clean and warm it is sufficient; for more doth but rob the poor and please the wanton."

Whether about this period there might have arisen any controversy in the Society as at the present day, as to what constituted "plainness of apparel," I have not been able to trace; but in 1694, William Penn, in his *Rise and Progress*, gives a clear definition of the "peculiarities" of Friends, their origin, &c., and in language so adapted to the present day, that I may be excused for transcribing it. He says:—"For these and such like practices of Friends were not the result of humor or for *civil distinction*, as some have fancied, but a fruit of inward sense, which God, through His holy fear, had begotten in them. They did not consider how to contradict the world, or distinguish themselves as a party from others; it being none of their business, as it was not their interest. No, it was not the result of consultation, or a framed design by which to declare schism or novelty. But God having given them a sight of themselves, they saw the whole world *in the same glass of truth;* and sensibly discerned the affections and passions of men and the rise and tendency of things, the lust of the eye, and the pride of life, which are not of the Father, but of the world. . . . . The third thing to be treated of is the vanity and superfluity of apparel, in which first two things are to be considered—the condition of the person, and the country he lives in. We shall not say that all persons are to be dressed alike, because it will perhaps not suit their bodies nor their estates. And if a man be clothed soberly without superfluity, though the thing may be finer than that which his servant is clothed with, we shall not blame him for it. The abstaining from superfluities, which his education and condition may have accustomed him to, may be in him a greater act of mortification than the abstaining from fine clothes in the servant, who never was accustomed to them. As to the country, what it naturally produces may be no vanity to the inhabitants to use, or what it commonly imported to them in exchange, seeing it is without doubt that the creation is for the use of man. So where silk abounds it may be worn, as well as wool; and were we in those countries or near to them, where gold and silver were as common as brass, the one might be used as well as the other. The iniquity lies then here. First, when from a lust of vanity and desire to adorn themselves, men and women, not content with what their condition can bear, or their country easily affords, do stretch to have things, that, from their variety, and the price that is put upon them, seem to be precious, and so feed their lust the more; and this all sober men of all sorts will readily grant to be an evil."

"2d. When men are not content to make a true use of the creation, whether the things be fine or coarse, and do not satisfy themselves with what need and convenience calls for, but add thereunto things merely superfluous, such as in the use of ribbons and lace, and much more of this kind of stuff, as painting the face, plaiting the hair, &c., which are the fruits of the fallen and corrupt nature, and not of the New Creation, as all will acknowledge. And though sober men among all sorts will say, that it were better these things were not, yet will they not reckon them unlawful, and therefore do admit the use of them among their church members. But we do account them altogether unlawful and unsuitable to Christians.

"3d. The scriptures severely reprove such practices, both commending and commanding the contrary, as Isa. iii."

Thus reasons William Penn, and while aiming only at establishing Christian simplicity, it strikes at all attempt at costume or singularity for its own sake alone. In truthfulness it is perfect; in reasoning it is sound; and in application to the present, it is apposite.

Six years later we find Richard Claridge, a man of most liberal education, once a clergyman, and who had given up much, and endured more, in embracing the principles of our then greatly persecuted Society, thus stating the question of dress, and touching upon the very identical subject of costume. He says:—"We do not affect singularity in our garments; for we distinguish between use and affectation, between plain attire and monastic order. We are at liberty in our apparel, provided all vanity and superfluity is avoided; no man or women is tied to any one form or fashion, but that of modesty and moderation, and such as becomes the followers of Jesus.

"For though we would have all Friends go plain in their clothes, yet it is not in any plainness that is for a characteristic in religion, or mark of holiness, or distinction of order or society; for many ill men and women may go very plain in their habit; but such a plainness as is opposed to super-

fluity and slovenliness. Nor have we any injunction for an universal coarseness in our apparel; but we have respect to our several states and conditions, and to the nation or country where we live; and do believe that we may wear either coarse or fine clothing, according to our several abilities, if we are careful to keep a due distance from all pride, vanity and superfluity. And as we observe these rules in our apparel, we are satisfied of our conformity to the Holy Scriptures, and so value not the accusation of singularity. . . . . Our Friends never placed holiness in clothes, nor in any outward thing whatsoever; holiness is an essential attribute of God, originally in Him, and derived truly from Him in the souls of the faithful," &c.

And in writing during the same year an *Exhortation to faithfulness and Obedience*, he remarks:—"I can give my testimony, as one that hath obtained mercy to be faithful, that Truth, as it is minded and obeyed, leads out of sin, out of all false doctrine and worship, and out of all the vain customs, usages, and fashions that are in the world. When we come to love it, first for its own sake and next for the work and operation of it in and upon our hearts, O, what a tenderness will be in us! what a care of acting in all things according to it, and what a fear of doing anything that is repugnant thereto! We shall not plead for our own wills, or pleasures, or imaginations; or say, This is a small matter, religion doth not lie in dresses, habits, or fashions: this is a strictness beyond what Truth requires; or it is a peevish humor of some rigid spirits, that would bring all into conformity to their fancies. But we shall deny our own wills, pleasures, and imaginations, and be resigned up to the will of God, desiring that that may be done on earth as in heaven. This will be our travail that we may be always found in the well-doing, and taking up our daily cross to all that which may present itself under any shape or likeness, to draw away our minds from the purity and simplicity of the Gospel of Christ."

In 1700, we have an Epistle on the same subject from George Whitehead. Nor was the Yearly Meeting unmindful of its duty in this respect, for in 1688 and 1691, plainness and simplicity are truthfully enjoined. The years 1703 and 1754, among other counsels intermediately extended, are peculiarly significant of the exercise and care of the Church in this particular. And in 1761, the whole ground on which the question rests is briefly again gone over in the following words:—"And here we find it our concern, to revive a truth which is worthy of general remembrance: that no affectation of singularity was the cause of a demeanour, both civil and religious, in our forefathers, (or in the faithful of this day, different in many respects from the conduct of those among whom we dwell,) they beholding the vanity, unprofitableness, and insincerity of the salutations, customs, and fashions of this world; observing the examples of our blessed Saviour and his followers, with the frequent testimonies recorded in holy writ, to the necessity of a self-denying life and conversation, together with the law and the testimony revealed in their hearts, retained in view the injunction of the apostle, not to be conformed to this world, but to be transformed by the renewing of the mind, that we may prove what is that good, acceptable, and perfect will of God. May an uprightness of heart, as in the sight of God, ever attend the simplicity of appearance: that none, by a conduct inconsistent therewith, may furnish occasion for the testimony to be evil spoken of or despised."

In 1740, we have John Griffith pithily rep'ying to those who contend that there is little in dress. And at the risk of giving offence, I cannot but recommend it to the attention of the many members of our society who plead so earnestly for greater liberty in these things:—"The flesh saith there is little in dress; religion does not consist in apparel; there is little in language; there is little in paying tithes, &c., to the priests; there is little in carrying guns in our ships to defend ourselves in case we are attacked by an enemy. To which I think it may be safely added, there is little or nothing in people, who plead as hinted, pretending to be of our society; for if they can easily let fall the before-mentioned branches of our christian testimony, I am fully persuaded they will maintain the other no longer than it will suit with their temporal interest. I have often wondered that such continue to profess with us at all. They are not really of us, who are not concerned to maintain those principles and testimonies the Lord hath given us to bear."

Ten years later we have a striking exposition from the pen of that justly valued servant of the Lord, John Woolman, of the mode in which the worldly spirit operates in the heart. It is written with that beautiful simplicity which characterized the man, and which always commends itself to the simple-hearted of every class and of every age:—"Though the change from day to night, is by a motion so gradual as scarcely to be perceived, yet when night is come we behold it very different from the day; and thus as people become wise in their own eyes, and prudent in their own sight, customs arise up from the spirit of this world, and spread by little and little, till a departure from the simplicity that there is in Christ becomes distinguished as light from darkness, to such as are crucified to the world."

As it is not my intention at any time to introduce the opinions or practices of Friends of the present century, but to confine myself as strictly as may be to what was the example and what the practice of early Friends, as illustrated by their lives, I shall conclude by quoting from the writings of that deeply tried and eminent servant of the Most High, Job Scott:—"It hath come to pass, that there is scarcely a new fashion come up, or a fantastical cut invented, but some one or other that professes Truth is ready with the foremost to run into it. Ah! Friends, the world sees this, and smiles, and points the finger at it. And this is both a hurt to the particular, and a reproach to the general. Therefore, O let the lot be cast; let search be made by every one, and let every one examine himself, that this Achan, with his Babylonish garment may be found and cast out, for indeed he is a troubler of Israel.

"And all Friends who upon true search shall find yourselves concerned in this particular, I warn and exhort you all, return to that which first convinced you; to that keep close, in that abide, that therein ye may know, as at the first, not only a bridle to the tongue, but a curb to the roving mind, a restraint to the wandering desire. For assuredly, Friends, if Truth be kept to, none will need to learn of the world what to wear, what to put on, or how to shape and fashion their garments. But Truth will teach all how best to answer the end of clothing, both for useful service and modest decency. And the cross of Christ will be a yoke to the unruly will, and a restraint upon the wanton mind: and will crucify that nature that delights in finery and bravery of apparel, in which the true adorning doth not stand, but which true adorning stands in the hidden man of the heart, in that which is not corruptible, even a meek and quiet spirit.

"And the grace of God which hath appeared to all, and which hath brought salvation to many, will not only teach to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, but will also lead those that obey it out of all excess, and out of all superfluities and worldly vanities, and will teach them to order their conversation aright. Therefore, to this heavenly grace let every mind be turned, and therein stayed; that thereby all who profess the Truth may be kept in the holy limits of it; that in their whole conversation and course of life—in eating, in drinking, in putting on apparel, and in whatsoever else we do, or take in hand, all may be done to the glory of God, that our moderation in all things may appear unto all men.

"And let not any deceive and hurt themselves with a false plea, saying, 'I will be left to my liberty,' I have freedom to do, go, or wear so and so: and religion stands not in clothes, &c.: for that liberty which the worldly spirit leads into is not indeed the true liberty, but is a false and feigned liberty, which leads into true and real bondage. And though religion stands not simply in clothes, yet true religion stands in that which sets a bound and limit to the mind with respect to clothes as well as other things. So that when there is a running out into excess and vanity in apparel, that is a certain indication and token, that the mind is got loose, and hath cast off the yoke, and is broken away from its due subjection to that Divine power in which true religion stands."

I trust that in thus endeavouring after an elucidation of the true grounds of our peculiarity, as applied to dress, it will be found that I have not deviated from the true principles of the society, or misrepresented the views of early Friends; and that in freeing this question from the false reasoning of those who contend for a peculiar form, and from the latitudinarian ideas of those who contend against all form, it has been shown that the true basis of all simplicity in apparel rests on our right appreciation of our christian duties—the allegiance we owe to Almighty God, and a faithful obedience to those manifestations of his will, which being made known in the secret of the heart, require as faithful a compliance with as any of our more openly manifested duties. If then we be found walking in the Light as He is in the Light who hath called us, it will never be left to us to choose our own path, but walking in the fear of the Lord and looking only to his approval, we shall be found adorning the gospel of God our Saviour in all things.—I am, &c. J. B. B.

P.S.—In the consideration of the subject above mentioned, it is too common to lose sight of the real cause of what it might be well to avoid, if we consistently could—viz., peculiarity. It ought ever to be borne in mind that this is not what the principle of Friends in regard to dress inculcates, considered at least *abstractly*, but it is *caused* mainly, if not solely, by the continual fluctuations of others. *Originally*, Friends were like the truly serious professors from among whom they arose. But Friends being restrained by scriptural principle from following the fashions of the times, as unbecoming the profession of a disciple of Christ, were *forced* into singularity by other professors not supposing themselves under any such restraint. *These changed*, hence the singularity of Friends; and precisely the same result would ever follow, were the Society to become extinct for a time and be again revived; the adoption of its principles would take place among the "most straitest" of Christ's disciples, and fidelity to Him would reproduce the same effect as formerly, if other professors reasoned as they did in George Fox's day, and as many do in our own.

From The Popular Science Review.

Artificial Light.

(Concluded from page 283.)

There cannot be a doubt that a large proportion of the headaches, sleepiness, and general discomfort felt in public buildings lighted with gas, where no special means are adopted for removing the products of combustion, are due to the accumulation of carbonic acid and other poisonous gases given off during combustion. While gas is burning, it removes from the atmosphere a large quantity of oxygen; and as this is also the result of breathing, the effect is soon felt where a large number of human beings are together. There is but one way of removing this great evil, but fortunately that method is fully adequate. It consists in the use of a ventilating burner, either resembling in its principles of action the burner originally contrived by Faraday, or of a still more simple arrangement, the whole of the jets being connected with an air-chamber and chimney, so placed that the draught carries off at once into the open air every particle of matter produced during combustion. Faraday's burner is an ordinary Argand burner, of large size, with a chimney, surrounded by a wider and taller chimney, closed at the top, and opening at the bottom into another tube that carries away the products of combustion. The star method of illumination involves the use of numerous groups of small jets arranged concentrically, each group being arranged in the form of a star, and the whole forming a brilliant and steady volume of light. This latter is, beyond all comparison, the most pleasant and the brightest light that has yet been obtained artificially. It requires, however, a chamber and large chimney communicating directly with the outer air, and must be placed at the ceiling or roof of the room to be lighted. It is comparatively expensive, consuming a large quantity of gas compared with the available light yielded, and is thus little adapted for general use where economy is considered.

The quantity of good illuminating gas procured from a ton of coal varies greatly according to the nature of the coal and the method of manufacture. By the old process, the yield of gas rarely exceeded ten thousand cubic feet per ton of coal, except from some Cannel coals, especially rich in hydrogen: whereas, by what is called White's process, as much as thirty thousand cubic feet have been obtained from ordinary kinds, and fifty thousand from Boghead coal. The illuminating power of the gas made has also been increased by modern improvements, the increase amounting to from twelve to upwards of a hundred per cent. on the old method, according to the nature of the coal.

To give an idea of the value of the improvement in artificial light, by the introduction of gas, we must enter into some small calculations. Taking sperm candles as the unit, (each candle burning ten hours, at the rate of one hundred and twenty grains per hour, and the value being about 4*d.*,) the quantity of ordinary coal required to produce light equal to one thousand such candles (value £16 13*s.* 4*d.*,) according to the old method of making gas, varied from four to seven hundredweight; while, if Cannel coal were used, about half that weight would be needed. At present, however, the consumption of coal for this quantity of gas would not exceed from three hundred and fifty to four hundred pounds of ordinary kinds, and of Cannel, from one hundred and five to one hundred and sixty. With this quantity of coal, (value about three shillings in London,) from two to three thousand cubic feet of gas are manufactured, so that, under any circumstances, the cost of gas-light, compared with that of sperm candles, is not more than one-fiftieth part. In point of fact, however, with the methods of manufacture now adopted, and the increased illuminating power of the gas, it is estimated that the actual cost of one thousand feet of gas of the best quality is little more than one shilling; so that artificial light really costs not more than one hundredth part the price that it did fifty years ago.

In countries where coal is scarce and dear, wood, peat, and brown-coal all yield, on distillation at very high temperatures, certain illuminating gases which can be purified for burning, and thus rendered available for general use. It is only very lately that a method of doing this has been adopted with success; but it is said that wood and peat gas are already used with great advantage in many German and Swiss towns.

In addition to the contrivances adopted for obtaining artificial light already alluded to, and in common use throughout the civilized world, there are two others occasionally employed, although not yet produced on such a scale and at such a cost as to be economically important. One of these is merely a modification of ordinary gas-light, involving the use of pure oxygen gas, instead of atmospheric air, as the agent of combustion, and introducing a solid incandescent body, such as lime, to increase the intensity of the illuminating power. The other is the electric light, obtained by bringing into close proximity, without actual contact, two pencils of charcoal, and passing between them a powerful voltaic current. Great difficulty has been experienced in rendering light thus obtained sufficiently steady for any practical purposes, and these difficulties are not yet fully overcome, although a partial success has been obtained in Paris, by methods more simple and less costly than those before used.

And now, in bringing to a close this account of Modern Illumination, let us consider for a moment how far and in what way we are benefited by artificial light, rendered cheap and abundant by so many ingenious contrivances.

Half a century ago, all the great capitals of Europe, although then not half their present size, were dangerous residences to their honest inhabitants, and unmanageable in regard to police supervision, owing to the difficulty of obtaining sufficient artificial light during the long dark nights of winter. The growth of population that has since taken place, and the development of the resources of our own and other countries, would probably have been impossible, without the discovery and rapid introduction of some means of economically and effectually lighting the streets and alleys, which had long served as the haunts of thieves and dangerous characters of all kinds. It is not too much to say that, in this matter alone, the introduction of artificial light has been the main agent employed in effecting a social improvement, compared with which all others are secondary. The millions of cubic feet of gas now burnt nightly in our streets are, beyond comparison, the best, the most permanent, and the least expensive source of security that could have been introduced, and have served, more than anything else, to check those deeds of wrong and violence that darkness cannot fail to shelter, and invariably fosters.

Nor are we less indebted to gas for lighting our public buildings of all kinds. Here, again, the necessity for increased light has enforced a consumption of material which, as far as we can see, no natural supply of oil and tallow could ever have satisfied. Of all these matters, the supply, however large, is limited and costly, the cost increasing rapidly as the consumption becomes greater. The gradual but steady improvement in the quality and purity, and the great reduction in the cost of gas has been met by a corresponding increase in the quantity used.

When so much better and cheaper a light than candles or oil lamps was first introduced and found so useful, it became almost inevitable, that the old sources of artificial light should also be improved. Thus candles, as we have said, are now of greatly improved quality; they are made from various materials, formerly thought altogether inapplicable; the best of the present day are hardly more expensive than the worst of half a century ago; while in all important respects, the very materials that rendered the tallow candles of former times a nuisance to everybody, being now separated and applied to their proper uses, are found to possess a value positively greater than that of the combustible material itself, which they at one time interfered with and injured.

The scientific principles of consuming fuel so as to obtain light being also now better understood, there is far less waste than before in our lamps, and some of them are models of mechanical art, obtaining the most perfect result at the smallest expenditure of material. In all these matters the mechanical improvements and the application of chemical principles have gone hand in hand.

It is altogether impossible to exaggerate the value and importance of light; and it is certain that everything done to facilitate the means of obtaining and distributing artifical light cannot fail to be of general benefit to mankind. And, if looking at the glorious orb of day, and remembering all its life-giving properties, we exclaim with the poet,—

"Hail! holy light—offspring of heaven first born,"

we may, with equal propriety, regard in artificial light, however obtained, a younger, but hardly less useful and important creation, always at hand, requiring a certain development of human intelligence to render it available, but rewarding us by communicating a means of moral and intellectual light, as well as that physical illumination that is so useful and so indispensable.

From "Youthful Piety."

Some Account of Lydia S. Rogers.

Lydia S. Rogers, daughter of John and Elizabeth Jones, of the city of Philadelphia, was born the 16th of Sixth month, 1810.

Her disposition was amiable, and being naturally of a cheerful and lively temper, she was drawn by the temptations of the enemy into lightness and frivolity, and to take much delight in gaiety of apparel, which deviatious from the christian path were causes of condemnation and sorrow to her mind when the awful period of dissolution was approaching.

She was attacked with bleeding from the lungs in the Eighth month, 1833, but after a confinement of two weeks she nearly recovered her usual state of health, although some symptoms of pulmonary disease still remained.

In the Third month, 1834, she was married to Samuel Rogers, and was able to attend to her domestic concerns until the Eleventh month following, when she became seriously indisposed. The prospect of separation from those she loved, the fear of death and a sense of her own unfitness to meet its solemn summons produced great conflict of mind. She was frequently occupied in reading the Holy Scriptures, and the society of serious and religious people became peculiarly pleasant to her. She was evidently aware of the danger of her situation, and on being asked about this time what she thought respecting it, observed, "Perhaps I may

last until Spring, but I do not expect to get well, nor do I wish it."

Under the exercises which she passed through during this period, there is cause to believe that the Holy Spirit, who is a reprover for sin as well as a comforter for well doing, and whose operations are compared to a refiner's fire and fuller's soap, was secretly at work in her heart, setting her sins in order before her, and producing that godly sorrow which worketh unfeigned repentance. Many times her spirit was much contrited, and she would entreat her friends to pray for her; mourning over her misspent time and her multiplied transgressions, saying, "I fear my sins are too many ever to be forgiven."

During this time the enemy was permitted to buffet her with his suggestions, which induced her to exclaim, "O, what an unwearied adversary! how he tempts me!" and to her sister she remarked, "Can it be that I shall be forgiven my many sins?" But although thus tried with doubts and fears, He whose mercy is over all his works, was pleased in his own time to grant her an evidence of pardon and reconciliation, and to animate her drooping spirit with the humble hope that she should at last be received into the kingdom of heaven. One day, after some hours of quiet retirement she broke forth in this manner—"Now I feel as I never felt [before]—I shall be received—I am perfectly resigned to live or die—I am very happy—O my dears, do not weep for me, I can truly say this is the happiest evening of my life—Praise the Lord, O my soul—bless his holy name." Afterward she observed, "I want nothing worldly to divert me from the great work."

In looking back over her past life, and her indifference and neglect respecting the great duties of religion, she seemed almost ready to question whether the evidence of forgiveness could be real, and on the 14th of First month, 1835, again asked her sister if she thought it possible her sins were forgiven; adding, "I have been so neglectful when I had strength, will the Lord receive me at this late hour?" After a time of solemn silence she desired to be helped to a kneeling posture, and then feelingly petitioned the Most High for the aid of his grace, and that she might be thoroughly washed and purified. A female minister of the gospel calling to visit her, spake encouragingly to her state, and was also engaged in fervent supplication on her behalf. These religious exercises afforded her much comfort; her mind was peaceful, and appeared to overflow with gratitude and love.

Continuing in this inward frame of mind, and steadily abiding under the refining baptisms of the Holy Spirit, she experienced sweet peace to flow in her heart, and a grateful sense of the Lord's mercies to her. On the 15th she seemed full of comfort, and several times remarked, "How little I suffer, and how much the dear Master suffered. O! how kind he is to me." And again, "O, the sweet peace—I cannot be mistaken; it is all the heavenly Father's work." She often mentioned what a comfort the bible was to her, and what a blessing it was that she could now understand it, and take hold of the promises it contained, after having neglected it so much.

She expressed deep concern on account of such as do not believe in the divinity of our Lord Jesus Christ, saying, "What can they have in an hour like this to rest their hopes upon?" and mentioned her desire, that such might be brought to feel the efficacy of the Redeemer's love; adding, "He gave his precious life for us."

On the 16th, she expressed great love for all her friends, many of whom she named, and remarked, "I would be glad to do something for the blessed cause: I feel that I have espoused it, and if it will do any one good to see me here entirely changed, I should be glad some of my thoughtless friends should see me."

On the 17th she was under much inward conflict and trial, but in the evening observed, "It comes sweetly into my mind that we need not be dwelling so much on our past sins, but just lay them all open before our blessed Father—he can see them all at one glance, and as quickly forgive them."

Being now brought in good degree to the blessed teaching of the spirit of Christ in her own heart, she found it to be indeed a light to her mind, unfolding the mysteries of redemption and giving her to see clearly the true meaning, as well as the precious value of the Holy Scriptures. She spent much time in reading these, particularly the New Testament—and one morning, after having been so employed, she looked up with a joyful countenance and exclaimed, "This has been a sealed book to me, but *now* what beauty and consistency I see in it. Oh! what can they have to rest upon, who do not believe in the Saviour! I would not exchange my belief for a thousand, thousand worlds."

In the ordering of Him whose dealings with his ransomed children are all in perfect wisdom and goodness, though past our finding out, she was permitted on the 20th, to experience a season of great tossing and distress; and when, through mercy, a degree of calmness was restored, she remarked, "I feel better now—but what an agonizing time has my poor mind had. I fear I have taken hold of promises that do not belong to me. Oh! I have been such a sinner!" This painful dispensation gradually passed away, and on the morning of the 22nd she could say, "All is peace and comfort, though I am very weak. There are some clouds through the day, but my nights are all joyous. The Father is very near me this morning."

Soon after this she was thought to be dying, and her connexions being called she took an affectionate leave of them saying, "I am going home," and seemed filled with holy joy. In the afternoon she faintly articulated, as though replying to a query respecting her removal, "not yet—not yet—stay a little longer;" and when still further recovered from the state of great exhaustion, in which she had been lying she remarked, "I believe my time is to be prolonged." From this period until her decease, her mind was more engaged on behalf of others than during the previous part of her illness, and many opportunities occurred in which she imparted impressive admonition to her friends.

(To be concluded.)

The will of God Leadeth wholly out of Conformity to this World.—"It is not every one that saith unto me, Lord, Lord," said Christ, "that shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." Therefore, whilst we labour after humility and resignation of mind in sincerity, to say, "not my will but thine be done,"—let us at the same time be earnestly desirous to ascertain what is the Lord's will concerning us. But this can never be done in the noise and mixture of the world; it must be sought for in retirement, in the silence of all flesh, and that more frequently than the returning morning, and in the night watches also. We cannot reasonably expect to be entrusted with a knowledge of the Divine will, if we conform to the world and its practices. "Be not conformed to this world, but be ye transformed by the renewing of your mind: that ye may prove what is that good and acceptable and perfect will of God."—*Daniel Wheeler, F. L. vol. 7, p. 287.*

From Evenings at the Microscope.

Insects: Their Breathing Organs.

Essentially, breathing is the same function where ever it occurs; and it does occur, doubtless, in al animals under some form or other. It is the ab sorption of oxygen from without to the fluids within to repair the waste constantly produced by vita energy. But it may be obtained from differen sources, and imbibed in various modes.

All insects in the perfect state are air-breathers that is, they procure their oxygen from the air a we do; and most of them are so in their earlie stages. Even in exceptional cases, viz., such larva or pupæ as are provided with what represent gills and appear to be dependent on the water for thei respiration, the exception is rather apparent tha real, for the function is performed in air-vessel still. Now these air-vessels shall afford us som interesting microscopical observations.

This brown fly, which is buzzing and hoverin on invisible wings over the flowers in the garde you perhaps take for a bee. No; it has but tw wings; for I have caught it, and you may ascer tain the fact for yourself; it belongs to the genu *Syrphus*. Having caught it, I deprive it of life b means of the very organs I am going to examine for I turn a tumbler over it and insert under th edge a lighted lucifer match. In a few seconds i is dead,—suffocated; for phosphoric and sulphuri acids introduced into the breathing tubes quickl destroy life. I presently take it out, and put ting it into a dissecting-trough under a lens, cut u the abdomen with a pair of fine pointed scissors

Well, you see little else but the polished brow walls of the body and a number of fine whit threads. It is those threads that we want. Wit a small camel's hair pencil I move them to and fr in the water, and soon perceive that they are lik little trees with comparatively thick trunks, send ing off many branches, and gradually becomin excessively slender. Here and there short thic branches break out on two opposite sides, and o each side are connected with the wall of the abdo men. Here then with the fine scissors I snip the across, and lift up a portion with the hair penci into a drop of water which I have already put int the live-box. The cover now flattens the drop spreads the white threads,—and the object is read for our eye.

We have before us a considerable portion of th tracheal system of the fly. And though, owing t the involution of the parts and the injury our rud anatomy has done, we cannot trace the beautifu regularity which exists in life, we may see th principle on which they are arranged, and muc of the perfection with which they are constructed

Here then is a system of pipes,—some large some small; the smaller branching forth from the large, and themselves sending off yet smaller branches, which in their turn divide and subdivide until the final ramifications are excessively attenuated. Besides these, we see here and there ovat or barrel-shaped reservoirs, having the same ap pearance and intimate structure as the pipes, bu of much larger calibre and connected with them by a branch.

This, I say, is the breathing system, or a larg portion of it. These pipes receive the air from without through trap-doors, which we will examin presently, and convey it to the most distant part of the body. In ourselves the air is inhaled into a great central reservoir, the lungs, and the blood dispersed through every part is brought to thi reservoir to be oxygenated. In insects it is th blood that is collected into a great central reservoir, and the air is distributed by a minutely divided system of vessels over the blood-reservoir.

The *tracheæ* or air-pipes have a silvery white appearance by reflected light; but if we use transmitted light and put on high power, we discern a wonderful structure, which I will describe in the eloquent language of Professor Rymer Jones, and you shall estimate its truth as you examine the object:—

"There is one elegant arrangement connected with the breathing-tubes of an insect specially worthy of admiration; and perhaps in the whole range of animal mechanics it would be difficult to point out an example of more exquisite mechanism, whether we consider the object of the contrivance or the remarkable beauty of the structure employed. The air-tubes themselves are necessarily extremely thin and delicate; so that on the slightest pressure their sides would inevitably collapse and thus completely put a stop to the passage of air through them, producing, of course, the speedy suffocation of the insect, had not some means been adopted to keep them always permeable; and yet to do so, and at the same time to preserve their softness and perfect flexibility, might seem a problem not easily solved. The plan adopted, however, fully combines both these requisites. Between the two thin layers of membrane which form the walls of every air-tube, a delicate elastic thread (a wire of exquisite tenuity) has been interposed, which, winding round and round in close spirals, forms by its revolutions a cylindrical pipe of sufficient firmness to preserve the air-vessels in a permeable condition, whilst at the same time it does not at all interfere with their flexibility; this fine coil is continued through every division of the *tracheæ*, even to their most minute ramifications a character whereby these vessels are readily distinguishable when examined under the microscope.

Man has imitated this exquisite contrivance in, the spiral wire spring which lines flexible gas-pipes; but his wire does not pass between two coats of membrane. One of the most interesting points of the contrivance is the way in which the branches are (so to speak) inserted in the trunk, the two wires uniting without leaving a blank. It is difficult to describe how this is done; but by tracing home one of the ramifications you may see that it is performed most accurately,—the circumvolutions of the trunk-wire being crowded and bent round above and below the insertion, (like the grain of timber around a knot,) and the lowest turns of the branch-wire being suitably dilated to fill up the hiatus.

You must not suppose, however, that the whole of one tube is formed out of a single wire. Just as in a piece of human wire-work the structure is made out of a certain number of pieces of limited length, and joinings or interlacings occur where new lengths are introduced, so, strange to say, it seems to be here. It is strange, I say, that it should be so, when there can be no limit to the resources, either of material, or skill to use it; but so it is, as you may see in this specimen, which has been dissected out of the body of a silkworm. The spiral is much looser here than in the air-tube of the fly, the turns of the wire being wider apart; and hence its structure is much more easily traced. Here you see in many places the introduction of a new wire, always commencing with the most fine-drawn point, but presently taking its place with the rest so as to be undistinguishable from them. In some cases certainly, (perhaps this may be the explanation of the phenomenon in all,) the wire so introduced may be found to terminate with the like attenuation before it has made a single volution, and seems to be inserted when the permanent curvature of the pipe would leave the wires on the outer side of the curve too far apart, half a turn, or even much less, then being inserted of supernumerary wire.

I told you that the air enters these tubes through certain "trap-doors." This is not the term which the physiologist employs, certainly: he calls them spiracles. In our own bodies the air enters only at one spiracle, a curiously defended orifice opening just in front of the gullet at the back of the mouth. But in the class of animals we are now considering there are a good many such breathing orifices. You may see them to great advantage in any large caterpillar, the silkworm for example, where all along the sides of the pearl-grey body you perceive a row of dots, which with a lens you discover to be little oval disks sunken into little pits, of a black hue with a white centre, through which is a very slender slit. There are nine of these organs on each side, a pair to each segment or division of the body, with the exception of the first, which is the head, and of the third and fourth, which are destined to bear the wings; these are destitute of spiracles.

Essentially, these organs, under whatever modifications of form and position they may appear, have the same structure. They are narrow orifices, with two lips capable of being opened at the will of the animal, or accurately closed; and in many soft-skinned insects, such as the silkworm, and most larvæ, they are set in a horny ring, by which means they are prevented from collapsing, through the unresisting character of the general integument. The opening and shutting of them is performed by an internal apparatus of muscles, which is sometimes strengthened by being attached to two horny plates, which project inwardly.

But the most curious thing to be noted in the structure of these spiracles is the contrivance which induced me to call them trap-doors. Small as are their openings, they are still large enough to admit many floating particles, of dust, soot, and other extraneous matters, which would tend to clog up the delicate air-passages, and to impede the right performance of their important functions. Hence they need to be guarded with some sort of seive or filter, which, while admitting the air, shall exclude the dust.

Various and beautiful are the modes in which this common purpose is effected, but I can show you only two or three. This is one of the breathing orifices of the common house-fly, in which as you see, minute processes grow from the margin all round, which extend partly across the open area, branching and ramifying again and again, and spreading and interlacing with those of the opposite side, so as to form a perfect sieve, which the finest atoms of dust cannot penetrate.

The same end is attained, in another way, in the dirty cylindrical grub, which is found so abundantly at the roots of grass in pasture lands, and which country folk call, from the toughness of its skin, "leather-coat." It is the larva of the crane-fly (*Tipula oleracea*,) so familiar to us under the *soubriquet* of daddy long-legs. I can easily procure one of these, for, unfortunately, they are but too ubiquitous. Here is one, who shall have the honour of being martyred for the benefit of science. Before we assassinate him, however, just look here, at the hinder extremity of his body, where there is an area, surrounded and protected by several points, and in this area, two black spots.

With the dissecting-scissors I have carefully cut out one of these specks, and now I put it under the lieberkuhn, for illumination on the stage of the microscope. There is, first of all, a dark horny ring of an oval figure, a little way within which there is an opaque, dark plate of the same figure, but smaller, occupying the central portion of the area. The space between the margin of the plate and the bounding ring is occupied by a series of slender filaments, placed side by side, proceeding from one to the other, through the interstices of which the air is filtered. The central plate seems to be quite imperforate.

The fat, thick-bodied grubs of those beetles called chafers, exhibit, in their spiracles, a modification of this structure, rendered still more elaborate. In the case of the larva of the common cockchafer (*Melolontha vulgaris*,) for example, the central plate is a projection from one side of the margin of the spiracle—to use a geographical simile, we may say that, instead of being an island in the midst of a lake, it is a promontory. Thus, the breathing space is a crescent-shaped band, which is crossed in every part by bars passing from the margin to the projecting plate. But, as if the interstices left by these bars would be too coarse for the purpose, they are further sublimated by a membrane, which is stretched across them, and which is perforated with a number of excessively minute round holes, through which alone the air is admitted.

(To be continued.)

Selected.

MORNING-GLORIES.

They said don't plant them, mother, they're so common
and so poor;
But of seeds I had no other, so I dropped them by the
door;
And they soon were brightly growing in the rich and
teeming soil,
Stretching upward, upward, upward, to reward me
for my toil.

They grew all o'er the casement, and they wreathed
around the door,
All about the chamber windows, upward, upward, ever-
more;
And each dawn, in glowing beauty, glistening with early
dew,
Is the house all wreathed in splendor, every morning
bright and new.

What if they close at mid-day, 'tis because their work
is done,
And they shut their crimson petals from the kisses of
the sun,
Teaching every day their lesson to my weary, panting
soul,
To be faithful in well doing, stretching upward for the
goal.

Sending out the climbing tendrils, trusting God for
strength and power,
To support, and aid, and comfort, in the trying day and
hour:
Never spurn the thing that's common, nor call these
home flowers poor,
For each hath a holy mission, like my Glory o'er the
door.

F. F. Gage.

The dear children.—Often do I desire that our little ones may be deeply impressed with a sense of the necessity of having the heart tendered; the living, eternal word, inwardly revealed as a hammer, to break the rock in pieces; that so, in early life, the stony heart being removed, and a heart of flesh given, they may manifest a susceptibility as to the best feelings, and be so wrought upon as evidently to become what they are, by the grace of God. This is superior to all that can possibly be done by human efforts, in cultivating the rational powers, and in storing the mind with outward knowledge and literature, however good in its place, all this may be.—*Sarah* [*Lynes*] *Grubb.*

It is utterly impossible that any thing should bring to the saving knowledge of the will of God, but the light and spirit of Christ, by an inward manifestation.

From the Annual of Scientific Discovery for 1862.

The Atlantic and Pacific Overland Telegraph.

One of the most important events in the scientific or commercial history of the past year, has been the completion and successful operation of a line of telegraphs across the North American continent, between the Atlantic and Pacific States. The inception of this enterprise dates from 1859, when the project was brought before a convention of representatives of the various telegraphic companies of the United States, and application to Congress for assistance in completing the work agreed on. Such application was duly made, and in June, 1860, Congress passed a bill authorizing and directing the Secretary of the Treasury to advertise for proposals to carry a line of telegraph to California, across the continent, within two years from July 31st, 1860, securing certain privileges to the government and to the proprietors of the line.

Mr. Cobb, who was then Secretary of the Treasury, did not favour the project; and the telegraph companies seem to have been averse to entering the field, or risking money on the enterprise. In August, 1860, after the law had passed, a meeting of the directors of the various telegraph companies in the country was held in New York; and, after some deliberation, a resolution to unite and co-operate for the construction of a Pacific telegraph was rejected, and another passed instead, declaring it inexpedient to embark in the enterprise, but consenting that any of the parties who chose might do so.

When the notice for proposals was advertised by Secretary Cobb, Mr. Hiram Sibley, President of the Western Union Telegraph Co., who was really the proposer and author of the whole enterprise, put the question to the directors of his company, whether they would authorize proposals to be sent in; and so formidable and unpropitious did the undertaking appear, that it was favourably carried only by a single vote.

After long and tedious delays on the part of Secretary Cobb, the contract to build the line was awarded, on the 20th of September, 1860, to Mr. Sibley, the President and representative of the Western Union Company. Here we may add that this company at once assumed the contract, and furnished all the money expended on the line east of Salt Lake.

They at once despatched one of their number, J. H. Wade, of Cleveland, to California, to confer with parties on that side, and persons who had travelled the various routes, and determine where and how to build the line, as also to make such arrangements with the companies on the Pacific, or such of them as might agree, either for a business connection at the then terminus of their lines, or to induce them to extend this way. After various discussions, the route was at last settled on; the California companies covenanted to assume the construction of the line to Salt Lake with all despatch, and if possible, as soon as the eastern section should be completed to that point—an undertaking which they honourably performed, reaching Salt Lake but a few days later than the Western Union party.

It was not an easy matter to determine the route, and there were even different opinions as to the kind of line to be built. Some favoured underground wires, some the usual pole line. The troublous aspect of affairs South induced the company at last to determine on a line to run by way of Fort Kearney, Fort Laramie, Fort Bridger, crossing the Rocky Mountains at the South Pass, thence to Salt Lake City, thence, via Fort Crittenden, by the Simpson route to Fort Churchill, Carson Valley, thence, over the Sierra Nevada Mountains, to Placerville and San Francisco—being substantially the same route as that over which the present overland mail is carried.

Mr. Edward Creighton was appointed superintendent of construction in the eastern part of the line, and the California State Telegraph Company got ready to commence operations on their end. From the known imperfection of underground lines, so far as they have been tried in Europe, it was decided to put the lines to the Pacific on posts, notwithstanding the deep snow on the mountains in the winter, the scarcity and expense of getting timber, its liability to be burnt with the grass on the plains, run down by buffaloes, or be stolen for timber and fuel.

Mr. Creighton had already surveyed the proposed route, and was convinced the poles could be maintained. The manner of his survey is curious, and shows how much genuine enterprise was brought to bear on the construction. He started on the overland route alone, in November, 1860; travelled most of the way on mule-back, with such company as he could pick up on the road—journeying most of the way entirely alone. His object was to examine the route thoroughly, and if possible, to see the Indians, and learn from them more of the country and its features and resources than could be gathered from a more rapid journey. He started at a time when the Indians are most dangerous to travellers, because they are suffering for food; but instead of avoiding them, he took pains to go out of his way to meet them. He got from them much valuable information as to the different routes, depth of snow on each, the kinds and quality of timber, and where to find it, &c. He came to the conclusion that, with the exception of a few lawless, thieving Indians, that disgrace every tribe, they are quite as harmless, when properly treated, as many of the whites that go among them. He afterwards employed some of them to accompany the train while building the line, to herd and look after the stock, for which the most trusty of them are the best help for the purpose he could get.

Mr. Creighton reached San Francisco on March 1st, and immediately returned to New York, by steamer, with Mr. Wade. The outbreak of the Southern insurrection made the speedy construction of the line of greater importance, and no time was to be lost in getting together the material. Accordingly the directors met at Rochester, and organized the company, April 17th, by electing J. H. Wade, President; H. Sibley, Vice-President; and E. Creighton, Superintendent, after which nearly all the material had to be made.

The wire to be used in the line was No. 9, galvanized iron wire. The insulators, wire, and tools were taken to Omaha, Kansas, at which place all the material of the expedition was gathered to start westward.

With a remembrance of the manner of constructing telegraph lines in his mind, the reader will be able to judge of the labour required to set up two thousand miles of telegraph, through a wilderness inhabited only by Indians and wild beasts, and parts of which are a dreary desert. Of the force employed on the Pacific side we have no knowledge; but Mr. Creighton, for the line from Omaha to Salt Lake, had four hundred men, fitted out with tents, tools, and outfit for a hard season's campaign, including rifles and navy revolvers for each man, with the necessary provisions, including one hundred head of fat cattle for beef. These were driven with the train, and killed as they were needed.

For transportation of material for the line, and provisions for the little army of workers, five hundred head of oxen and mules, with over one hundred wagons, were purchased by the company, and this not proving sufficient, other transportation was hired, making the total number of beasts of burden up to seven hundred oxen, and one hundred pair of mules. When all was ready, the party started from Omaha, and set their first pole on the 4th of July. The line was completed to Salt Lake on the 18th of October, and the California party reached Salt Lake six days later, on the 24th.

They advanced at the rate of about ten miles per day. The whole line is on poles, it being thought best to cross rivers in this manner rather than lay submarine cables. The wire used weighs three hundred and fifty pounds to the mile, which would make for the line, from Brownsville, Mo., to San Francisco, seven hundred thousand pounds of wire. The posts are good size, thirty to the mile, and more than half of them red cedar, the balance mostly of pine.

(To be concluded.)

For "The Friend."

Guesses at Truth.

This work contains much that is instructive and entertaining, though there is also no little evidence of the influence exercised over the author, by want of correct information. Some of his remarks on Friends are very erroneous.

We give a few extracts for the readers of "The Friend" who may not have met with the work.

For the motive of a man's actions, hear his friend; for their prudence and propriety, his enemy. In our every-day judgments we are apt to jumble the two together; if we see an action is unwise, accusing it of being ill-intentioned; and, if we know it to be well-intentioned, persuading ourselves it must be wise; both foolishly; the first the most so.

Abuse I would use, were there use in abusing;
But now 'tis a nuisance, you 'll lose by not losing.
So reproof, were it proof, I'd approve your reproving;
But, until it improves, you should rather love loving.

How few christians have imbibed the spirit of their Master's beautiful and most merciful parable of the tares, which the servants are forbidden to pluck up, lest they should root up the wheat along with them! Never have men been wanting, who come, like the servants, and give notice of the tares, and ask leave to go and gather them up. Alas, too! even in that church, which professes to follow Jesus, and calls itself after his sacred name, the ruling principle has often been to destroy the tares, let what will come of the wheat; nay, sometimes to destroy the wheat, lest a tare should perchance be left standing.

We find *thou* in many of the noblest speeches on record, the last words of great and good men to the executioner on the scaffold: and in legal murders of the great and good, notwithstanding the boasted excellence of our laws and courts of justice, the history of England is richer than that of any other country. It does one good to read such words: so I will quote a few examples. For instance, those of Sir Thomas More: *Pluck up thy spirits, man, and be not afraid to do thine office; my neck is very short; take heed therefore, thou strike not awry, for saving of thine honesty.* Those of Fisher, the pious Bishop of Rochester, when the executioner knelt down to him and besought his forgiveness: *I forgive thee with all my heart; and I trust thou shalt see me overcome this storm lustily.* Those of the Duke of Suffolk on the same occasion: *God forgive thee! and I do; and when thou dost thine office, I pray thee do it*

well, and bring me out of this world quickly; and God have mercy on thee! When Raleigh was led to the scaffold, a bald-headed old man pressed through the crowd, and prayed that God would suppert him. *I thank thee my good friend*, said Raleigh to him, *and am sorry I am in no case to return thee anything for thy good will. But here* (observing his bald head,) *take this nightcap; thou hast more need of it now than I.* Shortly after he bade the executioner show him the axe: *I prithee let me see it. Dost thou think I am afraid of it?* And after he had laid his head on the block, the blow being delayed, he lifted himself up and said: *What dost thou fear? strike, man.*

It is perhaps a singular phenomenon in a cultivated language, that scarcely a writer seems to know when he ought to use such words as *thou, you*, and *ye*.

Even the Quakers, at least of late years, as they have been gradually paring away the other tokens of their sect, their coats and hats and bonnets, generally soften the full-mouthed *thou* into *thee;* whereby moreover they gain the advantage of a two-fold offense against grammar. For this seems to be one of the ways in which an Englishman delights to display his love of freedom,—by riding over grammatical rules. A Quaker will now say, *Do thee wish for this? Will thee come to me?* thus getting rid of what in our language is felt to be such an incumbrance, one of our few remaining grammatical inflexions.

This substitution of the plural *you* for the singular *thou* is only one among many devices which have been adopted for the sake of veiling over the plainspeaking familiarity of the latter.

When you see an action in itself noble, to suspect the soundness of its motive is like supposing everything high, mountains among the rest, to be hollow. Yet how many unbelieving believers pride themselves on this uncharitable folly! These are your silly vulgar-wise, your shallow men of penetration, who measure all things by their own littleness, and who, by professing to know nothing else, seem to fancy they earn an exclusive right to know human nature. Let none such be trusted in their judgments upon any one, not even on themselves always.

Desultory reading is indeed very mischievous, by fostering habits of loose, discontinuous thought, by turning the memory into a common sewer for rubbish of all sorts to float through, and by relaxing the power of attention, which of all our faculties most needs care, and is most improved by it. But a well-regulated course of study will no more weaken the mind, than hard exercise will weaken the body: nor will a strong understanding be weighed down by its knowledge, any more than an oak is by its leaves, or than Samson was by his locks. He whose sinews are drained by his hair, must already be a weakling.

There are instances, a physician has told me, of persons, who, having been crowded with others in prisons so ill ventilated as to breed an infectious fever, have yet escaped it, from the gradual adaptation of their constitutions to the noxious atmosphere they had generated. This avoids the inference so often drawn, as to the harmlessness of mischievous doctrines, from the innocent lives of the men with whom they originated. To form a correct judgment concerning the tendency of any doctrine, we should rather look at the fruit it bears in the disciples, than in the teacher. For he only made it; they are made by it.

Every age has a language of its own; and the difference in the words is often far greater than in the thoughts. The main employment of authors, in their collective capacity, is to translate the thoughts of other ages into the language of their own. Nor is this a useless or unimportant task: for it is the only way of making knowledge either fruitful or powerful.

A christian is the Almighty's gentleman: a gentleman, in the vulgar, superficial way of understanding the word, is the Devil's christian. But to throw aside these polished and too current counterfeits for something valuable and sterling, the real gentleman should be gentle in everything, at least in everything that depends on himself,—in carriage, temper, constructions, aims, desires. He ought therefore to be mild, calm, quiet, even, temperate,—not hasty in judgment, not exorbitant in ambition, not overbearing, not proud, not rapacious, not oppressive; for these things are contrary to gentleness. Many such gentlemen are to be found, I trust; and many more would be, were the true meaning of the name borne in mind and duly inculcated. But alas! we are misled by etymology; and because a gentleman was originally *homo gentilis*, people seem to fancy they shall lose caste, unless they act as Gentiles.

(To be continued.)

Stand in the power of God.—Be not ye shaken in mind, nor tossed to and fro with men's doctrines, which are changeable; but all dwell and abide in the unchangeable light, and let your faith stand in the power of God: and then ye will stand sure and steadfast, upon the sure foundation of God, which he hath laid, and not man; and as ye are staid there, nothing can move you, nor harm you, nor make you afraid. The word of God is nigh you, even in your hearts, and in your mouths, to obey it;—Oh; let it dwell and abide in you, and it will keep you from corruption, and from all evil that abounds in the world.—*Alexander Parker.*

THE FRIEND.

FIFTH MONTH 17, 1862.

The horrors of the civil war in our country do not abate, though the success of the troops supporting the authority of the government, and the evidently enfeebled condition of the rebels, give reason to hope, that the unnatural and cruel struggle will not continue much longer; at least that the military conflicts cannot be maintained hereafter on the same gigantic scale, as they have been hitherto. The Federal forces are represented to have fairly surrounded the insurgents, and to be gradually forcing them within more and more narrow limits, having cut them off from the ocean, destroyed nearly all their defences on the Mississippi, and captured their great metropolis at its mouth.

The descriptions given by writers for the newspapers, who are, or have been in those parts of our widely extended country, where the war is raging,—though often flippant and apparently heartless—convey a most mournful impression of the complicated suffering inflicted upon the deceived and misguided people of the South; and lead us to fear that famine and pestilence may follow in the rear of carnage and incendiarism, to complete the devastation and misery that have been visited upon that portion of our country.

The actual warfare has been exclusively confined to the Slave States; no hostile army having set its foot upon the soil of the free and loyal States. But death has been busy on the battle-field, in the camp, and the hospital, sending woe and wailing into thousands of homes throughout the borders of those States, by consigning their props and protectors to untimely graves. The general stagnation of trade, except that which is created by or contributes to the carrying on of the war, has so curtailed the means of subsistence for very many, as to bring them into much present difficulty, and great anxiety for the future. This is more especially the case among shopmen and mechanics; so many of the operatives and ordinary day-labourers having entered the army, as to keep up a pretty constand demand for the services of those staying at home, who obtain fair remunerative wages, and thus, with their families, escape the distressing pressure of poverty.

Compared with the Slave States, the material losses and physical sufferings inseparable from war, have been but lightly felt in the North and West; and we are sometimes ready to fear, that in the feeling of their supposed strength, and the excitement of triumphant success, the people would entirely forget the cause there is for humiliation and amendment, and may thus provoke the infliction of still greater calamities, until they learn to recognize the design of the Almighty in their chastisement, and more earnestly seek to put away those things which are offensive in his holy eyesight.

The changes which have been effected since the war broke out, in regard to slavery, are extraordinary, and calculated to promote important beneficial results in the system, wherever it exists within the jurisdiction of the United States. It is evident, that the course of congressional action upon this difficult and perplexing subject, is shaping towards freeing the General Government from any participation in slavery; except in providing some kind of "fugitive slave law," and contributing, so far as may be in its power, to its gradual extinction, by rendering pecuniary aid to those States which are disposed to commence a system of emancipation. The course recommended by the President relative to the last mentioned action on the part of the United States, was promptly adopted by the Senate and House of Representatives, by large majorities. By the same authority, slavery has been abolished within the District of Columbia; a stipulated sum being paid for each slave therein at the time of the passage of the act, to those claiming ownership, proving their legal claim thereto, and taking an oath or affirmation that they have not in anywise participated in any rebellious act against the government. All such claims, setting forth the names, ages and personal descriptions of the persons claimed, and the manner by and source from which the title was acquired, must be registered within ninety days from the passage of the act; which period will expire on the fifteenth of the Seventh month next. The needful legislation is also in progress for appropriating a certain percentage of the taxes collected on property owned by coloured persons residing in the District, for the education of their children; and also to do away with the disgraceful "black code" of laws, and to subject the coloured population to the same laws as those enacted for the protection or punishment of the white citizens.

The act for establishing a territorial government for Arizona, contains a clause prohibiting slavery or involuntary servitude within its limits, and another, declaring that slavery is forever prohibited in all territory now held, or hereafter acquired by the United States. This act, we believe, requires only the signature of the President to make it the law of the land.

At length the governments of Liberia and Hayti have been formally recognized by the United States, and diplomatic relations will ere long be established between them.

The Senate has ratified a new treaty with Great Britain, having for its object the more effectual suppression of the African slave trade, whereby the United States consents to a mutual right of search, within certain specified limits bordering on the coasts of Africa and the Spanish West Indian Islands.

A resolution has been introduced into the House of Representatives, declaring it unlawful for any slave to be employed or held to service, in any fort, arsenal, navy-yard, or any other place, wherever situated, over which the United States has exclusive control; and it is probable that it may finally become the law of the land.

The consummation of these several acts will entirely dissever the General Government from any connection with slavery, and so shape its policy, as to throw the weight of its influence against the iniquitous system; while it must create and foster in the Slave States themselves, especially those of them designated as the border States, a feeling and a party in favour of emancipation.

Beside the large number of negroes virtually set free by the various divisions of the Union army, there is reason to believe that thousands of slaves have escaped into the free States, who probably will never be reclaimed by their former masters; and the unsettled condition of the Slave States, and the disposition on the part of the northern troops now within their borders, to encourage the escape of the poor bondmen, renders it almost certain that the number of fugitives will go on increasing: very many of them are said to have gone into Kansas.

What or when the end will be, of this unparalleled rebellion, it is impossible for human wisdom to demonstrate or foresee; but our trust should be firmly fixed upon the merciful controlling interference of the Almighty, alone, and striving to keep the feelings from being hurried away with the popular excitement of the hour, watch narrowly over ourselves lest we be betrayed into a spirit opposed to that which breathes peace on earth, good will to men.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 1st inst. The Paris correspondent of the London Herald, says that a strong feeling has arisen in France in favour of intervention in America, and that it is believed overtures have been made by the French government to that of England, with a view to joint action in order to put an end to the War in the United States. The great Industrial Exhibition was to be formally opened on the 1st inst.

France and Russia had formally protested against the invasion of Montenegro by the Turks. The frontier was consequently not to be crossed.

A new Russian loan of ten millions sterling, had been introduced in London by the Rothschilds.

A battle between the Turks and insurgents had taken place in Albania. The Turks lost 500 men and four cannon.

The Austrian army is to be reduced by 8000 cavalry and 30,000 infantry.

The Liverpool cotton market was dull, with unchanged quotations. Bread stuffs and provisions declining.

UNITED STATES.—*The South West.*—The official reports of the capture of New Orleans, state that forts Jackson, Saint Philip, Livingston and Pike, and the batteries below and above the city had all been taken, and that the rebel gun-boats, steam-rams, &c., intended to aid in its defence had been destroyed. There was a severe struggle at the lower forts, in which some of the federal gun boats suffered considerably. The loss of the Union forces is stated to be 36 men killed and 123 wounded. That of the rebels is estimated at more than 1000. The garrisons of the forts surrendered, and were released on parole. The rebels had destroyed cotton and shipping to the estimated value of from eight to ten millions of dollars. The river was clear of rebel defences from New Orleans to Natchez. All along the Mississippi, from Memphis down, there has been the most reckless and wasteful destruction of property, in anticipation of the advance of the Union forces. The residents of the river towns are, it is said, retreating inwards, and destroying cotton and other property of value along all the southern tributaries of the Mississippi. The rebel army under Gen. Lovell, at the latest advices, was at Patchapahoe, fifty miles north of New Orleans.

Mobile and Pensacola were still held by the rebels on the 30th ult. At the latter place there was a rebel army of 10,000 or 12,000 men. It was the expectation that these cities would soon be attacked by the Federal gun boats.

Mississippi.—On the 10th inst., the army of Gen. Halleck was slowly moving southward in the direction of that of Gen. Beauregard. Its progress had been impeded by heavy rains, and the almost impassable condition of the roads. The general health of the army was reported to be good. Deserters report that great dissatisfaction prevails in the rebel army, both among the officers and men. In a recent engagement, Gen. Pope captured about 2000 rebels. Reinforcements for Gen. Beauregard continued to arrive from Texas and Arkansas. Beauregard has issued a proclamation, stating that the Union forces virtually had possession of the Mississippi, and ordering all the scattered rebel forces to join his army, so that the cotton, sugar, and molasses on and near the river should be destroyed. The latest advices are to the effect that Beauregard had been largely reinforced, and would not abandon his position near Corinth. His defences had been strengthened, and preparations made for a desperate struggle. Gen. Pope's outposts had been driven back by the rebels.

Tennessee.—On the 10th inst., the rebel fleet near Fort Pillow, consisting of eight iron-clad gun boats, under command of Com. Hollins, made a desperate attack upon the western flotilla at the same place. In the engagement, two of the rebel gunboats were blown up and one sunk with all on board, when the remaining five retreated under the walls of the fort. The Federal boats sustained but little injury: it is believed that the chief part of the land force has been withdrawn from Fort Pillow (or Wright,) barely enough having been left to work the guns. Its early evacuation is looked for.

North Carolina.—It is stated that large numbers of Union men have voluntarily declared their allegiance to the United States, preparatory to being armed and equipped by Gen. Burnside for the purpose of defending their homes against the rebels. One regiment of North Carolinians had been organized. According to a report from Norfolk, Gen. Burnside with a strong force was within a few miles of Weldon.

Virginia.—The downward progress of the rebel cause has of late been very rapid in this State. When the evacuation of Yorktown was decided upon, the rebel generals appear to have exerted themselves to the utmost to withdraw their immense army, with its supplies of all kinds, safely and in good order. The Federal forces were thrown forward in pursuit as rapidly as possible, and first overtook the rebel rear guard near Williamsburg on the 5th inst. In the battle which ensued, about 300 hundred of the Federal troops were killed and 700 wounded, the rebels left about 700 killed and 1000 wounded men upon the field. Several hundred prisoners were also taken by Gen. M'Clellan. The rebels continued their retreat towards Richmond, and two days after were again attacked and defeated with great slaughter near West Point, at the head of navigation on York river, to which point large bodies of the U. S. troops had been conveyed by water, thus cutting off the rebel retreat, and compelling them to take a more southern route. On the 10th inst., a part of M'Clellan's army was only twenty-seven miles from Richmond. It was expected the rebels would make another stand at Bottom Bridge, fifteen miles from Richmond. Gen. M'Dowell's army took formal possession of Fredericksburg on the 7th inst. The early capture of the rebel capital was considered almost certain. An expedition of 5,000 men which left Fortress Monroe on the 10th, took possession of Norfolk, Portsmouth and Gosport, without opposition. The retreating rebels burnt the U. S. Navy yard at Gosport, together with a number of vessels lying in Elizabeth river. The famous steamer Merrimac was also destroyed by them. She was fired, and subsequent blew up and sunk. The iron clad steamer Galena, which, with other U. S. vessels, has entered James river, encountered the rebel steamers, Yorktown and Jamestown. The former, it is stated, was sunk, and the latter captured. The rebels have now no armed vessels on any of the waters flowing into the Chesapeake. The harbour of Norfolk is one of the best in the United States, and the port is the most important in Virginia. It is believed that a large part of the inhabitants are loyal in their sentiments, and rejoice at the departure of the rebels. Gen. Wool, on taking possession of Norfolk and appointing a military Governor, directed that all citizens should be carefully protected in their rights and civil privileges, and that strict order should be observed. About 200 cannon were left by the rebels, together with large quantities of shot and shell and other articles of value.

New York.—Mortality last week, 413.

Philadelphia.—Mortality last week, 279.

Troy, New York.—On the 10th inst., between 500 and 600 houses in this city were destroyed by fire. The conflagration raged over a space of fifty acres; the total loss about $3,000,000.

The Homestead Bill.—A bill granting homesteads to actual settlers on the public lands, has passed the U. S. Senate by a vote of 33 to 7.

The Pacific Rail Road.—The House of Representatives has passed a bill by a vote of 79 to 49, incorporating a company for the purpose of making a railroad from the termination of the Leavenworth, Pawnee and Western Railroad, at the 102d meridian of longitude, through the Territories of the United States, to the western boundary of Nevada, where it is to connect with the line of the Central Pacific Railroad. The company is to be aided by donations of lands along the route of the road, and also by a liberal issue of government bonds.

Arizona.—The House of Representatives has passed a bill organizing this Territory. One of its sections prohibits slavery in the Territory, and also abolishes and forever prohibits it in all the other territorial jurisdiction of the United States.

A Department of Agriculture.—The bill to establish a Department of Agriculture passed the Senate by a vote of 25 to 13.

Grain at Buffalo.—There were recently 210 vessels at Buffalo, loaded with bread stuffs from the lake country. They brought about 2,000,000 bushels of grain.

The Markets, &c.—On the 12th inst., the premium for gold in New York was 3¾ a 3½. The specie in the banks had decreased $3,035,000, during the previous week. The amount on hand is stated to be $32,139,868. The money market easy and rates low. Cotton had advanced to 27½ a 28 cts., in consequence of the extensive destruction of the staple at the South. Sales of spring wheat at $1.11 a $1.13; white Michigan, $1.37 a $1.40; rye 80 a 81 cts.; oats, 40 a 42 cts.; western corn mixed, 51 a 53 cts.; southern yellow, 52 a 54 cts. *Philadelphia.*—Good red wheat, $1.28 a $1.30; white, $1.28 a $1.40; rye, 73 cts.; corn, 53 cts.; oats 36 a 38 cts.; clover seed, $4.50 a $4.62.

RECEIPTS.

Received from Abm. Cowgill, Agt., Io., for Aaron Frame, $2, to 27, vol. 35, for Michael King, $2, vol. 34.

FRIENDS' ASYLUM FOR THE INSANE.

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Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

NOTICE.

A special meeting of the Female Society of Philadelphia for the relief and employment of the poor, will be held at the House of Industry, No. 112 N. Seventh Street, on Fourth day afternoon, the 21st inst., at 5 o'clock.

JULIANNA RANDOLPH, Clerk.

MARRIED, on Fifth day the 1st of Fifth mo., at Evesham, N. J., EDMUND DARNELL, to ESTHER, daughter of William and Mary R. Jessup, all of that place.

DIED, at the residence of her brother-in law, Robert Knowles, at Smyrna, N. Y., on the 27th of Second mo., 1862, ANN T. POWELL, a member of Western Monthly Meeting, in the fortieth year of her age. She walked as became her profession, and was enabled to bear great affliction of body with patience and resignation to the Divine will.

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From "The British Friend."

Early Friends and What They Were.

"Hold fast the form of sound words," was the exhortation of the apostle Paul, and perhaps there is no one of the "peculiarities" of the Society of Friends that is felt to be more difficult at this day to comply with, than that of using what is technically termed "the plain language." Like the subject of "Apparel," it is built upon the simplicity and sincerity of the Christian character, but it claims a more extensive and additional important ground for its use—that of strict truthfulness. Indeed, this is the ground which Early Friends took respecting it, not only as expressive of truth in its simple abstract form, but as the absolute expression of truth in its highest and holiest form.

It is not necessary to enter on any preliminary discussion relative to it, because the language, arguments, and example of Early Friends, so thoroughly meet the whole question, as to render such a step on my part unnecessary, and therefore I shall content myself with little more than the illustrations drawn therefrom in the order in which they arise, feeling satisfied that those who candidly and honestly weigh the subject, must and will, if true to themselves, not only see the forcible reasoning of Early Friends, but be convinced that it is the duty, as well the privilege, of the truly consistent Friend, to be in the steady and regular use of the "plain language in all their conversation, and in all the relations of life."

It has long been an opinion of mine, that if the Society of Friends had been more careful on this subject of "Plainness of Speech," there would have been far more advantage to the body in the truthfulness of its members than now exists; for is it not notorious, that the evasion of this testimony is of every-day occurrence, and the result an unmistakeable tendency to lower the high standard of our profession, whilst it goes far to destroy that fine sensibility as regards truthfulness, which should ever distinguish the christian character? Of late years the plain language, as it is called, has come to be looked upon as a conventional thing—a notion that is convenient to hold, but an idea greatly at variance with the view taken of it by Early Friends, as we shall presently see.

The adoption of this mode of speech commenced with the very earliest labours of the founder of the Society. With the simple view which he took of religion, apart from all creeds—rites, ceremonies, and observances—were associated those of purity, simplicity, and sincerity of speech, and thus so early as 1648, we find George Fox giving utterance to his convictions on this head; and it is in conjunction with the first ministrations of the gospel which he believed laid upon him by the Lord, that he thus speaks—"Moreover, when the Lord sent me into the world, I was required to *thee* and *thou* all men and women, without any respect to rich or poor, great or small." There is a fulness in this sentence which strikes us at once as we read it. There is the firm belief in the call, and in the requirement, and in its universal application. There was no conferring with flesh and blood. There was the instant and prompt compliance with it; and accordingly we find that it brought forth abundantly of those things which are ever the lot of the true servants of God—tribulations.

From this time George Fox was constant in reference to the subject, and the acceptance of this view, in respect to language, led to its embodiment by the new Society in its code of testimonies. In 1659, Thomas Ellwood, Milton's friend and secretary, thus expresses himself—"The corrupt and unsound form of speaking in the plural number to a single person, *you* to one instead of *thou*, contrary to the pure, plain, and simple language of truth, *thou* to *one*, or *you* to more than one, which had always been used by God to men, and men to God, as well as one to another, from the oldest record of time, till corrupt men, for corrupt ends, in later and corrupt times, to flatter, fawn, and work upon the corrupt nature in men, brought in that false and senseless way of speaking you to one; which hath since corrupted the modern languages, and hath greatly debased the spirits, and depraved the manners of men. This evil custom I had been as forward in as others, and this *I was now called out* of and required to cease (from.") And as a kind of apology, or rather exposition for the usage, he adds—"We lay not the stress of our religion upon words; yet we know there is a form of sound words, and we desire to keep to it. . . . . In the best of time and with the best of men, thou and thee, to a single person, was good and inoffensive language. But as times grew bad, and men worse, pride and flattery first put inferiors upon paying a plural respect to the single person of every superior; and superiors upon receiving and at last requiring it." That Thomas Ellwood had his share of suffering for his testimony to this practice, his memoirs abundantly show.

In 1660, George Fox addressed a letter to the infant churches which he had been instrumental in gathering; and that its universality might be understood, added the following postscript:—"Let this be sent abroad that all may read it over." Nor is it less applicable at this day: its universality still applies, and amid the truckling to the world's customs, and the tampering with the world's pride, and the desire for gain, the strictures which this letter of George Fox contains, are as deserving our attention now, if not more so, than at the period they were issued. It is refreshing to see with what clearness he views every thing approaching to insincerity and untruthfulness, and how distinctly he condemns all temporizing and expediency. That he calls things by their right names, though, perhaps, not quite so blandly as we do now, might be looked for; and true to his convictions, we are left in no doubt of his meaning when he says—"All Friends everywhere that are convinced with Truth and profess it, and own it, keep to the single language; the good Spirit, the light of Jesus Christ leads to it; and that which goes from that (good spirit) which doth not live in it is to be judged; and then if man or woman seek to get gain, by speaking the improper, untrue, and flattering language of the word, which is the confusion, the Lord may take that gain away from them. For plural and singular was the language of God, and of Christ, and of all good men, and of the prophets and apostles; but the confused world, that lies in confusion, cannot endure it, who live not in the fear of God, neither follow the example of good men, but are in the double tongue, quenching the Spirit, and hating the light of Jesus Christ, which is single. And so all Friends, train up your children in the same singular and plural language; it is not for you to bring them out of it, neither to force nor command them otherwise, to please your customers, nor to please men. . . . . And so do not lose that testimony, which slays the world's honour, and do not go into the world's fashions and commands, nor force others from that which is the language of God, and Christ, and all good men and women, into that which is contrary to God, and Christ, and all good men and women: for there must be, and always was, a distinction between one and many. . . . . And therefore keep to the proper, sound, simple language. For indeed, I did hear (of) some that were troubled at their apprentices and servants, for saying thou and thee to one, and because they would not say the word you; and such (too) who have known the language from their childhood. And therefore that selfish, man-pleasing, daubing spirit must be put down with the Spirit, and condemned with the Light, else ye will frequently be ridiculous to the world, and to all men, and they will say, 'Ye are not so as ye were at the beginning;' and so follow the customs of the world, and not the practice of Christ and of all good men. And so this is written, that all may fear the Lord; and (that) they who have so followed the customs of the world may do so no more; and that others may be warned and not go into such things; but mind the Truth and Spirit of God, the Light of Christ Jesus, and none of the free-born may lose their true language, and speak half the world's language, and half of the people of God. For to say to Friends thee and thou, and to the world you, that is hypocrisy; and therefore for all hypocrites, and hypocrisy, and dissembling to be kept under judgment, for that is dissembling with the witness of God. For ye see, the outward Jews, when they went from the law of God, in process of time spake half Hebrew and half Ashdod. And therefore to prevent dissembling and hypocrisy, keep to the Spirit of God, and Light of Christ Jesus, that the Jews inward may not have a mixed language. . . . . And so let

the Truth have its passage in all things, and speak true words and not false, with the Light ye will see: who act contrary to it will be condemned by it. So let Friends be distinct from all the world in their language, in their ways, in love, and in their conversations."

Doubtless George Fox and his brethren the Early Friends—for all appear to be very well read in the Scriptures—had before them in this matter, the counsel of the apostle Paul to Titus—"In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

During the same year we have William Smith, in "A Short Testimony on behalf of Truth's Innocency," taking the same ground as George Fox, for the use of the plain language, viz., simplicity and truthfulness: and so strongly do Early Friends appear to have been impressed with the soundness of the views they had adopted, that it became with them a matter of conscience rigidly to carry them out. Hence William Smith asserts—"We *dare not* speak any other language but thou to a single person, knowing it is the Spirit's language, and hath been from the beginning, and the scripture declares no other." In his work, "The True Light now shining in England," he repeats this assertion, and adds, "that which cannot receive it is proud flesh; which we cannot satisfy, but speak truth to every man, without any respect to his person."

We cannot but admire the conscientiousness of men thus taking up an idea, evidently so offensive to the pride of man, and so at variance with the usages of the worldly part of the community, and maintaining their views with such persistency, amid suffering, imprisonment, and scorn: such firmness and faithfulness command our respect, and we at once feel convinced that nothing but a high sense of duty towards God, and the desire to stand approved in the Divine sight, could have sustained them.

In the present day it is no real trial to the true Friend to use the plain language—it is expected of him—the world considers it as synonymous with his profession, and when he does not use it, looks upon him either as a lukewarm religionist, or as altogether ashamed of his belief, and justly so; but in the days of Early Friends, the very use of such a form of speech was considered an insult, though, strange to say, it was frequently used in reply by those very individuals, who considered themselves insulted by its use on the part of Friends. In the year 1660, Samuel Fisher, an excellent classical scholar, and who had been educated at the University of Cambridge, and had held "a living" in the law established church of this country, put forth his views on the subject of the "plain language." "Little," says he, "as the Quakers do *ultra linguam vernaculam sapere*, and as little Latin as they understand, yet they both ken and keep to the proper idiom of the English language, in using that of thee and thou, when they speak to whatever single person, without respect; but in Hebrew, Greek, and Latin, there is not such a gross perverting of the second person plural, as through slavish fear and flattery, and fawning pride, and men-pleasing ambition, and affectation, of the honour from beneath, and respect to the persons of men, hath been brought into our English nation. . . . . Let such as snuff at thou and thee, from us, put out the words thou and thee in their Bibles, and put in you or ye. . . . . And in that place where Paul saith to Agrippa, 'Dost thou believe, O king Agrippa? yea, I know thou believest,' to read 'Dost ye believe, O king Agrippa? yea, I know you believest;' and they will see what a palpable piece of nonsense it will amount to, like to which yet they utter and sound forth in their ordinary locution, but feel it not. And last of all, if *thou* and *thee* be not to be used to a single person only, it hath no place nor use at all in the English tongue, for it cannot properly be used when we speak to more."

During the following year, 1661, came out the work called the *Battledore;* and perhaps I cannot better describe its character than in the words of George Fox himself:—"While I was prisoner in Lancaster Castle, the book called the *Battledore* came forth, which was written to show that in all languages *thou* and *thee* is the proper and usual form of speech to a single person, and *you* to more than one. This was set forth in examples or instances taken out of the scriptures, and out of books of instruction in about thirty different languages; John Stubbs and Benjamin Furley took great pains in compiling it, which I set them upon; and some things I added to it. And when it was finished, some of them were presented to the king and his council, to the bishops of Canterbury and London, to the universities one a-piece; and many bought them. The king said, 'it was the proper language of all nations.' The bishop of Canterbury being asked what he thought of it, was so at a stand that he could not tell what to say of it. For it did so inform and convince people that few afterwards were so rugged towards us for saying thou and thee to a single person, which before they were exceeding fierce against us for. So thou and thee was a sore cut to proud flesh, and to them that sought self-honour; who though they would say it to God and Christ, would not endure to have it said to themselves, so that we were often beat and bruised, and sometimes in danger of our lives, for using those words to some proud men."

In 1663, William Smith, in an essay entitled *The Work of God's Power in Man*, again reiterates his assertion that you to one is not truthful, and this he repeats in another essay called *The Child's Question*. In 1665, George Fox, then incarcerated in Scarborough Castle, and the subject of much interest there, being visited by many people of rank and station, thus speaks—"There come to me another time the widow of old Lord Fairfax, and with her a great company, one of whom was a priest. The priest asked me why we said thee and thou to people? for he counted us but fools and idiots for speaking so. I asked him whether those who translated the scriptures so, and made the grammar and accidence, were fools and idiots, seeing they translated the scriptures so, *thou* to one, and *you* to more than *one*, and left it so to us? If they were such fools and idiots, why had not he, and such as he, who looked upon themselves as wise men, and could not bear thee and thou to a singular, altered the grammar, accidence, and bible, and put the plural instead of singular? But if they were wise men who so translated the bible, and made the grammar and accidence so, I wished him to consider whether they were not fools and idiots themselves, that did not speak as their grammar and bible taught them; but were offended with us, and called us fools and idiots for speaking so." So much was the ground of this manner of speech uppermost in the mind of this worthy elder, and so important does he seem to have considered truthfulness in its very minutest form, that in 1668 he again refers to the subject, and issues an epistle full of tender counsel respecting it. And now another Friend enters the arena, a Friend well educated in the literature of the age, above the class, as regards this world, from whence sprang George Fox and his compeers—one who deserves to, and will, be recorded throughout generations yet to come, as one of the noblest defenders of the civil and religious liberties of Englishmen—bold for the Truth, scrupulously faithful to his convictions, and unflinching in the avowal of his belief. Though skilful in argument, with the simplicity of a child he takes up this question, and in 1668 sends forth from the press a work worthy of his name—a work at this day highly appreciated, and which will continue to be an interesting and attractive volume of literature—William Penn's *No Cross no Crown*. In it the subject of the plain language is thus dealt with—"There is another piece of nonconformity to the world, that renders us very clownish to the breeding of it, and that is *thou* for *you*, and that without difference or respect to persons; a thing that to some looks so rude, it cannot well go down without derision or wrath. . . . . Words of themselves are but so many marks set and employed for necessary and intelligible mediums or means, whereby mankind may understandingly express their minds and conceptions to each other, from whence comes conversation. Now, though the world be divided into many nations, each of which, for the most part, have a peculiar language, speech, or dialect, yet have they ever concurred in the same numbers and persons, as much of the ground of right speech. . . . . If it be improper or uncivil speech, how comes it that the Hebrew, Greek, and Roman authors, used in schools and universities, have no other? Why should they not be a rule in that, as well as in other things? . . . . but it is neither improper nor uncivil, but much otherwise; because it is used in all languages, speeches and dialects, and that throughout all ages. This is very plain, as for instance it was God's language when he first spoke to Adam. It is also the Assyrian, Chaldean, Grecian, Latin speech, &c. . . . . But supposing *you* to be proper to a prince, it will not follow that it is so to a common person. For his edict runs—'We will and require,' because, perhaps, in conjunction with his council; and therefore you to a private person is an abuse of the word. . . . . But some will tell us, custom should rule us, and that is against us. But it is easily answered, and more truly, that although in things reasonable or indifferent, custom is obliging or harmless, yet in things unreasonable or unlawful, she has no authority. For custom can no more change numbers than genders, nor yoke *one* and *you* together, than make man into woman, or one into a thousand. But if custom be to conclude us, 'tis for us; for as custom is nothing else but *ancient usage*, I appeal to the practice of mankind, from the beginning of the world, through all nations, against the novelty of this confusion, viz., *you* to *one person*. Let custom, which is ancient practice and fact, issue this question. Mistake me not: I know words are nothing, but as men give them a value or force by use; but then if you will discharge *thou*, ~~and~~ that *you* must succeed in its place, let us have a distinguishing word in the room of *you*, to be used in speaking to many. But to use the same word to *one* and *many*, when there are two, and that only to please a proud and haughty humour in man, is not reasonable in our sense, which we hope is christian. But if thou to a single person be improper and uncivil, God himself, all the holy fathers and prophets, Christ Jesus, and his apostles, the primitive saints, all languages througout the world, and our own law proceedings, are all guilty, which, with submission, were great presumption to imagine. . . . . Art thou, O man, greater than He that made thee? Canst thou approach the God

of thy breath, and great Judge of thy life, with *thou* and *thee*, and when thou risest off thy knees, scorn a christian for giving to thee, poor mushroom of the earth, no better language than thou hast given to God just before? . . . . Wherefore, reader, whether thou art a night-walking Nicodemus or a suffering scribe, one that would visit the blessed Messiah, but in the dark customs of the world, that thou mightest pass undiscerned, for fear of bearing his reproachful cross; or else a favourer of Haman's pride, and countest this testimony but a foolish singularity, I must say, Divine love enjoins me to be a messenger of Truth to thee, and a faithful witness against the evil of this degenerate world, as in other, so in these things; in which the spirit of vanity and of lies hath got so great a head and lived so long uncontrolled, that it hath impudence enough to term its darkness light, and to call its evil offspring by the names due to a better nature, the more easily to deceive people into the practice of them. . . . . I do once more entreat my readers, that they would seriously weigh in themselves, whether it be the spirit of the world, or of the Father, that is so angry with our honest, plain and harmless *thou* and *thee;* that so every plant that God our heavenly Father hath not planted in the sons and daughters of men may be rooted up."

(To be continued.)

From the Annual of Scientific Discovery for 1862.

The Atlantic and Pacific Overland Telegraph.

(Concluded from page 294.)

The country is destitute of timber most of the way; but the longest distance that posts had to be hauled in any one stretch was two hundred and forty miles. As before stated, no submarine cables were used at river crossings; but the wire was carried over sometimes on high masts, where common poles did not give sufficient height. On the high mountains, where the snow accumulates to such fabulous depths, the posts are extra large, and so high as to keep the wire above the deepest snow, and so near together that the wire will not break by the snow and sleet that will load upon it.

Extra mule teams were kept along with the train for carrying the men to and from the works, for hauling water for the men and animals on the deserts, and other necessary running about, and the line was completed as the tram moved westward.

The line is worked by Morse's instruments. The cost of the line will average about $250 per mile, the whole cost not exceeding $500,000. Towards this the United States Government pays $400,000 in ten yearly instalments, and the State of California pays $60,000.

The section on the California side was built by — Street of California, and at about the same rate of progress, ten miles per day, as this side.

The charge on the Pacific telegraph for a message of ten words, from Brownsville, Missouri, to San Francisco, is three dollars. The charge for ten words from New York to San Francisco being now about six dollars, ($5.95,) with the addition of forty-eight cents for every additional word, the public are already availing themselves of the line to a considerable extent. The average number of messages per day sent over so far is about sixty, exclusive of news reports and government dispatches, the latter amounting to an average of four messages a day.

The danger to the line from Indian hostility, does not seem so great as has been feared. The Indians have been conciliated, and some were employed to aid the regular force of workmen. One tribe has now the care of the stock which was used for transportation.

The whole continuous stretch of telegraph wire across this continent, between Cape Race on the east and San Francisco on the west, is about five thousand miles.

Its extremities comprise seventy degrees of longitude, making a difference in time of more than four and a half hours. The agents at Cape Race might send a dispatch forward at set of sun, and the news reach San Francisco while that luminary was still above the horizon. If a telegram were instantaneously sent over the whole line, it would reach San Francisco, at a time, according to the clocks of that city, about three hours and fifteen minutes before the time at which it left New York, according to the clocks there.

There is now in operation in California, about two thousand miles of line, extending south from San Francisco to Los Angelos, and north about the same distance to Yreka, connecting every town of importance in the State. The line will probably be extended within a year as far north as Vancouver, and from thence — Collins proposes to carry it along the north-western coast of America, and over to the eastern shore of Asia.

In this proposed extension, the Russian government has expressed a great interest, and is ready to offer assistance and facilities. It has, moreover, already made considerable strides in the establishment of a system of telegraphy across the Asiatic continent, a line of telegraphs being in the process of construction across the Ural Mountains to Omsk, which connecting Europe with Asia, will be extended in 1863 to Isktusk, and will connect the Russian ports through the sea of Japan and the Amoor. In the following year, it is expected that an uninterrupted telegraphic communication will exist between St. Petersburg and the Pacific. So far, assuming that the projects of the Russian government will be realized, no difficulties seem to lie in the way of sending telegraphic messages with requisite dispatch from Europe to the shores of the Pacific Ocean. The Pacific Ocean as it passes northward gradually narrows itself till it terminates in the channel which separates the Asiatic and American continents. This channel, known by the name of Behring's Straits, is at its narrowest point about fifty miles broad. Regarding solely from a submarine point of view the proposed line of telegraphic communication, this would seem the most favourable point at which to connect the continents. The adjacent countries, however, clad in perpetual ice, are uninhabitable, and the establishment of telegraph stations, or aerial lines, (wires supported on poles,) across them would be impracticable. It is out of the question, therefore, to go so far north. At a point further south, however, though the distance between the opposite coasts is as great as that between Ireland and Newfoundland, opportunities are presented eminently favourable for the establishment of telegraphic communication. A range of islands, called the Aleutian Islands, are scattered over the intervening space. A telegraphic cable, it is contended, might with ease be laid down between those islands and the main land on either side. Two modes presents themselves of accomplishing this object. The one by making each island as it is in turn traversed, available for the establishment of aerial lines, and adopting the submarine system only where absolutely necessary, namely, in connecting the several islands with each other, and the group with the main land. The other consists in adopting the submarine system throughout, and carrying the cable along the coasts of the islands, instead of across them. The former plan is condemned as impracticable, and the latter proposed as the safest, though most expensive mode of proceeding. From this rapid glance, therefore, it will be seen that the idea of telegraphic communication with the old world is in a fair way to be realized in the course of a few years.

From "Youthful Piety."

Some Account of Lydia S. Rogers.

(Concluded from page 292.)

On the evening of the 24th, she had an attack of suffocation which rendered it doubtful whether she would survive the night, in allusion to which, she sweetly remarked, "If I do not there need be no bustle—I believe all is done, every thing is ready." Next morning the state of her mind was very peaceful and heavenly, and she observed, "This is a sweet morning to me,—Praise the Lord, O my soul." Although her weakness was great, and much suffering consequent on the disease, yet her mind was so absorbed in the contemplation of heavenly things, as scarcely to have any sense of suffering. At her request the family were collected, and after a time of solemn waiting in silence, she addressed them in earnest entreaty to close in with the offers of divine mercy and not put off the period of submission, testifying from her own experience, that the Lord is not an hard master, requiring more than he enables to perform.

On the 26th, her mind appeared much exercised, and often engaged in prayer. She remarked that she could not communicate anything to those around her, unless her dear Father gave it to her; adding, "Remember Joshua's army compassed the city seven times before they were commanded to shout. If I dared to speak of myself I should say a great deal, for I am earnest for your help." The next day she saw many of her friends: great was the exercise she underwent on their account, and deep her sense of the exceeding sinfulness of sin, under which impressions her mouth was opened in a wonderful and affecting manner to speak to the states of those who came into her room.

A few days previous to her dissolution her sufferings became extreme, and though mercifully strengthened to endure them with much patience and resignation, she said, "I hope my patience will hold out—I fear I do not bear trial as I ought—It is not my wish to be relieved from suffering, but to bear it to the honour of my Lord: if he saw meet he could relieve me—I only desire what will tend most to his glory." She seemed afraid that her friends paid too much attention to her wants, often saying, "You are all taken up with me—I wish some poor neglected one could have part of what I receive;" and on one of her visiters remarking that she was comfortably situated, she answered, "Yes—I have every earthly comfort, but that will not satisfy the soul."

One of her dresses which had ruffles on the sleeves being put upon her, the sight of them seemed to affect her; she desired a pair of scissors to be brought, and had them cut off, saying, "O; these ruffles illy become dying hands." She also requested to have some ornamental articles of her dress burnt, observing, "They will be useful to no one—finery is indeed a great burden."

On the evening of the 10th of second month, she had the fourteenth chapter of John read to her, which had been her daily practice for some time previous. Her weakness rapidly increased; it was evident that the solemn change was near, and the family were collected around her dying bed. To her husband she said, "The dear Saviour is the way—he is the door—knock and it shall be opened—all that will come may come." She took a most affectionate and impressive leave of her family, saying, "Farewell, farewell—love to all. The horses are come—the chariot of Israel to carry me home. Take me to thyself, if thou

hast purified me. Happy—happy—happy! O, praise him—he is a God of love. These light afflictions which are but for a moment, will work out for us a far more exceeding and eternal weight of glory."

She called one in the room to her, and gave her sweet counsel, enjoining upon her to let the Lord have the first place in her affections, saying, "Love him first—him last—and through all—then all will go well." Presently after, as if all the energies of her dying frame were summoned to the effort, she broke forth in a loud voice, urging on those present the necessity of bowing to the cross of Christ: "The dear Saviour," said she, "hung nailed to the tree, bleeding for us—for our sins;" and afterwards, "It is hard work to die—but the sting of death is gone—thanks be to God—he hath given me the victory—O, help me to praise the Lord."

Thus, with an hymn of praise on her expiring lips, this dear young woman ceased to breathe on the morning of the 11th of Second month, 1835, in the twenty-fifth year of her age. Her ransomed spirit, we joyfully believe, was received into the mansion prepared for it by Him who had so marvellously redeemed her unto Himself, and is now one of that happy company who surround the throne of God and the Lamb, with the unceasing anthem of "Salvation, and glory, and honour, to Him that sitteth on the throne, and unto the Lamb forever."

May this memorable instance of the uncertainty of life and of all temporal enjoyments; of the adorable mercy of God in Christ Jesus to the sincere penitent; and of the power of his blessed spirit in purifying the soul, weaning it from earthly attachments, filling it with the pure and precious consolations of the gospel, and conferring on it a hope full of immortality and eternal life, encourage others to yield in unreserved obedience to the early visitations of heavenly love; that thus living in the fear and love of God, they may experience preservation from the snares which beset the paths of youth; know the light of Christ Jesus to be their safe guide through the trials and temptations of the present changeful life, and in the awful close have a well-grounded hope of admission into the mansions of eternal glory.

Diversities of Taste.

The diversity prevailing in different nations, in reference to articles of food, seems to confirm in its literal sense the proverbial saying, that "One man's meat is another man's poison." Many an article of food, which is in high esteem in one country, is regarded in others with abhorrence, which even famine can hardly surmount.

One of our foreign exchanges contains an interesting article on this subject, a part of which we condense for our readers:

In the Shetland Islands it is said that crabs and lobsters abound, which the people catch for the London market, but refuse to eat even when half starved.

Eels, which are abundant and of good quality in Cumberland and Westmoreland, and also in Scotland, are regarded by the people there with as much disgust as snakes.

Scallops, which are reckoned a dainty in Ireland, are hardly ever eaten in England; and although they are abundant on many of the coasts, few of the English have any idea that they are eatable.

Cockchafers are candied, and served up with other confectionery by the Italians.

The hedge-hog no one thinks of eating in England, except the gypsies, and some who have joined them, and who report that it is better than rabbit.

The sailors in the English and Dutch whaleships do not eat the flesh of the whale; but those in the French whalers (with their well-kuown skill in cookery,) are said to make a palatable dish of it.

By almost all the lower classes in England, venison and game of all kinds are held in abhorrence, and so are fresh figs.

By the Australian savages, frogs, snakes, large moths and grubs, picked out from the wood—all of which the English settlers turn from with disgust—are esteemed as dainties; but they are shocked at our eating oysters.

Milk, as an article of food, (except for sucking babies,) is loathed by the South Sea Islanders. Goats have been introduced into several of the islands; but the people deride the settlers with using their milk, and ask them why they do not milk their sows. On the other side, dogs and rats are favourite articles of food with them.

These last, as is well known, are often eaten by the Chinese; who also eat salted earth-worms and a kind of sea-lug, which most Europeans will turn from with disgust.

In the narrative of Anson's voyage is a full account of the prejudice of the South Americans, (both Creoles and Indians,) against turtle as poisonous. The prisoners captured on the prize ship warned the sailors against eating it, and for some time lived on bad ship-beef; but seeing our men thrive on the turtle, they began to eat it—at first sparingly, and at length heartily. And when set ashore and liberated, they declared they blest the day of their capture which had introduced to them a plentiful supply of wholesome and delicious food.

Horseflesh, which most Europeans would refuse to eat, except in great extremity, is preferred by the Tartars to all other; and the flesh of a wild ass's colt was greatly esteemed by the Romans.

As for pork, it is on religious grounds that Jews and Mohammedans abstain from it, as the Hindoos do from beef. But the Christians of the East seem to have nearly an equal aversion to it; and the like prevailed till lately in Scotland.

The large shell snail, called escargot, was a favourite dainty with the ancient Romans, and still is so in a great part of the south of Europe, though most Englishmen would be half starved before they would eat it.

In Vienna, the large wood-ants are served up and eaten alive.

Small land crabs are eaten alive in China.

The iguana, a large species of lizard, is reckoned a great dainty in some of the West India Islands.

The monkey and alligator are eaten both in Africa and South America; and some travellers, who have overcome their prejudices, pronounce them to be very good eating. A large crocodile, or alligator, is said to have a strong musky flavour, but a young one tastes much like a skate.

Even when the same substances are eaten in different countries, there is often a strange difference in the mode of preparing them. Both we and the Islanders use butter, but they store it up without salt till it is rancid and sour.

Maize, (the Indian corn of this country,) has been introduced into New Zealand by the missionaries, and the people cultivate and highly esteem it. But their mode of preparing it is to Europeans most disgusting. They steep it in water till it is putrid, and then make it into a kind of a porridge, which emits a most intolerable stench.—*Late Paper.*

Perfect Sanctification.—When the mind thinks nothing, when the soul covets nothing, and the body acteth nothing that is contrary to the will of God, this is perfect sanctification.

"*They Say.*"—We shall not attempt, for we could hardly expect to succeed, to portray the deformities of a character so repulsive as the "They Say" of society. The reputations of men and women, good and bad, old and young, are alike withered by its blighting influence. "They say" is a convenient mask for the slanderer, from behind which to emit the foulest libels, the most scandalous rumors, and vilest insinuations. It is astonishing how many thoughtless persons there are to seize the petty scandal or malicious insinuation, and give it currency, without pausing to consider its probability, or the consequences of promoting its circulation. "They say" is a demon who spreads a moral malaria that invades every circle, destroys the peace of families, blasts reputation, sows discord, engenders strife and heart-burnings, withers friendship, poisons the fountain of love, and even desecrates the altar. The habit of repeating its utterances grows apace with the least indulgence, and produces results of the most painful character.

How many feelings and affections are sorely lacerated, and that not for the time only; but how often do the slanders thus germinated live to injure the good name and fame of many for years after. Who has escaped its baneful influence? How many can trace their most poignant sorrow to some heartless utterance, exaggerated by repetition, and to be traced in its origin only to the ubiquitous "They say." This fiend is ever busy scarring the reputation, magnifying the frailties, and torturing the most innocent conduct and actions of men. Private reputation is a priceless jewel, and we envy no man's or woman's heart who will lightly trifle with it by heeding or giving currency to "They say" rumors, affecting the character of a neighbour. How much more wicked is it when it assails the absent, who cannot meet its accusations, but must suffer without the opportunity to repel it, it may be, until too late to avert the evil it has entailed. It is a very safe rule, when you have nothing good to say about your neighbour to keep your mouth shut. Above all, let the "unruly member" be stilled against the utterance of "They say" rumors.

The Liberty that Leads into Bondage.—Let not any deceive and hurt themselves with a false plea, saying, I will be left to my liberty, I have freedom to do, go, or wear so and so, and religion stands not in clothes, &c., for that liberty which the worldly spirit leads into is not indeed the true liberty, but is a false and feigned liberty, which leads into true and real bondage. And though religion stands not simply in clothes, yet true religion stands in that which sets a bound and limit to the mind with respect to clothes as well as other things. So that when there is a running out into excess and vanity in apparel, that is a certain indication and token, that the mind is got loose, and hath cast off the yoke, and is broken away from its due subjection to that Divine power, in which true religion stands.—*Job Scott.*

Keep in the Cross.—Dwell in the pure wisdom, and it will teach you what to do in all things. Walk in the light and there will be no occasion of stumbling and falling: but being disobedient to the light, then there is stumbling and falling down. Every one mind your own condition and your growth daily: press forward in the straight way, and so be kept in the cross, that keeps humble and lowly:—and being kept in the cross, it will bring you to lay aside every weight and burden, and to run with patience the race that is set before you; that you may so run as to obtain the crown.—*Richard Farnsworth.*

From Evenings at the Microscope.

Insects: Their Feet.

(Continued from page 293.)

I have here inclosed a small window-fly in the live-box of the microscope, that you may examine the structure of its feet as it presses them against the glass cover; and thus not only get a glimpse of an exquisitely formed structure, but acquire some correct ideas on the question of how a fly is enabled to defy all the laws of physics, and to walk jauntily about on the under surface of polished bodies, such as glass, without falling, or apparently the fear of falling. And a personal examination is the more desirable because of the hasty and erroneous notions that have been promulgated on the matter, and that are constantly disseminated by a herd of popular compilers, who profess to teach science by gathering up and retailing the opinions of others, often without the slightest knowledge whether what they are reporting is true or false.

The customary explanation has been that given by Derham in his "Physico-theology;" that "divers flies and other insects, besides their sharp-hooked nails, have also skinny palms to their feet, to enable them to stick to glass and other smooth bodies, by means of the pressure of the atmosphere, after the manner as I have seen boys carry heavy stones, with only a wet piece of leather clapped on the top of a stone." Bingley, citing this opinion, adds that they are able easily to overcome the pressure of the air "in warm weather, when they are brisk and alert; but towards the end of the year this resistance becomes too mighty for their diminished strength; and we see flies labouring along, and lugging their feet on windows as if they stuck fast to the glass: and it is with the utmost difficulty they can draw one foot after another, and disengage their hollow cups from the slippery surface."

But long ago another solution was proposed: for Hooke, one of the earliest of microscopic observers, described the two palms, pattens, or soles (as he calls the *pulvilli*,) as "beset underneath with small bristles or tenters, like the wire teeth of a card for working wool, which, having a contrary direction to the claws, and both pulling different ways, if there be any irregularity or yielding in the surface of a body, enable the fly to suspend itself very firmly." He supposed that the most perfectly polished glass presented such irregularities, and that it was moreover always covered with a "smoky tarnish," into which the hairs of the foot penetrated.

The "smoky tarnish" is altogether gratuitous, and Blackwall has exploded the idea of atmospheric pressure, for he found that flies could walk up the interior of the exhausted receiver of an air-pump. He had explained their ability to climb up vertical polished bodies by the mechanical action of the minute hairs of the inferior surface of the palms: but further experiments having showed him that flies cannot walk up glass which is made moist by breathing on it, or which is thinly coated with oil or flour, he was led to the conclusion that these hairs are in fact tubular, and excrete a viscid fluid, by means of which they adhere to dry polished surfaces; and on close inspection with an adequate magnifying power, he was always able to discover traces of this adhesive material on the track on glass, both of flies and various other insects furnished with *pulvilli*, and of those spiders which possess a similar faculty.

In the earlier editions of Kirby and Spence's "Introduction to Entomology," Kirby had adopted the suctorial hypothesis. But in a late one he made an allusion to Blackwall's opinion, and added the following interesting note:—

"On repeating Blackwall's experiments, I found, just as he states, that when a pane of glass of a window was slightly moistened by breathing on it, or dusted with flour, bluebottle-flies, the common house-flies, and the common bee-fly (*Eristalis tenax*) all slipped down again the instant they attempted to walk up these portions of the glass; and I moreover remarked that each time after thus slipping down, they immediately began to rub first the two fore tarsi, and then the two hind tarsi, together, as flies are so often seen to do, and continued this operation for some moments before they attempted again to walk. This last fact struck me very forcibly, as appearing to give an importance to these habitual procedures of flies that has not hitherto, as far as I am aware, been attached to them. These movements I had always regarded as meant to remove any particle of dust from the legs, but simply as an affair of instinctive cleanliness, like that of the cat when she licks herself, and not as serving any more important object; and such entomological friends as I have had an opportunity of consulting tell me that their view of the matter was precisely the same; nor does Blackwall appear to have seen it in a different light, since, though so strongly bearing on his explanation of the way in which flies mount smooth vertical surfaces, he never at all refers to it. Yet, from the absolute necessity which the flies on which I experimented appeared to feel of cleaning their *pulvilli* immediately after being wetted or clogged with flour, however frequently this occurred, there certainly seems ground for supposing that their usual and frequent operation for effecting this by rubbing their tarsi together is by no means one of mere cleanliness or amusement, but a very important part of their economy, essentially necessary, for keeping their *pulvilli* in a fit state for climbing up smooth vertical substances by constantly removing from them all moisture, and still more, all dust which they are perpetually liable to collect. In this operation the two fore and two hind tarsi are respectively rubbed together for their whole length, whence it might be inferred that the intention is to remove impurities from the entire tarsi; but this I am persuaded is not usually the object, which is simply that of cleaning the under side of the *pulvilli* by rubbing them backward and forward along the whole surface of the hairs with which the tarsi are clothed, and which seem intended to serve as a brush for this particular purpose. Sometimes, indeed, when the hairs of the tarsi are filled with dust throughout, the operation of rubbing them together is intended to cleanse these hairs; because, without these brushes were themselves clean, they could not act upon the hairs of the under side of the *pulvilli*. Of this I witnessed an interesting instance in an *Eristalis tenax*, which by walking on a surface dusted with flour had the hairs of the whole length of the tarsi, as well as the *pulvilli*, thus clogged with it. After slipping down from the painted surface of the window-frame, which she in vain attempted to climb, she seemed sensible that before the *pulvilli* could be brushed it was requisite that the brushes themselves should be clean, and full two minutes were employed to make them so by stretching out her trunk, and passing them repeatedly along its sides, apparently for the sake of moistening the flour and causing its grains to adhere; for after this operation, on rubbing her tarsi together, which she next proceeded to do, I saw distinct little pellets of flour fall down. A process almost exactly similar I have always seen used by bluebottle-flies and common-house flies which had their tarsi clogged with flour by walking over it, or by having it dusted over them; but these manœuvres are required for an especial purpose, and on ordinary occasions, as before observed, the object in rubbing the tarsi together is not to clean *them*, but the *pulvilli*, for which they serve as brushes. Besides rubbing the tarsi together, flies are often seen, while thus employed, to pass the two fore tarsi and tibiæ with sudden jerks over the back of the head and eyes, and the two hind tarsi and tibiæ over and under the wings, and especially over their outer margins, and occasionally also over the back of the abdomen. That one object of these operations is often to clean these parts from dust, I have do doubt, as on powdering the flies with flour they thus employ themselves, sometimes for ten minutes, in detaching every part of it from their eyes, wings and abdomen; but I am also inclined to believe that, in general, when this passing of the legs over the back of the head and outer margin of the wings takes place in connection with the ordinary rubbing of the tarsi together, as it usually does, that the object is rather for the purpose of completing the entire cleansing of the tarsal brushes (for which the row of strong hairs visible under a lense on the exterior margin of the wings seems well adapted,) so that they may act more perfectly on the *pulvilli*. Here, too, it should be noticed, in proof of the importance of all the *pulvilli* being kept clean, that as the tarsi of the two middle legs cannot be applied to each other, flies are constantly in the habit of rubbing one of these tarsi and its *pulvilli*, sometimes between the two fore tarsi, and at other times between the two hind ones.

"Though the above observations, hastily made on the spur of the occasion since beginning this note, seem to prove that it is necessary the *pulvilli* of flies and of some other insects should be kept free from moisture and dust to enable them to ascend vertical polished surfaces, they cannot be considered as wholly settling the question as to the precise way in which these *pulvilli*, and those of insects generally, act in affecting a similar mode of progression; and my main reason for here giving these slight hints is the hope of directing the attention of entomological and microscopical observers to a field evidently, as yet, so imperfectly explored."

In the foot of the fly under our own observation you may see how well the joints of the tarsus are covered with hairs, or rather stiff pointed spines, of various dimensions and distances apart, and hence how suitable these are for acting the part of combs to cleanse the palms. But these last are the organs that most claim and deserve our examination. In the specimen of the little Musca that I have imprisoned, the last tarsal joint is terminated by two strong divergent hooks which are themselves well clothed with spines, and by two membranous flaps or palms beneath them. These are nearly oval in outline, though in some species they are nearly square, or triangular, and in some of a very irregular shape. They are thin, membranous, and transparent.

The inferior surface of the palm, on which we are now looking, is divided into a vast number of lozenge-shaped areas, which appear to be scales overlapping each other, or they may be divided merely by depressed lines. From the centre of each area proceeds a very slender, soft, and flexible pellucid filament, which reaches downwards to the surface on which the fly is walking, and is there slightly hooked and enlarged into a minute fleshy bulb. Those from the areas near and at the margins of the palms more and more arch outwards, so that the space covered by the bulbs of the filaments is considerably greater than that of the palm itself.

Now it is evident that the bulbous extremities of

those soft filaments are the organs of adhesion. We notice how they drag and hold, as the fly draws its foot from its place, and it seems almost certain that the adhesion is effected by means of a glutinous secretion poured out in minute quantities from these fleshy tips. When the foot is suddenly removed, we may often see a number of tiny particles of fluid left on the glass where the filaments had been in contact with it: but I do not build conclusively on this appearance, because the fly, having been confined for some quarter of an hour in this nearly tight glass cell, has doubtless exhaled some moisture, which has condensed on the glass; and the specks we see may possibly be due to the filaments of the palms having become wet by repeatedly brushing the moist surface. — Hepworth, however, asserts that a fluid is poured out from these filaments, and is deposited on the glass, when the fly is vigorous, with great regularity. He says that "when in a partially dormant state, the insect does not appear to be able to give out this secretion, though it can still attach itself: indeed, this fluid is not essential for that purpose." It is asserted that the speckled pattern of fluid left on the glass by the fly's footsteps remains (if breathed on,) when the moisture is evaporated; and hence it is presumed to be of an oily nature.

In some beetles the joints of the foot are furnished with similar appendages. I shall now show you the fore-foot of a well-known insect, called by children the Bloody-nose Beetle (*Timarcha tenebricosa*,) a heavy bodied fellow, of a blue-black colour, abundant in spring and summer on hedge banks. You have doubtless often observed it, and have been amused, perhaps, at seeing the drop of clear scarlet fluid which exudes from its mouth when touched.

The feet in this species are broad and well developed. You may see with the naked eye, on turning it up, that its dilated joints are covered on the under surface with a velvety cushion of a rusty-brown colour; and here, under a low power of the microscope with the Lieberkuhn, you can resolve the nature of the velvet.

The foot, or *tarsus* as it is technically called, is composed of four very distinct pieces; of which the first is semicircular, the second crescent-shaped, the third heart-shaped, and the fourth nearly oval. The last is rounded on all sides, has no cushioned sole, and carries two stout hooks. The first three are flat or even, hollowed beneath into soles, something like the hoof of a horse, and the whole interior bristles with close-set minute points, the tips of which terminate at the same level and form a velvety surface. Now these points are the whitish bulbous extremities exactly answerable to those of the palms of the fly, and doubtless they answer the very same purpose. Only here they are set in far closer array and are a hundred times more numerous; whence we may reasonably presume a higher power of adhesion to be possessed by the beetle. The structure is best seen in the male, which may be distinguished by its smaller dimensions, and by its broader feet.

(To be continued.)

For "The Friend."

Trust in the Lord.

Trust in the Lord with all thine heart; and lean not to thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths. Prov. 3 chap., 5 & 6 ver.

Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Ps. lxii. 8.

Here is a place of refuge for all the Lord's children, however tried and tribulated their path may be. There is safety in committing our cause to Him who was never foiled in battle, humbly trusting to his government and guidance, and pouring out the heart before him. The psalmist knew from experience that it was good to trust in him at all times; and Solomon with all his great wisdom simply recommends to trust in the Lord with the whole heart, and to lean not to the human understanding.

When the wisdom of man is laid low, and the Lord is trusted in with the whole heart, then will he manifest his great power for the help of his people, and the government will be felt to rest upon his shoulders, "And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7.

We have many encouraging instances in the history of our religious Society, of the immediate assistance and manifestation of Divine Power to enable its faithful members to support the Lord's cause through great opposition. There were those brought into the society in its early days, who were of the wise and learned of the age; but they found they must lay all their attainments at the foot of the cross, and become fools that they might be made truly wise. Many instances we have recorded of the unlettered and unlearned, who being taught in the school of Christ, were able to refute all the arguments of their learned opponents, to maintain their Master's cause in the face of their opposers, and to come off victorious from those battles. And why? seeing they were of the unlearned as to human acquirements;—because their Captain whom they followed, was never foiled in battle, and the weapons of their warfare were not the carnal weapons of human wisdom, but spiritual; mighty through God to the pulling down of the strongholds of sin and Satan. These are the weapons of the christian's warfare, now as then. May the Lord increase the number at this day of those who wield them.

The wrath of man worketh not the righteousness of God; neither will the heat and excitement of the creature, as experience proves most sadly, but rather tends to confusion, and the withdrawal of the sensible evidences of the heavenly Father's love. He who was with our forefathers in the Truth, and with his people in all generations, sustaining them of his mercy and upholding them by his power, because they trusted in him, is alone able to preserve us at this day to his glory, and in the end to present us faultless before his throne with exceeding great joy. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and upon the Israel of God. Gal., 6 chap., 15 and 16.

The Lord's cause is dear to him, and he will not give his glory to another or his praise to graven images. If we are under a proper sense of our weakness, as finite beings, we shall feel the necessity of crying unto him for help in this day of trouble. But have we been yet sufficiently humbled under the chastening hand, to make us feel our own helpless condition, and to acknowledge it before him on the bended knees of the soul, and to ask of him in humble faith that he would be pleased to arise for our help and to renew our trust in him. Oh the want of faith to trust in him at all times, and especially when conducting the weighty affairs of the church! His prerogative it is to rule, and we profess to believe in his power; but are we willing to wait for its arising, or are we too much like Saul, disposed to force an offering? under the plea "That the people were scattered, I therefore forced myself and offered a burnt offering." But no fig leaf covering will do for any when the voice of the Lord is heard as in the cool of the day, saying, "Adam, where art thou."

We are all of us fast passing away from this scene of probation; happy is it for those whose trust is in the Lord, whose place of defence is the munition of rocks, who are faithfully occupying the talents intrusted to them, seeking the welfare of the church, according to our measure; feeling the evidence within ourselves that we have passed from death unto life, "Because we love the brethren." Oh for more of an evidence of this change from death unto life, evinced by our love towards one another. But is there not more of an evidence of the first nature being yet strong in us? "The first man is of the earth, earthy. The second man is the Lord from heaven." By our fruits shall we be known. "Do men gather grapes of thorns or figs of thistles?" The present is truly a time of deep discouragement, particularly to the rising generation; no doubt they often think within themselves, "Who shall show us any good?" But let not the peculiar trials of the day lessen your esteem for the ever blessed Truth, for that is the same that it ever was; and as there is a keeping under the preparing hand, the youth may witness a qualification to come up in the Lord's time, "To the help of the Lord against the mighty." The Lord hath not forgotten his people, but when he hath shaken all that may be shaken, that that which cannot be shaken may remain, he will assuredly manifest his power for the help of the contrite ones, whose trust is in him, and who lean not to their own understanding. Let the humble, contrite ones take courage, for unto these will he look, even unto him who is poor and of a contrite spirit, and trembleth at his word. The Lord who is rich in mercy and plenteous in redemption toward all those who trust in him, will preserve his depending children wherever they are, though they may be as one of a family and two of a tribe. He who heareth the young ravens when they cry, will hear the feeble petition of his little ones, and when he has sufficiently tried them, even as silver is tried, he will give them the victory through faith. "He that endureth unto the end, the same shall be saved." Oh the preciousness of the love of God shed abroad in the heart; but the mind is so filled, in this day of commotion, with other guests, there is scarce room to be found for the birth of the Babe Immortal. There is great necessity for us to become more and more retired from the excitements of the day, and to seek preservation in quiet retirement of spirit before the Lord, that we may be able to say with the Psalmist, "I will say of the Lord, he is my God, my rock, and my fortress, in him alone will I trust."

Chester County, 1862.

For "The Friend."

We have received the Forty-fifth Annual Report of the Asylum for the Relief of Persons Deprived of the Use of their Reason, from which we make the following extracts.

"Originating at a time when no institution existed in this country, that could serve as a model for its plan of construction, the founders of the Asylum showed, by the quantity of land purchased, and by the amount of space allotted to each patient, in the construction and general plan of the building, a degree of liberality which has probably not since been surpassed. How far the Asylum may have been successful in other respects in keeping pace with the progress of improvement, or how far the means employed in it, as compared with other institutions, may have contributed to the relief and

restoration of the insane, is not for us to judge. It will be sufficient to say that during the past, as in previous years, we have felt the responsibility resting on us of diligently employing, for the benefit of our patients, every means within our reach, which the general experience has proved to be of real utility.

The plan adopted for the organization and government of the Asylum, consisting of a Board of Managers, whose only compensation is the amount of good the Institution can accomplish, and a superintendent appointed by them, and acting under their general direction and oversight, and invested with full authority to carry out all plans that may be deemed necessary for the welfare of the patients; the regular weekly visitation of the former, and their not unfrequent visits at other times, for the purpose of inspecting the condition of the Asylum, are the best guaranties that the welfare of the patients will in no respect be lost sight of.

The objects of its founders, besides furnishing medical aid, and suitable moral and religious restraint, mingled with judicious kindness and sympathy, for the restoration of the insane to the inestimable gift of reason, were also to provide an Asylum for the relief of those whose disease was such as to leave no hope of recovery; where they might enjoy the comforts of home so far as they were capable of appreciating them, accompanied with every liberty consistent with their welfare and safety. These objects, it is believed, have been kept steadily in view, and it has been found, by constantly increasing experience, that the amount of personal restraint on the movements of the insane, deemed necessary for their own, and the safety of others, has regularly diminished down to the present time. We have not in any case for several years past, considered it needful to apply mechanical restraint for the prevention of acts of violence and destruction, and we have only resorted to it in any form in cases where severe bodily disease or debility has rendered a recumbent position indispensable to the safety of the patient's life.

In the general good order which has prevailed throughout the establishment; in the exemption from casualties of all kinds, and from unusual and alarming sickness among our inmates during the prevalence of increased mortality in the community generally, and in the prosperity of the Institution at a period of great financial distress and embarrassment, we recognize with heartfelt gratitude, the protecting care of a superintending Providence.

At the time of the last Annual Report, there were sixty-one patients resident in the Asylum, and fifteen have been received since, making a total of seventy-six, who have shared the benefits of the Institution during the year. The highest number at any time under care was sixty-three; the lowest sixty; and the average monthly number was sixty-one and three-twelfths.

Of the seventy-six patients under care during the year, four have died, and ten have been discharged, leaving sixty-two, of whom twenty-six are men, and thirty-six are women, in the Asylum at the present time.

Of the ten patients discharged, six, viz., three of each sex, were restored; one man was much improved; and one man and two women were stationary. Of those who were discharged restored, one was under care for a less time than three months; three for more than three and less than six months, and two for more than six months; and the average duration of treatment for the whole number discharged restored, was one hundred and forty-two days.

Twenty-four patients have been under special medical and moral treatment during the year, of whom seventeen were recent, and seven chronic cases of insanity. Of the recent cases, eight have been discharged, of whom six were restored, and two were stationary; two died, and seven remain, three of whom are restored, and four are improved. Of the seven chronic cases only one has been discharged who was much improved, and six remain, of whom one is restored, three are improved, and two are stationary. In addition to the six patients discharged restored, one is considered well, and is absent on a probationary visit to her friends; another is restored, and remains in the Institution in consequence of the difficulty of reaching his home in a Southern state, in the present disturbed condition of the country.

General Health.—The patients have generally enjoyed good bodily health during the year. There has been no sickness of an unusual character among them, and indeed, very little serious indisposition of any kind, except the cerebral disorder, which frequently accompanies the early stages of insanity, and which has been brought into the Asylum by patients recently admitted. Of the four deaths recorded during the year, two were of this description, in one of which a female 64 years of age, recently attacked with severe cerebral disease of a congestive character, accompanied with complete deprivation of reason, died in the course of a few weeks after her admission. In the second case, though the progress of the cerebral disorder seemed to be arrested, the vital energies remained in a condition of such extreme depression that the patient, a female 35 years of age, rapidly sank under an attack of pneumonia of a few days duration. Another case was that of a man 47 years of age, who had resided in the Institution nearly eight months, during which time he presented all the strongly marked symptoms of general paralysis, under which his mental and physical powers continued to decline until death ensued. The fourth was that of a female 84 years of age, who had been an inmate of the Asylum for about four months, and who died from the effects of chronic bronchitis.

It appears to be a common belief that insanity is attended with but little danger to life, and that many cases will even recover spontaneously, with but little medical interference. On any other supposition it is difficult to account for the unwillingness frequently manifested by the friends of persons recently attacked with insanity, to resort to the means which daily experience has proved to be beyond all others the most effectual in removing it. But when it is known that so high a proportion, as from twenty to thirty per cent. of recent cases, even though placed under the most favourable circumstances for recovery, either die in a comparatively short time from the commencement of the attack, or linger for a longer period in a condition of hopeless insanity, as is shown by all asylum statistics, the error of such a belief, and of delaying a resort to the aid of an Asylum, at once becomes manifest. It is probably to the belief, still too general, that insanity is only a disorder of the intellect, unaccompanied by any bodily disease that can either be dangerous to life or be reached by the skill of the physician, that the hesitation so often witnessed in resorting to suitable treatment is in a great measure due. No one can so well appreciate the severity of the physical disorder often accompanying the early stages of insanity, or the difficulty frequently experienced, in consequence of the opposition of the patient in applying the necessary remedies, (sometimes taxing to the utmost all the resources of the physician,) or the happy results often obtained in cases which, in all human probability, would perish under other circumstances, as those most familiar with the disease as witnessed in Asylums and Hospitals for the insane.

While animadverting on the unwillingness frequently manifested to resort to hospital treatment, we acknowledge with satisfaction, the persistent efforts which have sometimes been made by the friends of patients under circumstances of pecuniary distress and embarrassment, to continue them under treatment when once it has been commenced. The disposition to remove patients after the sacrifice has been made of separating them from their families, before sufficient time has been allowed for them to receive the full benefit of the treatment, appears to be much less than it formerly was. It is but seldom that we have to regret the removal of a patient so long as a reasonable hope can be entertained of recovery; while such perseverance has been rewarded by a restoration of the patient, in some instances, in which there scarcely seemed room for hope."

(To be concluded.)

For "The Friend."

Cornplanter Indians.

As anything relating to the Indian has a peculiar interest, perhaps the short notice below will not be unacceptable to the readers of "The Friend."

Our State made an appropriation for the instruction of the youth of this small remnant, who reside in Warren County, Penna., which the State Superintendent of Common Schools says "has been judiciously applied."

W. F. Dalrymple, County Superintendent of Warren County, in his recent report says:—

"The school established in our county for the benefit of the remnant of this tribe, is meeting the reasonable expectations of its projectors and friends. The school during the present year has been under the charge of Ellen Overton * * * Her report shows forty-two scholars, many of whom exhibit quite a regular attendance. She taught six months."—*Pennsylvania School Report*, 1861.

THE FRIEND.

FIFTH MONTH 24, 1862.

It is one of the striking signs of the present eventful times, that the minds of a very large proportion of the inhabitants of this country—in a part of which slavery has so long existed in its most abject form, and been defended and contended for as a system of society consonant with Divine intention and approbation,—are awakening to a deeper consideration of the magnitude of the evils, both moral and political, inseparable from it; and that the conviction appears to be gradually assuming the force of a popular demand, that so far as it obstructs the recognition and jurisdiction of the General Government, it is necessary to have it swept away.

General Hunter, who is in command of an army on the Southern coast, having issued a general order, in which he declares all the slaves in Georgia, South Carolina and Florida to be free, and to remain so forever; the President of the United States has deemed it advisable to put forth a proclamation repudiating this gigantic act of abolition; but while so doing, and expressly reserving to himself the right and power to abolish the *legal* rights of slaveholders to their slaves—if that right and power can be constitutionally exercised—"if at any time, in any case, it shall become a necessity indispensable to the maintenance of the Government to exercise such a supposed power," he uses the following language:

"On the 6th day of March last, by a special message, I recommended to Congress the adoption of a joint resolution, to be substantially as follows:

"Resolved, That the United States ought to co-operate with any State which may adopt a gradual abolishment of slavery, giving to such State pecuniary aid, to be used by such State, in its discretion, to compensate for the inconveniences, public and private, produced by such a change of system.'

"The resolution, in the language above quoted, was adopted by large majorities in both branches of Congress, and now stands an authentic, definite and solemn proposal of the Nation to the States and people most immediately interested in the subject matter.

"To the people of those States, I now earnestly appeal. I do not argue; I beseech you to make the arguments for yourselves. You cannot, if you would, be blind to the signs of the times. I beg of you a calm and enlarged consideration of them, ranging, if it may be, far above personal and partisan politics. This proposal makes common cause for a common object, casting no reproaches upon any. It acts not the Pharisee. The change it contemplates would come gently as the dews of Heaven—not rending or wrecking anything. Will you not embrace it? So much good has not been done by one effort in all past time as, in the Providence of God, it is now your high privilege to do. May the vast future not have to lament that you have neglected it."

The deplorable condition into which our country is being brought by the tremendous civil strife going on within it, and the determination manifested on both sides to maintain and enforce the position they have respectively assumed; would seem to indicate the near approach of some still more mighty and murderous convulsion than has yet been suffered to overtake it, and we think ought to renewedly incite all who are truly concerned for the extension of the kingdom of the Messiah, to a more earnest watch over their own spirits, that so they may be enabled to put up availing petitions to the Father of mercies, that he will be pleased to stay the sword of the destroyer, and restore to our beloved country once more the blessing of peace.

SUMMARY OF EVENTS.

FOREIGN.—The steamer *Great Eastern*, arrived at New York on the 17th. from Milford, which port she left on the afternoon of the 7th inst. She experienced heavy gales from the westward, almost throughout the passage.

The great Industrial Exhibition, which was opened on the 1st inst., was an object of great interest. The number of visitors on the first day was 33,000, all being holders of season tickets. The second day the price of admission was one guinea, and the number of visitors was 32,596. The London papers still intimate the necessity of interference on the part of France and England in order to end the war in this country. The Morning Herald says France and England suffer more than neutrals ever suffered in any contest, and both begin to regard the war as interminable and atrocious.

It is stated that further reinforcements of troops and war material were about being sent to Mexico from France and Spain. The British government has withdrawn its share in the military part of the enterprize.

Victor Emmanuel, the King of Italy, has recently visited the southern part of his dominions. In a letter addressed to the French Emperor, thanking him for his sympathy for the Italian cause, the King says, "the order which reigns in the Southern provinces, and the earnest marks of affection which I every where receive, triumphantly reply to the calumnies of our enemies. We shall convince Europe that the idea of unity rests on a solid basis, and is thoroughly graven on the hearts of all Italians." In regard to Rome, the King said in replying to an address presented at Naples: "The public safety is not yet re-established, because Rome is the centre of conspiracies, but believe me, when I say that as much as the Italians wish to recover Rome, the French wish quite as much to terminate the occupation of it."

It is believed in Paris that Rome will soon be occupied by the Sardinian troops.

At Genoa a most daring robbery had been perpetrated. Six armed robbers entered one of the principal banks, garroted the officers, and carried off 800,000 francs.

A Bombay letter of late date, says the cotton crop of India is shorter, and the quality worse than last year.

UNITED STATES.—*The Southern Ports.*—The President has issued a proclamation, declaring that the blockade of Beaufort, Port Royal and New Orleans, shall so far cease and determine, from and after the first day of next month, that commercial intercourse with those ports, except as to persons and things and information, contraband of war, may from that time be carried on, subject to the laws of the United States, and to the regulations prescribed by the Secretary of the Treasury.

Fugitive Slaves.—Great numbers of slaves in the border states, have taken advantage of the prevailing unsettlement to escape from their masters. It is estimated that there were in Washington, recently, about 1000 slaves, principally from the country adjacent. It is said that within a week about 200 of them escaped north in vessels sailing from the Potomac. An attempt has been made to enforce the Fugitive Slave Law, and some have been returned to their masters.

Emancipation by Martial Law.—Gen. Hunter has issued a proclamation, declaring freedom to the slaves of Georgia, Florida and South Carolina. The proclamation had been published in Charleston, S. C., and a negro insurrection there was greatly feared. This proceeding of Gen. Hunter, has caused no little surprise, as the President last year, distinctly declared to Gen. Fremont that a military officer had no authority to issue a proclamation of emancipation, and promptly disapproved of his conduct in declaring the slaves of rebels free.

Waste of Property in the South.—A number of property holders in Georgia have issued a circular relative to the destruction of their goods. They object decidedly to the wanton destruction which has been proposed, and they say that none favour such destruction but reckless persons, who are without property themselves.

New Mexico.—The latest advices are to the 23rd ult., at which time the Texan rebels appeared to be in full retreat from the Territory.

Florida.—The rebels evacuated Pensacola on the 9th inst., having previously destroyed the Navy Yard and forts by fire. The Federal forces from Fort Pickens, then took possession of the place.

Arkansas.—The Federal army on the 8th inst., crossed the White river near Batesville, and took the road to Little Rock, the Capital of the State. It is stated that the sentiment of the people was rapidly becoming more loyal. As many as 150 persons per day had come forward to take the oath of allegiance, including many of the most influential citizens. The governor of Arkansas had issued a proclamation, calling on the State militia to repair to the capital to repel the invaders.

Tennessee.—On the 16th, the firing at Fort Wright had been suspended on both sides. The first accounts of the naval engagement near the fort were incorrect. Some of the rebel gunboats were seriously injured, but none of them were destroyed. The losses on each side were probably about equal. A Union convention was lately held in Nashville, which appears to have been very largely attended, every part of the State being represented in it. The speakers all denounced the doctrine of secession, as destructive of good government. A committee was appointed to prepare an address to the people of the State, and the rigorous policy of Gov. Johnson was cordially approved. The Convention resolved, "That the social, political and material interests of the people of Tennessee, and the safety and welfare of our friends and relatives now in the rebel army, imperiously demand the restoration of the State to her former relations with the Federal Union."

Mississippi.—The armies of Gen. Halleck and Gen. Beauregard, on the 17th inst., were in close proximity, and skirmishes were of frequent occurrence. They are supposed to be of about equal strength, each numbering more than 100,000 men. There seems to be an unwillingness on the part of both commanders to strike the first blow in a battle on which such momentous issues depend. Deserters report that there is great dissatisfaction in the rebel camp. The troops from Kentucky and Tennessee especially, desire to leave what they regard as a hopeless cause.

Georgia.—The intelligence from Savannah, is that the U. S. troops were within four miles of the city, and had placed batteries of heavy Parrott guns nearly surrounding it, ready for bombardment. There was a large rebel force there, and all the indications pointed to a desperate defence.

South Carolina.—Late dates from Port Royal, state that no recent movements of the troops had taken place, except the removal of the encampments of some of them to more elevated ground in the vicinty. The weather was very warm, but the health of the troops continued comparatively good. Gen. Hunter was about organizing a negro-brigade, to be commanded by white officers. The rebel armed steamer *Planter*, was brought out of Charleston harbor by her pilot, Robert Small, a colored man and a slave, and delivered up to the blockading squadron. A number of slaves and their families escaped in the *Planter*.

Virginia.—Five of the Federal iron-clad gun boats including the Monitor and Naugatuck, which ascended the James river to within eight miles of Richmond, were repulsed on the 16th by a rebel fortification on the river bluff, which they were unable to pass. An expedition which was sent to explore the Pamunkey river on the 17th, proceeded up the stream twenty-five miles, to Russel's Landing, where they found two steamers and fifteen schooners laden with corn, in flames. They had been fired by the rebels on the approach of the expedition. On the 18th, the advance of Gen. M'Clellan's army was on the Chickahominy river, fifteen miles from Richmond. The bridge had been destroyed, and the crossing would be difficult, as the country is low and swampy on both sides of the river. The great rebel army lay between the Chickahominy and Richmond, A perfect panic is understood to prevail at Richmond, and the necessaries of life were extremely scarce and dear. All the more important government property had been sent to South Carolina. The Confederate money was generally refused be vendors. The Secretary of War has ordered that Gen. Wool will hereafter make his head-quarters at Norfolk instead of Fortress Monroe.

Southern Items.—The Memphis *Avalanche*, says the Provost Marshall at Memphis, has received instructions from the military authorities, to require the banks at Memphis to take Confederate notes as currency, and to arrest as disloyal, all persons who refuse to receive them in business transactions. Flour is quoted at Memphis at $22 per barrel. The Memphis Appeal speaks of the growing disposition on the part of the people to refuse Confederate notes, and brands those who do so as traitors.

The Richmond Dispatch has an article on the evacuation of Norfolk, and the conduct of the war generally. It says by abandoning detached posts which it is impossible to defend, the Confederacy will be enabled to concentrate powerful forces upon all essential points, and to baffle the enemy in every attack of vital importance.

A despatch from Mobile of the 8th, announces the arrival of part of Com. Porter's mortar fleet.

The Memphis papers state that great distress prevails in New Orleans. Food of all kinds is extremely scarce, and flour is not to be had at any price. Seven U. S. regiments had been landed on the 7th inst. The river is said to be full of Union gun boats, mortar vessels and transports. All the newspapers in New Orleans are still published, but are subjected to a rigid censorship.

Philadelphia.—Mortality last week, 264.

RECEIPTS.

Received from Jehu Fawcett, Agt., O., for Eliz. Kirk, Martha Whinery, Eliz. Cooper, Sml. Hollingsworth, Wm. Leach and Benj. Harrison, $2 each, vol. 35; for Danl. Boulton, $2, vol. 34, for H. W. Harris, $2, vol. 36, for L. Cobb, $4, vols. 34 and 35, for Mark Bonsall, $4, vols. 34 and 35, for Thos. Heald, $4, vols. 35 and 36; from Jesse Hall, Agt., O., for D. Binns, and Christian Kirk, $2, each vol. 35.

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An ASSISTANT TEACHER is wanted in the Girls' Mathematical School. Apply to Dabré Knight, Superintendent, at the School, to Charles J. Allen, Treasurer, No. 304 Arch Street, Elizabeth Peirson, No. 448 North Fifth Street, Phila., or Abigail W. Hall, Warren Tavern Post Office, Chester Co., Pa.

NOTICE.

The Annual Meeting of the Institute for Coloured Youth will be held at the Committee room on Arch St., on Third day afternoon the 27th inst., at three o'clock.

M. C. COPE, Secretary.

Fifth month, 1862.

PILE & M'ELROY, PRINTERS,
Lodge street, opposite the Pennsylvania Park.

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From the Am. Jour. of Science and Arts.

Ascent of Monte Rosa in Switzerland.

September 4th 1861. *By Kinsley Twining.* (*Extract from a private letter furnished by request to the Editors of this Journal.*)

But you are wondering, I presume, how we, who were lately on the other side of the mountains, have come into Italy. Our last was from Visp, where we were waiting for the cooler hours of the afternoon, and expecting then to go to St. Niklaus and thence to Zermatt. We carried out our plan successfully, and reached the inn on the Riffelberg, Tuesday afternoon about 3 P. M. On the way we were joined by a young American from Boston who has travelled very largely. He had a desire equally strong with my own of climbing that terror of the Alps, Monte Rosa. Several ascents had been made this summer before we arrived. At Zermatt we saw three London young men who had made the attempt and gave it up only eight hundred or one thousand feet short of the summit, and we thought, after looking them over pretty carefully, that we were good for one thousand feet more than they. At the inn on the Riffelberg we met a young man who had achieved the ascent, and who told us so much about it that we determined to make the attempt the very next day if the weather should permit. We were fortunate in getting three of the very best Zermatt guides, and went to rest with our arrangements made and waiting to see what solution of the problem of the skies the morning would give.

Without describing what took place in those hours of delay, I still wish to interrupt my narrative at this point with an episode about Monte Rosa. The great Italian mountain, in the estimate of most persons, is Mont Blanc of course. But Lord Byron never saw Monte Rosa, and though it is only a few feet lower than its great rival of Chamouni it never had any hymns sung in its praise till a few years ago. Indeed it had never been ascended to the very summit until the year 1855. I have read in some of the books on Monte Rosa that when De Saussure, that intrepid explorer of the Alps, was at Zermatt, he was unable to persuade the guide to ascend the last two peaks of this mountain and was compelled to abandon the attempt. The way up was at last found, (as I think has been true in the case of nearly all the more difficult Alpine summits,) not by a guide, but by a company of English travellers. I say the way was found by them, but this is not quite correct: for many persons before them had stood at the bottom of the Zumstein Spitze, eight hundred feet below the summit, and seen a way up which they had not the courage to attempt; and after having myself passed up that tremendous pathway of ice, I am perfectly convinced that, were the way untrodden, and could not the traveller be assured by knowing that others had found it practicable, he would turn away content at having surveyed the steps which lead to the inaccessible summit. This at least was the fate of every one who went alone to that spot and attempted to get higher,—and the Hochste Spitze, as it is called, was never made until six or seven persons, Englishmen and their guides, went to work together, and (tied together with a rope so that if one fell the others could save him,) pushed along slowly and bravely to the very top. There they saw a grander view than Mont Blanc affords; and, though none of the difficulties of the ascent have been removed, a number of persons have followed them, each succeeding year, to the same grand height.

Murray, in comparing this with Mont Blanc, says there is no difficulty in the latter, and, comparing it with the ascent of Rigi—a mountain as difficult as Mount Washington—call the latter a pleasant promenade. It may be so in the comparison, (and I think it is,) but in fact I can say, after walking up it, that to go up Rigi, even, is quite a trying thing in a hot day. But, difficult as Monte Rosa is, all who have made the ascent have agreed that the world has no other point of view to equal it. I will not now describe the scene which there opens to the eye, but merely say—what more than one Englishman has said to me after having ascended both Mont Blanc and Monte Rosa—"there is nothing to be seen from Mont Blanc, and it is foolish to make the ascent when Rosa is practicable."

To return from this digression: we were to start at 3 A. M. if the morning promised good weather. But at three the skies were doubtful, and we did not get off till a quarter of five. An Englishman who had himself made the ascent, walked with us to the Görner glacier to enjoy the sunrise over Monte Rosa and the Lys Kamm,—which was indeed indescribably beautiful. The soft tint of morning fell upon the spotless snow and lay there till it brightened into the splendor of day. Behind us, at the end of the valley which contains the Görner glacier, and closing the view in that direction, rose the colossal stony pyramid of Monte Cervino, so steep that no snow adheres to its sides. Its inaccessible summit, four thousand feet above the snow from which it seems to rise, and nearly fifteen thousand feet above the sea, caught also the first rays of morning and stood up in its many-coloured magnificence, the only reminiscence among its snowy sisters of a world not covered with the glacier. One hour and ten minutes from the hotel brought us to the ice of the Görner glacier; forty minutes more took us across to the moraine on the other side, where the guides laid away a bottle of wine for the descent, and permitted us to take a drink of cold water. One hour more, up an icy hill about as steep as the lawn in front of the Hill-house place, with deep crevasses opening on every side, brought us to our breakfast ground—a mass of broken rock, rising out of the glacier, and named "Auf der Platte." Here the guides brought out their stores of hard boiled eggs, bread, cheese, meat and wine. When these were eaten, or rather when as much was done in that direction as Kronig (the Grand Mogul of Monte Rosa) thought fit, the bags were shut, we were placed in line, and the rope (that signal that the time for hard work had come,) was got out and all hands tied together in a line. King Kronig went first with his ice axe, to cut steps and hold on with the beak on the back of the axe; I next, three feet behind him; next Anton Rytz, a famous guide, with his face in a mask of checked cotton, who shouted "vorwärts" whenever Kronig cried "courage;" next came my friend ——, and last of all Franz Blatter, who sang "Ranz des vaches" all the way up, and who, if not strong enough to lift Monte Rosa itself, was abundantly able to carry any ordinary man to the top of it. Thus arranged we soon began to climb up the glacier, already quite steep, (about 12°,)—up, up, up, and ever up we went slowly and looking sharp where we stepped. First the surface was much like any ice that has been snowed upon and frozen again. Then we came into loose snow, three or four inches deep, which in its nature was a sort of compromise between hail and crystals. The path wound around from one ascent to another like a great serpent trailing between rounded hills of snow; what at one moment seemed like the crest of the ascent soon turned out the base of another, and where we discovered a level plain we were not permitted to go.

At first we walked a half hour together and then stopped for breath; but before long Kronig complained that we stopped every fifteen minutes; and after a while he declared that if we had our way it would be fifteen minutes walking and fifteen minutes on our backs on the snow—and then it would be all up for the Höchste Spitze. In the midst of these dismal forebodings I heard a heavy fall and the call of the guides behind, "attendez." I looked around. Blatter was rushing furiously down hill—for what, did not appear. But I soon saw that —— had fallen down exhausted and let his alpenstock go where he himself would have gone had not the strong arms of Tony Rytz been on him, and a good twist of the rope around him. His face was pale, his lips blue, and Kronig whispered to me in German, that it was impossible for him to reach the summit. However he rallied and went on very well. After three hours of such painful drudgery we reached the foot of the Signal Kuppe, where the guides took off their knapsacks—all hands had some new refreshment for the last great labour—the rope was doubled around us—and then Kronig set out ahead, cutting zig-zags in the fearful dome of ice we had to climb. In the earlier part of the morning I had looked around a good deal on the scenery; but as we went higher and the labour became greater, I could not afford to throw away strength enough to look around; and now in this spot my horizon was restricted to the three feet square which lay

under my eyes. After a long time of zigzagging up and back, around a dome of ice so steep that it would be impossible to stand on it anywhere without having places cut for the feet, we surmounted the Signal Kuppe dome, and stood at the base of the peak of terror—the Zumstein—where, even now, fully one half of the few who come to it turn back. Here we looked back upon the ice wall we had edged around, step by step, putting our toes in holes cut in the ice, and saw that though it was at an angle of nearly forty-five degrees it was nothing in comparison to the eight hundred feet which remained. There were still two peaks above us which rose like crests one behind the other and in the same line—sharp, like a hatchet, and accessible only over what may be called the *blade* of ice which formed the ridge. It is a fact that the path here was a scant foot in width, —on the right was an abrupt precipice three or four thousand feet in depth,—on the left an almost equally steep declivity. Up this comb of ice Kronig cut steps and shouted "courage" with stirring drum-like voice, while Blatter, every few minutes, sang "Ranz des vaches" for our amusement. The excitement of such an ascent and of the scene around and before was so great that I felt no fatigue, and marched up as easily as if it were over a stairway. After proceeding thus some twenty minutes, I learned by accident the meaning of something which had been unintelligible to me in descriptions I had heard of this part of the ascent. It happened that, in striking my alpenstock into the ice for a good hold, it seemed once to go through; and when I drew it up to see what was the matter, there was a little round hole punched through the ice under my feet, through which I could look down several thousand feet along the face of a greenish-blue icy precipice, If I did not comprehend at the moment the full meaning of this observation, I did an instant later, when I came upon a larger hole through which I could see at leisure how the mountain was constructed, and in particular what sort of support our path had. The case, as I understand it, is that this ice has filled in the hollow between one peak and the other, and while it is banked out in a steep declivity toward the north, on the south it is built up straight above the precipitous rocks, and even overhangs them, as is often the case in a drift of snow. Hence it happens that the only place possible for an ascent is the icy path overhanging the tremendous gulf I have described. We went up without any slip against a boisterous wind, and after a hard struggle with the rocks reached the bottom of the Höchste Spitze. On reaching the summit of the Zumstein we rested on the warm side of the rocks, then worked our way down a hard descent of fifty feet, and there found ourselves at the bottom of the Höchste Spitze. It is more steep than the Zumstein, but not as dangerous; for the path lies back two or three feet from the edge of the snow and ice. When this crest was surmounted we stood on the Höchste Spitze, but not on its highest point. These mountains are a kind of slate which breaks up easily into large and small blocks; and where the summit is a thin blade of stone, like Monte Rosa, it is not one piece of rock, but more like a wall loosely put together and broken down. I fancy that once this whole peak was one narrow wall of rock, eight or ten rods long, running east and west, and highest toward the east. The action of frost and weather and other natural forces broke it up into blocks, and in the process of time cut a breach through the middle, leaving it as we found it, a double or forked peak with the shorter time first, or toward the west.

(To be continued.)

For "The Friend."

Guesses at Truth.

(Concluded from page 295.)

What a proof it is that the carnal heart is enmity, to find that almost all our prejudices are against others! so much so indeed, that this has become an integral part of the word: whatever is to a man's prejudice, is to his hurt. Nay, I have sometimes found it hard to convince a person, that it is possible to have a prejudice in favour of another. It is only christian love, that can believe all things, and hope all things, even of our fellow-creatures.

But is there not a strange contradiction here? The carnal heart, which thinks so basely of its neighbours, thinks haughtily of itself: while the Christian, who knows and feels the evil of his own nature, can yet look for good in his neighbours. How is this to be solved?

Why, it is only when blinded by self-love, that we can think proudly of our nature. Take away that blind; and in our judgments of others we are quicksighted enough to see there is very little in that nature to rely on. Whereas, the Christian can hope all things; because he grounds his hope, not on man, but on God, and trusts that the same power which has wrought good in him, will also work good in his neighbour.

Children always turn toward the light. O that grown-up people in this would become like little children.

Not a few writers seem to look upon their predecessors as Egyptians, whom they have full license to spoil of their jewels; a permission, by the by, which, the Jews must have thought, was not confined to a particular occasion and people, but went along with them whithersoever they went, and has never quite expired. And as the jewels taken from the Egyptians were employed in making the golden calf, which the Israelites worshipped as their god, in like manner has it sometimes happened, that the poetical plagiary has been so dazzled by his own patchwork, as to forget whereof it was made, and to set it up as an idol in the temple of his self-love.

When we read that the Israelites, at the sight of the calf, which they had seen molten in the wilderness, and the materials for which they had themselves, supplied, cried out, *These are thy gods, O Israel, that brought thee up out of the land of Egypt!*—we can hardly repress our indignation at such reckless folly. Yet how many are there fully entitled to wear the same triple cap! I do not mean misers merely: these are not the sole idolaters of the golden calf nowadays. All who worship means, of whatsoever kind, material or intellectual,—all, for instance, who think that it was wholly by the strength and discipline of our armies, and by the skill of our general, that we overthrew the imperial despotism of France,—all who forget that it is still the Lord of Hosts, who breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire,—all who take no account of that moral power, without which intellectual ability dwindles into petty canning, and the mightiest armies, as history has often shown, become like those armed figures in romance, which look formidable at a distance, but which fall to pieces at a blow, and display their hollowness,—all who conceive that the wellbeing of a people depends upon its wealth,—all the doaters on steam-engines, and cotton-mills, and spinning-jennies, and railroads, on exports and imports, on commerce and manufactures,—all who dream that mankind may be ennobled and regenerated by being taught to read,—all these, and millions more, who are besotted by analogous delusions in the lesser circles of society, and who fancy that happiness may be attained by riches, or by luxury, or by fame, or by learning, or by science,—one and all may be numbered among the idolaters of the golden calf: one and all cry to their idol, *Thou art my God! Thou hast brought us out of the Egypt of darkness and misery: thou wilt lead us to the Canaan of light and joy.* Verily, I would as soon fall down before the golden calf itself, as worship the great idol of the day, the great public instructor, as it is called, the newspaper press. The calf could not even low a lie: and only when the words of the wise are written upon it, can paper be worth more than gold.

And how is it with those who flatter themselves that their own good deeds have brought them out of Egypt? those good deeds which God has commanded them to wrest as spoils from the land of sin. How is it with those who blindly trust that their good deeds will go before them, and lead them to heaven? Are they not also to be reckoned among the worshippers of the golden calf? of an idol, which their own hands have wrought and set up; of an idol, the very materials of which would never have been theirs, except through God's command, and the strength his command brings with it. Surely, whether it be for the past, or the future, we need a better leader than any we can either manufacture or mentefacture for ourselves.

I have often thought that the beautiful passage, in which our Saviour compares himself to a hen gathering her chickens under her wings,—and the sublime one in Deuteronomy, where Jehovah's care and guardianship of the Jewish nation is likened to an eagle stirring up her nest, fluttering over her young, spreading abroad her wings, bearing them on her wings, and making them ride on the high places of the earth,—may be regarded as symbolical of the peculiar character of the two dispensations. The earlier was the manifestation of the power of God, and shows him forth in his kingly majesty: the latter is the revelation of the love of God, full of all gentleness, and household tenderness, and more than fatherly or motherly kindness.

It has been deemed a great paradox in christianity, that it makes humility the avenue to glory, yet what other avenue is there to wisdom? or even to knowledge? Would you pick up precious truths you must bend down and look for them. Everywhere the pearl of great price lies bedded in a shell which has no form or comeliness.

When will talkers refrain from evil-speaking? When listeners refrain from evil-hearing. At present there are many so credulous of evil, they will receive suspicions and impressions against persons whom they don't know, from a person whom they do know . . in authority to be good for nothing.

We look to our last sickness for repentance, unmindful that it is during a recovery men repent, not during a sickness. For sickness, by the time we feel it to be such, has its own trials, its own selfishness: and to bear the one, and overcome the other, is at such a season occupation more than enough for any who have not been trained to it by previous discipline and practice.

The same may be said of old age,—perhaps with still more justice, since old age has no beginning.

Never put much confidence in such as put no

confidence in others. A man prone to suspect evil is mostly looking in his neighbour for what he sees in himself. As to the pure all things are pure, even so to the impure all things are impure.

How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered! instead of feeling sure that they will be so, if they are only offered up in faith, and are in accord with the will of God.

The Workmanship of Ivory.—None of our manufacturers have yet reached the consummate skill of the Chinese artists in the workmanship of ivory, chiefly remarkable in their concentric balls, their chess pieces and models. Yet the adaptation to useful purposes of this valuable substance is fully understood by those who do not undertake to rival the exquisite minuteness of Eastern art. The manufacturers of surgical instruments are in the habit of rendering ivory flexible for use as tubes, probes, &c., by acting on the well-known fact, that when bones are subjected to the action of hydrochloric acid, the phosphate of lime, which forms one of their component parts, is extracted, and thus bones retain their original form, and acquire great flexibility. After giving the pieces of ivory their required form and polish they are steeped in acid, either pure or diluted, until they become supple and elastic, and of a slightly yellow colour. In the course of drying, the ivory returns to its original hardness, but its flexibility can be easily restored by surrounding it with linen. It is now ascertained that the decay of articles in ivory can be effectually checked, even when its progress has advanced so far as to cause the specimens to crumble away under the hands. Some of the works in ivory forwarded by Layard, from Nineveh, were found on their arrival in England, to be in a state of rapid decomposition. Professor Owen was consulted on the subject, and he suggested a remedy, which on trial, proved to be in the highest degree successful. Concluding that the decay was owing to the loss of gelatine in the ivory, he recommended that the articles should be boiled in a solution of gelatine; thus treated, they became firm and solid.

What a disposition there appears to be in the female world to vie with one another, not only in the extremity, but the immodesty of the fashion.

Friends' Asylum Report.

(Concluded from page 303.)

Occupation and Recreation.—We have continued to make use of the various means for affording employment and entertainment to our patients, which have been already so fully described in the reports of the Institution; and if these reports were only addressed to the managers, it would be superfluous at present, to say anything on the subject. But as they are also intended for the information of some whose attention may never before have been called to the subject, it seems necessary to give a brief statement of the means employed for this purpose. There is nothing better calculated to answer all the ends for which occupation is designed, especially for that class of our patients who have been accustomed to reside in the country, than moderate manual labour in the cultivation of the farm and garden. The value of out-door occupation consists as much in the change and variety it gives from the monotony of in-door Asylum life, and the mental recreation thus afforded, as in the mere physical effects of muscular exercise. Without regard to the interest that may be excited in the mind of the patient by the work he performs, there is danger that the latter, by becoming toilsome, may even prove injurious Care is taken to avoid such a consequence by endeavouring to interest the patient in his employment, and by limiting the time spent in labour to two or three hours in the early part of each day. In the appropriate seasons the preparation of the soil, the planting and gathering of crops, and at other times the care of the grounds, the opening of new walks, and the repairing and keeping in order of those already made, afford an untiring variety of employment which can scarcely fail to interest and benefit the mind, as well as conduce to the health and strength of the body. For those who have been unaccustomed to agricultural labour, other means of furnishing physical exercise, combined with healthy mental excitement, are resorted to. Such patients spend a portion of each day in the open air, either in walking on the premises or in the vicinity of the Asylum, or are engaged in the games of quoits, cricket, or foot-ball. The latter have only been in use during the last two years, and have proved a highly valuable addition to the means formerly employed for affording exercise to this class of our patients.

The importance of providing suitable employment for filling up agreeably the portion of time necessarily passed within doors, especially during the winter season, has not been lost sight of. The female patients, with the assistance of the matron, are easily furnished with employment for the needle. Besides a large amount of plain sewing that has been done, they have spent a portion of their time in making a number of useful fancy articles, which have been placed in a neat case provided for the purpose, in one of the parlours or sitting rooms, where they are exposed for sale. It is intended to apply the proceeds of such sales, when they amount to a sufficient sum, to the purchase of articles calculated to give an air of increased comfort and cheerfulness to the apartment. Books, newspapers, periodicals, drawing materials, games, puzzles, &c., are freely provided for the use of all classes of patients. A beautiful collection of stuffed birds, in a handsome case, and other objects calculated to attract their attention, and excite their interest, such as engravings on the wall, and plants and flowers placed where they can have free access to them, have been provided during the past year, in addition to those previously in use, and have been productive of manifest benefit. The patients are encouraged to follow their own taste and inclinations in their in-door employments. Some of them became quite expert at a particular game, such as chess or backgammon; one patient draws and paints, and has produced a number of pictures, both in oil and water colors, which have been framed and hung on the walls. Another employed himself very successfully during a portion of the summer, in preparing the skeletons of leaves and other portions of plants; and another, who is so demented as to be almost incapable of any other employment, has become very proficient in the game of battledoor.

By the above described means we endeavour to furnish each patient with occupation suited to his capacity, and thus to give them the best opportunity for the full and free exercise of their remaining mental and physical energies. By such exercise their health of body and mind is best promoted, and they are permitted to enjoy the satisfaction arising from a consciousness that their existence is not entirely without an aim or object, and are thus rendered more contented and comfortable than they could be made under any other circumstances.

The lectures and exhibitions for affording mental occupation and entertainment during the long evenings of winter, have been continued as in former years. The improvement in this department, referred to in last year's report, has been in use during the winter and has added greatly to the beauty and interest of the exhibitions. It consists of a reservoir for oxygen, of the capacity of thirty gallons, situated in the apothecary's shop, adjoining the lecture room, and connected with the pipes supplying the house with water. When the apparatus is in use, the water from these pipes is turned into the reservoir, and displaces the gas with the pressure of a perpendicular column of water, eighteen feet in height, and forces it through a flexible gutta-percha tube to the lantern placed in the lecture room, at a distance of twenty feet. The gas passes to each lantern used, for producing the dissolving views by means of a stop-cock, so contrived as to furnish the light to one lantern while shutting it off from the other, in such a way that a blended picture, consisting of two distinct views, may be thrown upon the wall at the same time, or either one may be gradually and almost imperceptibly changed into the other, at pleasure. The stock of photographic views has been largely increased during the year, and now affords the means of producing exact representations of many remarkable localities, and objects of interest in our own and foreign countries. The chemical apparatus is also increased from time to time by the addition of new articles, and the lectures delivered on an evening of each week, during the winter season, are listened to, and the experiments, witnessed with much interest, by a large proportion of the patients.

Library and Reading room.—The library has been resorted to daily, except in stormy weather, at different hours of the day, by different classes of the patients of both sexes. Some additions have been made to the cabinet of Natural History, and a large glass case has been provided, four by eight feet in length, and two feet in height, and filled with a collection of mosses and ferns, and a number of the rare and beautiful leaf plants recently introduced, which, by their rich foliage and luxuriant growth have imparted an additional cheerfulness to the place, and have been highly appreciated by the patients. The aquarium has also been kept up during the winter, and being well stocked with fish, and a variety of aquatic plants and animals, has afforded much pleasure and satisfaction.

Farm, Garden and Grounds.—The advantages afforded by the location of the Asylum on its farm of sixty-two acres, have been fully manifested during the year, in giving healthy and interesting employment to the patients, not only in the labour of the farm and garden, but also in the improvement and decoration of the grounds set apart for the use of the patients in their daily walking exercise. The physical exertion required in the light labour performed by some of them, is not more beneficial in its effects on the general bodily health, than the interest excited by the various objects constantly presented to their notice while they are thus engaged, is adapted to promote their mental welfare. The land, now universally considered as an indispensable portion of every establishment for the insane, is not valuable, therefore, merely for the facilities it affords for labour and exercise, but is equally so for the succession of interesting and agreeable objects which it may be the means of furnishing for the mental entertainment of the insane. The benefit to be derived from it, will consequently depend, in some measure, on the care with which it is cultivated, and the neatness and good order in

which it is kept. Its improvement is therefore apart from any pecuniary advantages, a legitimate object of asylum management, and has received attention during the past year.

The Patience and Stillness of Jesus.—About half an hour before he died, he was raised up in his bed, and said to some friends, "What need have we to centre down in the night season, to feel blessed Jesus, sweet Jesus, heavenly Jesus, to commune with us: for when he comes he puts an end to all rovings and hurries which are in the world, with many trials, tribulations, and afflictions, which rise not out of the dust. But dear friends, Israel's God will not leave his afflicted ones, for he will prosper his work which he hath begun, and ye shall see it as you are faithful; and here you shall be made witnesses that one hour in the presence of the Lord is better than a thousand elsewhere. For in the world are trouble, strife, animosities, and contentions, as you may see; but all this will come to an end, as we keep in the patience and stillness of Jesus; for that will conduct us safely to our desired rest, where all sorrows will cease, and tears be wiped away; and that you may be preserved in true faithfulness, is the desire of my soul."—*From the dying sayings of Richard Ransome.—Piety Promoted.*

A Difficulty in David's History Explained.

Here, too, we had an opportunity of witnessing, more than once, incidents of a kind that forcibly reminded us of scenes in the scripture history of David, by which readers ignorant of the country in which they happened, may have been often not a little perplexed. When David was hiding in the wilderness of Ziph, an opportunity presented itself of slaying King Saul as he lay asleep in the night, unconscious of any danger being near. Too generous to avail himself of the advantage that had come so unexpectedly and so temptingly in his way, David, nevertheless, resolved to show how completely his persecutor had been in his power. Stealing noiselessly into Saul's camp, accompanied by a single follower, and passing unobserved through the midst of the drowsy guards, David "took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep." (1 Sam. xxvi. 12.) Having performed this daring exploit, he and his attendant, Abishai, "went over to the other side, and stood on the top of an hill afar off, a great space being between them." Having got to this safe distance from his relentless enemy, David is represented in the sacred history as proceeding to address Abner, the leader of Saul's host, and to taunt him with his unsoldier-like want of vigilance in leaving his royal master exposed to the hazard of being slain in the very midst of his own camp.

What is apt to appear strange in this narrative is the fact, that these hostile parties should have been near enough to carry on the conversation which the narrative describes, and yet that all the while the one should have been entirely beyond the reach of the other. That all this, however, was both possible and easy, was verified in our presence. As we were riding cautiously along the face of the hill, our attention was suddenly arrested by the voice of a shepherd, who was evidently calling to some one whom we could not see, but whose answer was distinctly heard. The dialogue went on. Another and another sentence was slowly and sonorously uttered by the shepherd near us, and as often the response was distinctly given. At length, guided by the sound we descried far up the confronting hill, the source of the second voice in the person of another shepherd; and learned from our Arab attendants that they were talking to each other about their flocks. Between these two men was a deep crevasse formed by the valley of the Kedron, walled in by lofty precipices, which no human foot could scale. It would probably have taken a full hour for one, even as fleet and as strong-winded as an Asahel, to pass from the standing-place of the one speaker to that of the other; and yet they were exchanging words with perfect ease. The mystery of the dramatic scene in the wilderness of Ziph was at an end; and we were reminded at the same time of an important truth, that in dealing with the sacred Scriptures, ignorance often makes difficulties which a larger knowledge and a deeper intelligence would at once remove. As we moved along the hill-face, dialogues of the same kind once and again attracted our notice showing plainly that these trans-valline colloquies are of common occurrence. The facility of hearing was no doubt increased by the extreme stillness of the air, and by the voice being at once confined and thrown back by the steep sides of the hills.—Buchanan's *Clerical Furlough.*

The Fruit of Carnal Reasoning, and Disobedience to Heavenly Convictions; with an Exhortation to Parents to be Faithful in Restraint.—Through the teachings of the holy Spirit, I soon became sensible of the influence of heavenly love on my heart; and had I wisely kept near the all-sufficient gift of grace, I might, in early years, have magnified the Lord's power, by becoming a preacher of righteousness in life and conversation. But, for want of dwelling with this blessed gift, and maintaining a constant watch, the enemy of all good gained ascendency over my convinced judgment, and I was miserably beguiled into an apprehension, that I might indulge myself for a few years in the gratification of some worldly pleasures, and afterwards submit to the cross and become a religious character. This carnal reasoning brought death and darkness over my awakened understanding, and I much lost the sense of those tendering impressions, which had been mercifully experienced in the day of early visitation. But thanks be to a gracious God, who kept me, in this season of revolt from all gross evil, and often followed with close conviction when indulging the vain mind, in adorning the frail body with apparel inconsistent with the simplicity of the Truth. A fondness for dress and music was one of my greatest foibles; and I am bound in gratitude to acknowledge, that had it not been for parental care, advice, and prudent restraint, I might have gone great lengths in these gratifications. Then, in the love of the gospel, I would most earnestly and most affectionately recommend all religious parents to be faithful in the discharge of their important duties, remembering they are delegated as care-takers over a very important trust: and happy will it be for those parents, who, in the day of righteous inquisition, may stand acquitted in the Divine sight, having done *all they could* to preserve their off-spring in true simplicity, and in the fear of the Lord.—*Ann Crowley. F. L., vol. 7th, p. 462.*

From "The British Friend."

Early Friends and What They Were.

(Concluded from page 293.)

The Society having now incorporated the use of the plain language into its system as one of the testimonies Friends had to bear, we arrive at a period when it began to be a matter of regular inquiry, whether the members of it were faithful in doing so; and thus in 1669 we find George Fox issuing an epistle, urging that, "in all the Monthly Meetings there be an inquiry whether any that profess Truth are out of the pure language, *thou to every one*, whether they keep up God and Christ's language that the holy prophets used." During the same year he reiterated this advice by another epistle. The subject, to him, was evidently one of much anxiety, and that he viewed it as a question of truthful allegiance to the Divine Being. It was no low standard that he took—all conventuality was laid aside as truckling to the worldly spirit, and at variance with the heavenly; and resting on this high ground, that all men and women should in all things be as like as might be to the heavenly pattern, he deemed it his duty to urge on Monthly Meetings a regular inquiry as to the faithfulness of Friends in this respect; and looking carefully at this matter, as I have often done, and listening attentively to the *pro's* and *con's*, as has often been my portion—while mourning greatly the unfaithfulness prevailing in respect of it—I am free to confess that my early judgment, after identifying myself with the Society of Friends, has only been confirmed, that if the body had kept faithfully to the "plain language," its early testimony, though it would have sorely tested many up and down, nevertheless the Society itself would have been sounder at the core, more consistent in its profession and practice, and numerically greater than it now is, whilst its influence would have been extended beyond its present, many fold.

From Evenings at the Microscope.

Insects: Their Feet.

(Continued from page 302.)

A still better example of a sucking foot is this of the *Dyticus marginalis.* It is the great flat oval beetle, which is fond of coming up to the surface of ponds, and hanging there by the tail with its pair of hind legs stuck out on each side at right angles; the redoubtable monster which little boys who bathe hold in such salutary awe under the name of Toe-biter. We have turned the tables upon the warrior, and have bitten *his* toe—off, and here it is. This is the tarsus of one of the fore limbs.

The peculiarity that first strikes us is that the first three joints are as it were fused into one, and dilated so as to make a large roundish plate. The under surface of this broad plate is covered with a remarkable array of sucking disks, of which one is very large, occupying about a fourth part of the whole area. It is circular, and its face is strongly marked with numerous fibres radiating from the centre. Near this you perceive two others of similar form and structure, but not more than one tenth part of its size; one of these, moreover, is smaller than the other. Indeed, the size and number of these organs differ in different individuals of the same species.

The greater number of the suckers are comparatively minute; but they are proportionally multitudinous and crowded. Each consists of a club-shaped shaft, with a circular disk of radiating fibres attached to its end. The whole apparatus constitutes a very effective instrument of adhesion.

There is a somewhat similar dilatation of the first joints of the tarsus, but for a very different object, in the Honey-bee; and it is particularly worthy to be observed, not only for the interesting part which it plays in the economy of the insect, but for the example it affords us of the adaptation of one and the same organ to widely different uses, by a slight modification of its structure.

It is the hind foot of the Bee that we are now to examine. The first joint is, as you see, enlarged into a wide, long, and somewhat ovate form, constituting a flattish plate, slightly convex on both

surfaces. The upper face presents nothing remarkable, but the under side is set with about nine stiff combs, the teeth of which are horny straight spines, set in close array, and arranged in transverse rows across the joint, nearly on a level with its plane, but a little projecting, and so ordered that the tips of one comb slightly overlap the bases of the next. We see them in this example very distinct, because their colour, a clear reddish-brown, contrasts with a multitude of tiny globules of a pale yellow hue, like minute eggs, which are entangled in the combs.

Now these globules serve to illustrate the object of this apparatus. They are grains of pollen; the dust that is discharged from the anthers of flowers, which being kneaded up with honey forms the food of the infant bees, and is, therefore, collected with great perseverance by those industrious insects; and the way in which they collect it is, by raking or combing it from the anthers, by means of these effective instruments on their hind feet.

You see that in this specimen the combs are loaded with the grains, which lie thickly in the furrows between one comb and another. But how do they discharge their gatherings? Do they return to the hive, as soon as they have accumulated a quantity such as this, which one would suppose they could gather in two or three scrapes of the foot? No; they carry a pair of panniers, or collecting baskets, which they gradually fill from the combs, and then return to deposit the results of their collecting.

One of these baskets I can show you; and, indeed, we should be unpardonable to overlook it, for it is the companion structure to the former. I make the stage forceps to revolve on its axis, and thus bring into focus the joint (*tibia*) immediately above that of the combs, and so that we shall look at its opposite surface; that is, the outer. We notice at once two or three peculiarities, which distinguish the joint in this instance from other parts of the same limb, and from the corresponding part in the same limb of other insects.

First, the surface is decidedly concave, whereas is is ordinarily convex. Secondly, this concave surface is smooth and polished, (except that it is covered with a minute network of crossed lines,) not a single hair, even the most minute, can be discerned in any part; whereas the corresponding surface of the next joints, both above and below, is studded with fine hairs, as is the exterior of insects generally. Thirdly, the edges of this hollowed basin are beset with long, slender, acute spines, which pursue the same curve as the bottom and sides, expanding widely, and arching upward.

Here, then, we have a capital collecting-basket. Its concavity of course fits it to contain the pollen. Then its freedom from hairs is important: hairs would be out of place in the concavity. Thirdly, the marginal spines greatly increase the capacity of the vessel to receive the load, on the principle of the sloping stakes which the farmer plants along the sides of his waggon when he is going to carry a load of hay or corn.

But, you ask, how can the bee manage to transfer the pollen from the combs to the basket? Can she bend up the tarsus to the tibia? or, if she can, surely she could only reach the inner, not the outer surface of the latter. How is this managed?

A very shrewd question. Truth to say, the basket you have been looking at never received a single grain from the combs of the joint below it. But the bee has *a pair* of baskets and *a pair* of comb-joints. It is the *right* set of combs that fills the *left* basket, and *vice versâ*. She can easily cross her hind-legs, and thus bring the tarsus of one into contact with the tibia of the other; and if you will pay a moment's more attention to the matter, you will discover some further points of interest in this beautiful series of contrivances still. If you look at this living bee, you notice that, from the position of the joints, when the insect would bring one hind-foot across to the other, the under surface of the tarsus would naturally scrape the edge of the opposite tibia in a direction from the bases of the combs towards their tips; and, further, that the edge of the tibia so scraped would be the *hinder* edge, as the leg is ordinarily carried in the act of walking.

Now, if you take another glance at the basket-joint in the forceps of the microscope, you will see—what, perhaps, you have already noticed—that the marginal spines have not exactly the same curvature on the two opposite edges, but that those of the one edge are nearly straight, or at most but slightly bowed, whereas those of the opposite edge are strongly curved, the arc in many of them reaching even to a semicircle, so that their points, after performing the outward arch, return to a position perpendicularly over the medial line of the basket.

It is the outer or hinder edge of the joint that carries the comparatively straight spines. These receive the grains from the combs, which, then falling into the basket, are received into the wide concavity formed partly by its bottom and sides, but principally *by the arching spines of the opposite edge.* Their curving form would have been less suitable than the straighter one to pass through the interstices of the combs, because it would be much more difficult to get at their points: while, on the other hand, the straight lines of these would have been far less effective as a receiver for the burden. The thickness of the spines is just that which enables them to pass freely through the interstices of the comb-teeth, and *no more.*

On the whole, this combination of contrivances reads us as instructive a lesson of the wisdom of God displayed in creation as any that we have had brought under our observation.

The end to be attained by all this apparatus is worthy of the wondrous skill displayed in its contrivance; for it is connected with the feeding of the stock, and whatever diminishes the labour of the individual bees enables a larger number to be supported. But valuable as is the honey-bee to man, there are other important purposes to be accomplished, which are more or less dependent, collaterally, on this series of contrivances.

"In many instances it is only by the bees travelling from flower to flower that the pollen and farina is carried from the male to the female flowers, without which they could not fructify. One species of bee would not be sufficient to fructify all the various sorts of flowers, were the bees of that species ever so numerous; for it requires species of different sizes and different constructions. M. Sprengel found that not only are insects indispensable in fructifying different species of *Iris*, but some of them, as *I. Xiphium*, require the agency of the larger humble-bees, which alone are strong enough to force their way beneath the style-flag; and hence, as these insects are not so common as many others, this *Iris* is often barren, or bears imperfect seeds."

The legs and feet of caterpillars are constructed on a very different plan from those of perfect insects, as you may see in this living silkworm. The first three segments of the body, reckoning from the head, are furnished each with a pair of short curved limbs set close together on the under side. These represent the true legs of the future moth, and show, notwithstanding their shortness, four distinct joints, of which the last is a little pointed horny claw. The whole limb resembles a short stout hook. Then two segments occur which are quite smooth beneath, and destitute of limbs; and then on the sixth we begin to find another series, which goes on regularly, a pair on each segment, to the eleventh and final one, with the single exception of the tenth segment, which is again deprived of limbs.

But these organs are of a very peculiar character. They have no representatives in the mature insect, but disappear with the larva state, and they are not considered limbs-proper at all, but mere accessory developments of the skin to serve a special purpose. They are sometimes called clasp-ers, sometimes false-legs, but more commonly pro-legs.

Each consists of a fleshy wart, which is capable to some extent of being turned inside out, like the finger of a glove. Partly around the blunt and truncate extremity are set two rows of minute hooks, occupying the side next the middle line of the caterpillar in a semicircle along the margin. These hooks arch outward as regards the axis of the pro-leg, though the majority of them point towards the medial line of the body. The double row is somewhat interrupted at its middle point; and just there, in each pro-leg, a clear vesicle or fleshy bladder protrudes from the sole, which may perhaps serve as a very delicate organ of touch, or may exude a viscid secretion helpful to progress on smooth bodies. The hooks seem adapted to catch and hold the fine threads of silk, which most caterpillars spin as a carpet for their steps.

In some cases the circle of hooks is complete, as in this example, which I find in one of the slides of my drawer, marked "Pro-leg of a Caterpillar." It is some large species, probably a Sphinx, for the hooks are very large, of a clear orange-brown hue, and set in a long oval ring—single as to their bases, but double as to their points—completely around the extremity of the foot. These hooks are simply cutaneous, as may be well seen in this prepared specimen,—doubtless mounted in Canada balsam;—for their origins are mere blunt points, set most superficially in the thin skin without any enlargement or apparent bulb.

(To be continued.)

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

JONATHAN GREAVE.

Jonathan Greave was born in the year 1712, of parents professing the Truth. Of his early life we have no record, but he was exemplary in maturity and for very many years was an elder of Kennett Monthly Meeting, residing in the limits of Centre Preparative Meeting. He appears to have been well esteemed, and to have fulfilled his religious and social duties. As he drew near the close of his life, he bore the pain and weakness which attended his declining health with great patience, manifesting a composed frame of mind and a desire for quiet. A friend who visited him at this time expressed the hope that when the time of change came, it would be no surprise to him. He readily expressed a similar hope, adding, "I have settled my outward affairs to my mind, and inwardly I see nothing in my way. I desire to be so favoured as to wait patiently till the right time comes, and then to pass away quietly."

His request was granted, and he departed without sigh or groan; his memorial says, "we believe in peace with God and unity with faithful Friends." His death took place Sixth month 3rd, 1774, he being about 62 years old.

HANNAH HARRISON, a very aged minister belonging to Philadelphia Monthly Meeting for the Northern District, deceased Seventh month 20th, 1774. She was a daughter of Isaac Norris, and a grand-daughter of that noted minister, Thomas Lloyd. Her labours had been mostly confined to meetings about home.

GEORGE MASON, a minister of the gospel of New Garden, Chester County, much esteemed in his day, deceased Tenth month 24th, 1774.

JOHN VAIL.

John Vail was born in West Chester County in the province of New York, about the year 1685. Whilst young in years, he was visited by Divine Grace, and submitting thereto, he was enabled to take up the cross, became sober and consistent in his life and conversation, and grew in religious experience. He removed whilst still young to Woodbridge in New Jersey, where he married.

As he continued in faithful obedience to the Lord's requirings, his usefulness in the church increased, and at last a gift in the ministry of the gospel was committed to him. Dwelling in humility and watchfulness, he increased in his gift, and his ministry tended to the edification of the church. Waiting for the proper putting forth and preparation, he was qualified to reprove, exhort, strengthen and encourage his hearers to walk in the way of Truth and uprightness Sweetly he was led at times to comfort those who mourned for the pride and abominations of the times. He often felt called upon to mention the plainness and simplicity which characterized our forefathers, and to point out how sorrowfully deficient many of his day were in those respects. These were slighting the good examples of their ancestors, by indulging in things those worthies bore a faithful testimony against. He was diligent in the attendance of religious meetings, even to old age, and was often concerned to incite Friends to this duty, not as formalists, but as those who saw the necessity of a reverent gathering to wait for a proper qualification for worshipping the Lord Almighty, the giver of every good gift. He was one of the poor of this world, ever diligent in labouring for the subsistence of himself and family.

On his death bed he manifested his resignation, nay, satisfaction in the Lord's will concerning him. Quoting the passage "If our hearts condemn us, God is greater," he added, "but my heart condemns me not, for I have walked in innocency from my youth up." He frequently expressed his readiness to leave the world, and desired his friends not to desire his recovery. His friends say of him, that he walked in rightcousness and humility, and that increasing in Divine experience, his lamp shown brighter and brighter to the last. He deceased Eleventh month 29th, 1774, in the 89th year of his age.

MARY SPEAKMAN.

Mary Griffith, a daughter of John Griffith of Bromly, Radnorshire, Wales, was born in the year 1718. In the year 1734 she came over to Pennsylvania, bringing a good certificate with her, showing that even in her early days she had walked in the Truth. Her residence was within the limits of Concord Monthly Meeting, and by consent of that meeting she was married Fourth month 22nd, 1752, to Micajah Speakman. Her friends say, "she was a woman who from her young years loved the way of Truth, and endeavoured to live agreeably to the dictates thereof in her own heart. By her circumspect walking and steady adherence to the manifestations of light and life inwardly revealed, she became very servicable in the affairs of the church, being careful for the maintainance of the discipline thereof."

In the year 1756 she was appointed an elder, which station she filled to satisfaction, and often was enabled to administer a word of comfort for the feeble-minded and afflicted, with whom she had great sympathy. She was concerned to advise against undue liberties being allowed to children, and carefully watched over her own, that they might not be found by their conduct to weaken her influence with others. She was remarkable for the solidity and weightiness of her spirit in meetings, in which she was closely united to the faithful labourers, who found her company and inward exercise truly serviceable. She was a lover of all honest hearted Friends, and truly hospitable to them. She was a watchful mother over her children, tender and firm, a loving wife and a good neighbour. She deceased after a short illness, Eleventh month 28th, 1774, in the 58th year of her age, leaving a good report behind her.

JOHN JONES.

John Jones was born in Merion, near Philadelphia, about the year 1687, of religiously concerned parents, who educated him in conformity with the principles of our religious society. He was early brought under the directing influence of Divine Grace, which made him of a sober, orderly behaviour, and of good report amongst the lovers of the Truth. He settled early in life in Gwynned, of which meeting he remained a member to the close of his days.

In the Second month, 1718, he was married at Chester, Pennsylvania, to Margaret Hilliborn, a religiously minded young widow, who was a valuable minister of the gospel, and for twenty-five years his faithful and loving companion. John was much attached to faithful Friends, and as he walked consistently with his profession, and exercised the gifts bestowed upon him by the Head of the church in honest simplicity, he was much beloved and esteemed by the spiritually discerning. He was very serviceable in the church, wise and faithful as an elder, and being blessed with an excellent understanding, his counsel and advice were often of benefit to others. He devoted much time to settling differences amongst his neighbours, and in serving the widow and fatherless. He appears to have been very exemplary in filling up his social, moral and religious duties, and whilst of bodily ability was ever anxious to be with his friends when they met for religious worship. A fall from a horse so injured him, that he was towards the close of life confined at home; yet he bore the pain and privation with patience, thankfully rejoicing that such an accident had not been apportioned him in earlier life. His love to the Truth and the friends of it continued unabated, and he spent much of his time in reading the scriptures and other religious books. As he was of an affable, cheerful disposition, his sick chamber was a pleasant spot to himself, and an agreeable, instructive one to those who visited him.

When the time came for his release from suffering, his sickness was short. During its continuance he expressed great satisfaction in remembering that he had been enabled to live in much love with his family and friends, adding, "The time is near at hand which I have long looked for, and I hope I am ready. As I have been blessed many ways, I shall be without excuse." Before he could finish the counsel he wished to leave with his children, his speech failed, and so taking an affectionate parting with them, he departed this life Twelfth month 30th, 1774, in the 87th year of his age.

From the Annual of Scientific Discovery, 1862.

Insect and Grain-Eating Birds.

Tourists in Europe will, if they are but commonly observant, notice one peculiar feature in continental scenery, and especially in the scenery of France. The landscapes may be beautiful and diversified by every possible charm, but in one particular respect they will be found almost utterly devoid of life. Eye and ear are struck together by the absence of familiar sights and familiar sounds. There is no chirping in the hedgerows, no twittering among the trees, no congregation of sparrows in the roads or linnets in the fields. It is useless to look about for the rarer species of birds, as even the commonest sorts are absent, and the traveller is perplexed to think what can have become of the little creatures which he is accustomed to associate with rural scenes. The truth is very soon told. The French eat them They pursue them unremittingly for the sake of their morsels of flesh, and a small bird seen in a garden would be chased as eagerly as a rabbit or hare. Traps are systematically set for them on every entrance, and snares on every hedge. There is an idea, too, that birds destroy fruit, and economists will not submit to any such peculation; but the first is the principal motive, combined, perhaps with an instinctive passion for the chase, which in France admits of little better gratification.

Little birds, however, are not sent into the world for nothing. Under the mission of Providence they, like all other creatures, contribute their part towards the harmony of creation, and when that contribution is intercepted, the effects become visible in a derangement of balance. Birds devour insects, worms, and grubs. Where there are no birds, grubs, worms, and insects multiply to a prodigious extent, and where this unnatural multiplication takes place, the crops suffer.

During the past year, (1861,) the harvests of France have given an unusually poor return, and this deficiency is attributed in a great degree to the ravages of certain insects, which it is the function of certain birds to destroy. The subject has even attracted the attention of the French government, and, at the instance of the minister of agriculture, a commission was appointed to enquire into the matter, and report what legislation is expedient.

From a preliminary report emanating from this committee, it appears that their inquiries have been conducted with an elaborated accuracy characteristic of French legislation, and that the most experienced naturalists in France have lent the aid of their experience in the investigations. Insects and birds have been carefully classified according to their several species; their habits of feeding have been closely observed, and the results ascertained and computed. It has been concluded that by no agency save that of little birds can the ravages of insects be kept down. There are some birds which live exclusively upon insects and grubs, and the quantity which they destroy is enormous. There are others which live partly on grubs, and partly on grain, doing some damage, but providing an abundant compensation.

A third class, the birds of prey, are exempted from the category of benefactors, and are pronounced —too precipitately, we think—to be noxious, inasmuch as they live mostly upon the smaller birds.

If the arrangements of nature were left undisturbed, the result would be a wholesome equilibrium of destruction. The birds would kill so many insects, that the insects could not kill too many plants. One class is a match for the other. A certain insect was found to lay 2000 eggs, but a single tomtit was found to eat 200,000 eggs a year.

A swallow devours about 543 insects a day, eggs and all. A sparrow's nest in the city of Paris was found to contain 700 pairs of the upper wings of cockchafers, though of course, in such a place food of other kinds was procurable in abundance. It will easily be seen, therefore, what an excess of insect life is produced when a counterpoise like this is withdrawn; and the statistics collected show clearly to what an extent the balance of nature has been disturbed. Thus the value of the wheat destroyed in a single season, in one department of the east of France, by the cecidomigie, had been established at four millions of francs.

The French vines, olives, and even the forest trees, are also reported as suffering severely from the superabundance of insect vermin; so that, in consequence of the alarm occasioned, birds are likely to be hereafter protected in France without much legislation, and, indeed, their rise in estimation has been signally rapid. Some philosopher has declared, and the report quotes the saying as a profound one, that, the "bird can live without man, but man cannot live without the bird."

This is a splendid confession of past error; but what is to be done, seeing that the convictions of philosophers have not yet descended to the peasantry? Are sparrow-catching and bird's-nesting to be made punishable? Must there be a new system of game laws for the protection of sparrows and linnets? The question is really pressing. Yet the commissioners, though they distinctly call for "prompt and energetic remedies," and point to the great detriment which agriculture is receiving, are evidently doubtful as to the course to be pursued. They suggest however, that persuasion should be tried before coercion, and that school-masters and clergy should endeavour to put the question in its proper light before the people. The commission in their report present some curious statistics respecting the extent to which this destruction of birds in France has been of late years carried. They state that there are great numbers of professional huntsmen who are accustomed to kill from 100 to 200 birds daily. A single child, also, has been known to come home at night with 100 birds' eggs, and it is calculated and reported that the number of birds' eggs destroyed annually in France is between 80,000,000 and 100,000,000. The result is, as might have been expected, that little birds in that country are actually dying out; some species have already disappeared while others are rapidly diminishing.

Mental Excitement.—Bad news weakens the action of the heart, oppresses the lungs, destroys the appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it, and an instant thrill electrifies a million of nerves. Surprise spurs the pulse into a gallop. Delirium infuses great energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke. Eminent public speakers have died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it suddenly subsided. Largrave, the young Parisian, died when he heard that the musical prize, for which he had competed, was adjudged to another.

THE FRIEND.

FIFTH MONTH 31, 1862.

Notwithstanding the lauded reforms and revivals said to have taken place within the pale of our religious Society, there can be little doubt in the mind of any serious, consistent Friend, that this is a day of much weakness and degeneracy among the members; a day wherein there is great need for all to rally to first principles, and for the rightly anointed to seek for ability availingly to petition for the outstretching of the Arm of Divine Power, to rescue and to save from reproach, the successors of that faithful, single-hearted band which He raised up in its beginning. Nevertheless, the many privileges enjoyed within the Society, and the many safeguards it has thrown around its members, give a value to the right of membership therein, which there is reason to fear very many possessing it rarely reflect on, and perhaps still more, too lightly esteem.

The Society, having granted a birthright to these valuable privileges, has always felt a deep concern for the early, correct training of the children thus connected with it, and great labour and expense have been cheerfully incurred by it, in order to provide within its immediate care and jurisdiction, ample means for conferring a liberal scholastic education upon every such child, whether rich or poor. Not satisfied with this, it earnestly and continuously seeks to guard its susceptible, impulsive and ingenuous youth, while pupils at its seminaries, as far as practicable, from contamination by the evil abroad in the world, and to shield them from betrayal into vice and its attendant distress, by labouring to imbue their minds with the self-denying principles and precepts of the Gospel, as laid down in the Holy Scriptures; and by directing them to a knowledge of, and close adherence to the manifestations within them of the Grace of God, or Light of Christ, mercifully granted unto all men, to lead them out of error and into truth.

Recognizing the powerful influence of parental character on the habits and modes of thought of the children, the Society does not fail to manifest a religious concern—brought to mind periodically by close, but affectionate queries—to encourage and counsel those who are parents or guardians, to keep alive to the awful responsibilities of their position; and while striving to be good examples themselves, to seek for a true qualification to bring up those entrusted to their charge in innocency, as accountable in life and conversation for the blessings bestowed upon them, and bound to refrain from the corrupt customs and fashions of the world, which lead their votaries into a harassing bondage.

It is true that this religious concern, as well as that which prompts the Body to watch over all the members for good, and to labour to incite and to aid them to lead consistent and godly lives, is often disregarded by many who might profit by it, and is lightly reflected on by others; nevertheless, it exerts an unacknowledged influence in restraining from much that is hurtful, and in cherishing a respect and regard for that which is right, that is not generally sufficiently estimated; but which, more or less prevades all classes among the members; often secretly checking indulgence in things calculated to wound the conscience, and as frequently stimulating to renewed endeavours to come up towards "the mark for the prize" conspicuously set forth; thus impressing the domestic and social circle of nearly all, with a measure of the restraining, preserving power of Truth.

The high standard of christian morality maintained by the Society, and the unaffected interest constantly manifested by it for the conduct of all connected with it to correspond with this standard, its care for their safe and consistent walk through the world, has made, and still makes an impress upon the character of its members, which has remarkably enforced the sanctity of marriage, and maintained its indissoluble tie with all it obligations and divine blessings; requisites indispensable to domestic happiness and virtue.

The main dependence of the children of Friends upon home associations for enjoyment, rather than upon extraneous and popular amusements, likewise leads to the fullest developement of family affection, gives increased durability to the ties of consanguinity, and spreads a nameless charm over the family circle, that draws its members to a common centre, and in measure regulates and inspirits their movements; while the feeling of individual duty and personal responsibility habitually inculcated, gives clearer views of the true objects of life and sources of happiness, and incites to seek for the necessary qualification to pursue and obtain them, as well as to bear with patience and equanimity the various trials which are inseparable from life's chequered scenes. The high toned feeling of religious accountability called forth by the principles and practices of the Society, and the cultivated susceptibility to the sorrowful consequences resulting from persistent disregard of the divine law, administer a silent rebuke for the indulgence of any wrong affection, and thus assist in restraining from many of the temptations and entanglements that produce so much confusion and distress in the world.

We now say nothing in exposition of the pure doctrines of the gospel most surely believed in and promulgated by the Society, or of the various testimonies against the vain fashions, corrupt customs, and evil practices of the world, consonant with and springing from those doctrines, which it calls on its members to support; and whereby their peace and happiness may be greatly preserved and augmented; nor yet of the absence of any privileged order or hierarchical domination in the Society, and also the freedom from the imposition of profitless forms and ceremonies, gendering bondage to the beggarly elements: we wish on the present occasion more particularly to bring before the view of our readers, especially our young Friends, the peculiar privileges they enjoy—the fruit indeed of this practical christianity—in the system of home and general scholastic education provided or cherished by the religious Society to which they belong, the domestic and social habits growing out of the prevailing economy, and exerting a marked influence in purifying and hallowing the atmosphere of family life; the individual and associated religious exercise cultivated, and enjoined upon all; which, while it developes the free agency of man, and gives proper liberty and scope to intellect and thought, yet brings a wholesome restraint upon the corrupt impulses of our fallen nature, at the same time that it wooes and stimulates to aspire after the most elevated standard of spiritual life.

The privileges of membership in a society which, amid its weakness and trials, still evinces such true religious concern for all connected with it, in their various stations and duties of life; which throws wide its doors, invites and entreats all its members to enter, not only its meetings for worship, where all may exercise the spiritual gifts bestowed upon them, but its meetings for discipline also, to learn what is enjoined upon, and what is expected of them; to open their hearts to the travail of the church for their spiritual growth and well-being, and to join in religious concern and labour for themselves, for one another, and for the promotion of the cause of Truth and righteousness in the earth; these privileges, we say, as far transcend the liberty too commonly conceded in other religious denominations to indulge in the gaieties and frivolities of the world, and to acquire its outside

polish and accomplishments, as pure gold exceeds in value glittering but worthless tinsel.

But in this, as in other relations of life, our difficulties and trials make a more deep and lasting impression, than the blessings liberally and uniformly bestowed upon us; and while harassed with the troubles that press upon us, and anxious about those which we anticipate, we too often overlook the benefits which we are daily receiving, and forget that we owe a debt of gratitude for opportunities and privileges, which, if rightly improved, would ensure the enjoyment of content and peace, and crown our life with the approbation and loving kindness of the Omnipotent.

SUMMARY OF EVENTS.

FOREIGN.—Liverpool dates to the 16th. The news of the capture of New Orleans had been received, and was the occasion of much surprise. The cotton market had, in consequence, suffered a decline of $\frac{3}{8}$ a $\frac{1}{2}$d. per pound. The Times considers this a hard blow for the South, but intimates its doubt whether the rebels will ever be conquered. Parliamentary proceedings were unimportant. The distress in Lancashire was debated in the House of Lords without reference to American affairs. The decline in breadstuffs continued. American flour, 24s. a 30s. per barrel. Red Western wheat 9s. 11d. a 10s. 6d. Red Southern, 10s 10d. a 11s.; white wheat, 12s. a 12s. 6d. per 100 pounds. The House of Commons had passed a resolution, by a small majority, declaring it to be unjust and inexpedient to abolish the Church rates until some provision was made to supply their place.

There were reports of a military conspiracy in St. Petersburg in favour of Poland.

UNITED STATES.—*The War.*—On the 25th inst. the President issued an order, taking military possession of all the railroads in the United States, from and after that date, until further orders, and directing that the respective railroad companies, their officers and servants, shall hold themselves in readiness for the transportation of troops and munitions of war, to the exclusion of all other business. The President has also issued a pressing requisition, addressed to the Governors of a number of the States, for more troops to proceed without delay to Washington. On the 24th, a bill was introduced into the U. S. Senate, and referred to the Committee on Military Affairs, which authorises the President to accept the services of 200,000 volunteers, in addition to the number authorised by previous acts of Congress.

Virginia.—Serious disasters have befallen Gen. Banks's army in the valley of the Shenandoah. On the 24th, a portion of his forces stationed at Front Royal, twenty miles south of Winchester, was attacked by the rebels, and driven out, and the next day the main army was attacked at Winchester, to which place Gen. Banks had retreated, by a superior force, under the command of Generals Jackson and Ewell. The U. S. army was defeated, with a heavy loss in killed, wounded and prisoners. Gen. Banks, with the remainder of his forces, was compelled to retreat north of the Potomac, crossing the river at Williamsport. The forces under Gen. Fremont, in Western Virginia, have been able to keep the rebels in check, but without making any important progress recently. On the 23d, a detachment at Lewisburg, was attacked by the rebels, they were repulsed after a sharp contest, in which the insurgents lost 100 prisoners, 200 stand of arms, and four cannon. Gen. McDowell's army remained near Fredericksburg. This city was visited by the President and Secretary of War on the 24th. The President was greeted by many of the citizens with great enthusiasm. On the 25th, Gen McClellan's army was in the immediate neighbourhood of Richmond, a portion of the forces being within five miles of the city. A number of skirmishes had taken place, in some of which the rebels suffered severely. An immense army has been collected by the rebels in and around Richmond. According to the report of deserters, from the rebels, there is great scarcity of provisions for the army, and the men had been put on half-rations.

The Mayor and City Councils of Norfolk refuse to take the oath of allegiance to the United States. The city is still governed by strict martial law, and all intercourse with other places is prohibited, in consequence of the general disloyalty of the people.

Jeff. Davis in a recent letter to the Legislature of Virginia, says that he does not entertain the thought of withdrawing the Southern army from Virginia, even though Richmond should be taken.

John B. Floyd has been appointed Major General of the Virginia rebel forces, with the authority to raise 20,000 men for the defence of Western Virginia.

North Carolina.—It is said there are increasing indications of returning loyalty in this State. Edward Stanley has been commissioned as military Governor, and has repaired to North Carolina to exercise his functions as far as practicable. He is invested with the powers, duties and functions of that station, including the power to establish all necessary offices and tribunals, and to suspend the writ of habeas corpus during the pleasure of the President, or until the loyal inhabitants shall organize a State government in accordance with the Constitution of the United States. His powers are exactly similar to those with which Governor Johnson of Tennessee is invested.

Tennessee.—The reported evacuation of Fort Wright was incorrect. The place is still held by the rebels.

Mississippi.—The Memphis Appeal states that the Federal fleet under Com. Farragut, had arrived at Vicksburg. The Mayor had been requested by the Federal commander to have all the women and children removed within twenty-four hours. The Mayor had asked an extension for another day. The armies of Gen. Halleck and Gen. Beauregard remained in close proximity. Skirmishes, attended with more or less bloodshed, were of almost daily occurrence. A general engagement might occur at any time when either commander should so order.

New Orleans.—The U. S. authorities at New Orleans have taken possession of the New Orleans and Jackson railroad, and the Opelousas and Great Western railroad. All the approaches to the City have been cut off. Gen. Phelps occupies Carrolton, twenty-five miles up the river. As an act of humanity to the suffering inhabitants, boats and railroads are allowed to bring supplies to the city. The negociation of confederate scrip is forbidden, but other species of currency in circulation is allowed. Algiers was occupied by the U. S. forces, and Forts Jackson and St. Philip had been garrisoned by troops from Ship Island. Gen. Butler had established his head quarters at the U. S. Custom House. Com. Porter's mortar fleet, after taking soundings off Mobile, had returned to Ship Island. Business was slowly reviving in New Orleans.

Florida.—Advices from Pensacola, state that the rebels besides burning the Navy Yard, burned all the steam saw mills, thus destroying the only means of sustenance for many of the inhabitants. The U. S. blockading squadron had captured the British iron steamer Circassian, with a cargo of tea, coffee, munitions of war, &c., while attempting to run the blockade. The ship and cargo were valued at a million of dollars.

Missouri.—A convention of the friends of the administration, and those favourable to the emancipation of the slaves held in Missouri, under the plan submitted to Congress by the President, has been called, to meet at Jefferson City on the 16th proximo, to nominate candidates for the various State offices.

Arkansas.—A dispatch from the Federal camp near Batesville, states that the rebels have burned all the bridges on the adjacent streams, and 10,000 bales of cotton had been consumed on the Arkansas river, by order of Gen. Beauregard. In an engagement near the Little Rock river, a rebel force of 600 men, had been defeated with heavy loss. A despatch from Little Rock, states that most of the U. S. troops had moved in the direction of St. Louis, only about 7,000 remaining at Batesville. It was not believed they would approach nearer the capital.

The National Expenditures.—A despatch from Washington on the 23d inst. says, "It has been ascertained from an authentic source, that the expenditures of the Government, from April, 1861, to the present time, has not averaged $1,000,000 per day. This may be considered a refutation of the exaggerated reports upon the subject."

Confiscation of Rebel Property.—After a protracted and tedious debate, the U. S. House of Representatives passed a bill on the 26th inst., providing that all the estate, property and moneys, stock, credits and effects of sundry classes of persons engaged in the rebellion, shall be declared forfeited to the United States, and be lawful subjects of seizure and capture wherever found. Another bill, declaring freedom to the slaves of persons engaged in the rebellion, was defeated by a vote of 74 yeas and 78 nays.

New York.—Mortality last week, 404. The following were the quotations on the 26th inst. White Western wheat, $1.24; red winter wheat, $1.12 a $1.15; spring wheat, 92 cts. a $1.08; new corn, 46 cts. a 48 cts.; old, 48½ cts. a 50½ cts.; oats, 40 cts. a 43 cts. Uplands cotton, 29 cts. a 29½ cts.

Philadelphia.—Mortality last week, 257. The grain market on the 26th was very dull. Sales of prime red wheat were made at $1.18 a $1.20, and white, $1.28 a $1.35; rye 67 cts. a 70 cts.; yellow corn, 53 cts. a 54 cts.; oats, 34 cts. a 37 cts.

RECEIPTS.

Received from Rachel James, Io., per Thos. Penrose, $4 to No. 27, vol. 33; from Burling Hallock, N. Y., $2 to No. 17, vol. 35.

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DIED, at his residence in Westmoreland, Oneida Co., N. Y., 18th of Third month, 1862, SAMUEL PECKHAM, in the fifty-sixth year of his age. A beloved member of Westmoreland Preparative and New Hartford Monthly Meeting. Having submitted to the renovating power of Divine grace, he was favoured to experience the corrupt propensities of our fallen nature brought into a good degree of subjection, and being attached by sincere conviction to the doctrines and testimonies of our religious society, he endeavoured to maintain them in a circumspect and consistent walk, as an upright, self-denying follower of his Saviour. He was a diligent attender of meetings, both for worship and discipline, and was, it is believed, concerned to be made a true partaker of the benefits thereof. Though his decline was gradual, he was spared much acute suffering, and resigned himself to the will of the Lord. He uttered many weighty expressions during his illness. At one time, in regard to the state of his mind, he said, "I have craved mercy, the prayer of my heart has been that the Lord would be merciful, I have given up all that is near and dear, and am waiting the Lord's time. 'Tis a great thing to be prepared to enter that everlasting Kingdom of our Lord and Saviour Jesus Christ; nothing unclean can enter there; we must be made pure, made holy, we must be sanctified. Oh, how precious is his love, how precious!" Thus he continued, often speaking of the Lord's love and goodness to his soul. While he prayed for patience to wait the Lord's time, he longed to depart and be at rest in the dear Redeemer's kingdom, where, his bereaved friends have the consoling trust, he has, through mercy, been admitted.

——, in Paris, Oneida, Co., N. Y., 12th of Twelfth month, 1861, AVIS H. GRANDY, wife of John Grandy, in the sixty-third year of her age, an esteemed member and elder of New Hartford Monthly Meeting. Through the greater part of her life she appeared to be concerned to be found in the way of her duty and in a state of acceptance with her dear Redeemer. Though suddenly removed from works to rewards, her friends have the consoling belief, that, through watchfulness and prayer, having in view the uncertainty of life, she was prepared for the solemn change, and that through the mercies of a holy Redeemer, she was admitted among the spirits of the just made perfect.

——, on the 23d of Second month, 1862, in the twenty-ninth year of his age, at his residence in Westmoreland, Oneida Co., N. Y., HENRY J. HAKES, son of Avis H. Grandy, above mentioned, and a consistent member of our religious society. He bore his varied afflictions with great patience and resignation. He said the change would be a happy one to him; not long before his departure he said "Jesus comes," and his friends have the consoling belief that he fell asleep in Jesus.

——, First of Fourth month, 1862, at her residence in Plymouth, Chenango Co., N. Y., ESTHER, relict of the late John W. Knowles, in the eighty-first year of her age, a member of Smyrna Monthly and Particular Meeting. Of an innocent life and conversation, her end was peaceful.

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From the Am. Jour. of Science and Arts.

Ascent of Monte Rosa in Switzerland.

(Concluded from page 306.)

September 4th 1861. *By Kinsley Twining.* (*Extract from a private letter furnished by request to the Editors of this Journal.*)

To give some idea of the difficulty of crossing this little gap and actually getting upon the opposite and highest point, I will say that, although it is not thirty feet deep nor twenty feet broad, still the two German brothers Schlagintweit, who were certainly brave men and most intrepid explorers, and who had nerve enough to mount, first of all who have attempted it, on to the lower tine of the summit, gave up the other. It was not the muscular exertion which deterred them, nor the time likely to be occupied in crossing the gap; for I passed straight through it at a burst, and was on the topmost point in two or three minutes afterwards. But it must have been the dreadful unknown task of venturing out over that airy walk and on to that apparently unsupported summit, where no previous foot had been, and whose accessibility they could not prove beforehand could scarcely believe when looking upon it. It was a far different thing for us to do. I knew that the path was firm and that we could all sit on the summit, though only one at a time could mount the sharp point which caps it. I knew that there was no great labour in the undertaking, and no danger if my head was steady and my courage good. All this made it a perfectly easy thing for me to do, and I so forgot both difficulty and danger and the descent, that the hour we spent on that stony point, 15,223 feet above the sea, was one of the most delightful in all my life. Around us on every side were great mountains sunk down beneath their snows, like abashed virgins drooping in reverence; north, east and west, a panorama of majestic mountains lay around us. The dark needle of the Finster Aarhorn rose out of the snows of the great glacier of the Aar,—Schreckhorn, Wetterhorn, Titlis, the Eiger, and the Sidelhorn stood around it like an ancient brotherhood of giants. The Bernese Alps drew out their line in equal beauty and majesty from the Angelhörner and the Wetterhorn till it seemed to run up into the skies from the Silberhorn and the Jungfrau. Nearly due west lay the immense mass of Mont Blanc, white and glistening,—the one summit over which the eye could not range. The space between was filled with whatever of lake or mountain, of valley, field or barren moor, there is in Switzerland—lonely snowy points rising one above the other—dark black-ribbed glaciers rolling into the valleys—here a dome of snow capping the mountain with a biscuit-like cover of the purest white—while, all around the broken edges, blue avalanches were ready to drop into the gray and hazy depths beneath them. Southward, the eye looked through a bright blue sky into Italy,—first over the Pennine Alps, resting for a moment with admiration upon that most grand and pleasing object, the Becca di Nona; then in swift flight it passed from the thousand peaks and vales of Piedmont to Lago Como and Maggiore,—and thence ran straight out into the plains of Lombardy and Venetia. How can I ever describe what my eyes saw in this view. I stood there drinking it in with delight—I knew not how long. I bade myself remember this and remember that; but, now, what can I recall. Becca di Nona is a distinct form in my mind, but beside this all is a formless procession of beautiful images —a delightful memory of evanescent things whose shape I do not know that I ever saw, and with respect to which I am certainly unable to say at this moment of what they consist. I remember a light falling down upon Italy, blue, soft, and yet so distinct and clear that all I saw against the sky had an edge—but it was an edge of velvet. I remember how my eye, accustomed to the altitudes of the Alps, at first refused to rest upon the blue plains of Italy, but adjusted itself to them as clouds in the air, till at length after something like a struggle it took the right focus, and falling down to the level of the sea, made me conscious of my own great elevation.

It is impossible to describe the light which illuminated the Italian view. It was a substance—as it seemed—and a colour: and yet it was soft and clear. It glowed without being hazy, and gave everything with great distinctness without letting the eye into the deformities of the country, or displaying the formless and less pleasing secrets of the landscape, as the midday sun of Switzerland does. The guides said that in perfect weather the spires of the cathedral at Milan are visible, and that the eye can reach nearly as far as Venice. There were clouds on our horizon, and some of the valleys were filled with their billowy masses. The wind tossed them about like balloons, and as they rose and fell and tumbled about on the unstable support of the air (as it seemed to be,) and as at times they dissolved or broke apart, we had lovely views of the country below.

My companion reached the summit a few minutes after I did, but immediately fell asleep and could not be roused till a few minutes before we left the top. I really did not observe how he came up the Zumstein or the crest of the Höchste Spitze, but I well remember seeing him lying flat on the lower tine of the summit, whence the guides steadied and lifted him up till he was on the top; when he did precisely what Albert Smith did on Mont Blanc, i. e., went to sleep. I made a number of observations upon myself, and could not see that the great altitude changed my bodily condition in any way. I was not sick at the stomach at all—my breath was neither shorter nor deeper as I could perceive—my head was not at all infirm. Hearing was equally good, as I can testify after having been bothered with Blatter's incessant "Ranz des vaches." The air filled my lungs as it does elsewhere, and from observing myself I could detect none of those signs of a great altitude which other persons have felt on the summits of such high mountains. On Faulhorn, and at other times when I have been on high mountains, I have noticed the darkness of the sky, and was prepared to find the vault of a deep and almost blackish blue on Rosa. But in this I was disappointed; and I do not know to what I am to attribute its ordinary appearance unless to the slight haze which, as it were, detained the eye in an illuminated atmosphere, and prevented it from looking into the thin, clear and rayless space which so many observers have described as the dark vault seen from the summits of high mountains. I have an indistinct recollection of having felt cold, and am certain that the guides said they were, and that it would not do to remain longer in such a wind. What the temperature was I do not know, although there was a minimum thermometer there which had been placed by the Alpine Club. But I could not make out anything from it because the indicating fluid was perfectly colourless and seemed to have faded out, so that it was impossible to see where the column stood. At last we commenced the descent, at I o'clock P. M.; but first I went up the pinnacle once more and waved my adieus from it to the silent world of majesty and beauty which in an hour of time had given me so much pleasure. In the silence of those solitudes my voice was lost, —nothing that we could do seemed able to disturb it. The wind, which blew in tremendous gusts and then subsided, was the only sound which filled those spaces except when the avalanche (of which there were many during our ascent) added its thunder to the roar of the tempest, or sliding down amid the silent snows grew into a sound which waved through the air and made the mountains tremble.

But this is not the descent. I confess I was more nervous about going down than I had been at any time in going up. One hour was consumed in the first eight hundred feet—then soon after we came to the dome up which our zigzags ran and which we had climbed so slowly in the morning with our faces to the wall and our toes in holes in the ice—edging our way along, a step at a time. Soon we saw, below, the knapsacks of the guides where they left them, with the bottle of champagne and other refreshments they had brought up and deposited there where the labour and danger of the ascent both begin and end,—to celebrate with them our victory, when we had come once more into safe places. Four hundred or five hundred feet above this spot the leading guide, John Kronig, sat down on the snow; and while I was wondering what was to happen, —— was got into place behind him, his feet put forward under the guide's arms,—then the second guide followed. I instinctively took my place, supposing it would be quite

right, but rather hoping we were not going to slide down that tremendous declivity at the risk of our pantaloons. However, the sun, which was cold on the top, was warmer here, and the loose snow was soft to a depth of three or four inches, and the guides meant to improve it; so when all was ready Blatter sat down behind me, and off went the five like a kind of human sled. The guides' alpen-stocks, managed by their strong and skilful arms, kept us in line, and, I suppose, lessened the speed somewhat. But they had, after all, so little power against the force of gravity that we shot down like an arrow and ploughed into the snow opposite our camp—all wanting to laugh and shout, but utterly without the breath required in such exercises.

When we were on our feet again the lunch came out and we had a merry time in consuming it. The guides danced and rolled about on the snow, and sang rattling French songs with a perfect *abandon*, as if delighted to have come down Monte Rosa once more alive. We were still a great way from the hotel—not less than eighteen miles. The guides said it could not be done in less than three hours, and we made up our minds to see if we could accomplish it in that time. The rope which had been take off at lunch came out again, and we were all tied together once more in a line:—and now the problem was to slide down in one hour the glacier which had cost us five in the morning. We stood up straight, and steered with our alpen-stocks; the strong arms of the guides served for rudders, stays and breaks; and down we went at a tremendous speed. Do not think, however, it was mere sport. My legs would now and then tremble under the exertion to keep them in place, my breath would give out, and after fifteen minutes of such rapid descent we would have to lie down and get ready to try it again. The steep places were passed sled-wise. The ladies had gone up to the top of Görner Grat about 1 o'clock, P. M., to watch our progress, and there, beside having one of the finest views in Switzerland to enjoy, had the full sight of our novel method of descent. Some gentlemen were with them who had made the ascent themselves and were able to show them where to point their glass in order to find the exceedingly small black specks they were looking for. At last these were discovered refreshing themselves at the bottom of the dangerous peaks, and then sliding down hill at an unheard of rate; and finally they disappeared among the rocks in the moraine of the glacier, when they were lost for the time, and not again seen till they appeared at the hotel, some two hours from the place.—I believe the distance up and down is rated at forty miles. We were absent from the hotel thirteen hours and a quarter; of which three hours and a half were consumed in the halt on the summit and those for breakfast and the other lunches up and down.

For "The Friend."

An apology has sometimes been made for war, and an attempt to prove its compatibility with the Gospel, by citing the cases of *warriors* who have otherwise manifested, in life and conversation, a susceptibility to its spirit and power, and, by teaching and example, striven to lead others into obedience to its precepts, so far as they have themselves comprehended them; but who appeared to be quite satisfied to be engaged in the art and practice of war: legally murdering their fellow-beings who had done them no harm. How far such fighting professors of the name of Christ may be in the condition in which his gracious observation to his prejudiced disciples formerly, "I have yet many things to say unto you but ye cannot hear them now" is applicable, we may not undertake to decide, but we do know, that the pure and peaceable nature of the religion of Jesus cannot be changed by the course pursued by any of its partially enlightened though fervent confessors, and that war is the fruit of the tree, to the root of which the gospel axe is designed to be laid.

Having met with a short review of the memoirs of the late Captain Hedley Vicars, in which this subject is treated on, it appears to me that parts of it would be suitable for the pages of "The Friend."

"Gladly, however, as we acknowledge the rare excellence and beauty of Captain Vicar's character, we cannot for one instant admit the inference which some good people are disposed to draw from it, that the war-system is consistent with christianity, or that the military profession is one which a christian ought to pursue. The principle upon which such inference rests, is fundamentally false, and of extremely dangerous tendency; for it assumes to determine what christianity is,—what it forbids, and what it enjoins,—not by its own authoritative canon and the obvious and prevailing spirit which pervades it, but by the practices, always imperfect and often grievously inconsistent, of its erring disciples. This is an exact reversal of the rule we ought to apply. Human conduct is to be tested by christian principle, not christian principle by human conduct. The form, probably, in which the argument from the example of Captain Vicars and others will be put, is this: 'If war be, as you affirm, so opposed to the spirit of christianity, how is it possible that one whom you admit to be a truly christian man, could have taken part in it?' Unhappily, the history of the church in every age proves that it *is* possible for good men, whose christian sincerity no one can question, under the blinding influence of educational prejudice, to lend their sanction to practices, which are at the time felt by some, and afterwards acknowledged by all, to be utterly at variance with the religion they profess. It would be easy to cite many instances in illustration of this remark. Few, we presume, will doubt that persecution for conscience' sake—subjecting men and women to imprisonment, cruel torture and death in the name of Christ—is as gross an outrage upon the spirit of the gospel as can well be imagined. And yet, no one can deny that many whose names stand conspicuous in the roll of ancient piety were persecutors in heart, and some of them in positive act. Sir Thomas More, John Knox, John Calvin, Cotton Mather, and many others, stand as examples of this inconsistency. But no one, surely, would now dream of saying, that persecution cannot be unchristian, or such good men as these would never have persecuted.

"But there is another example at hand, if possible still more striking, of this extraordinary blindness to the clearest requirements of christian obligation with which good men are sometimes smitten. And we the rather dwell upon it, as the individual to whom it refers is held in great veneration by the very class of persons who are most likely to find in the character and memory of Captain Vicars a justification for war.

"There are not many who will now hesitate to acknowledge, that if ever there was a calling wholly inconsistent with christianity, if ever there was a calling in itself inherently and irredeemably wicked, it was that of the man engaged in the African slave-trade a hundred years ago. On the other hand, if ever there lived a man whose conversion was genuine, whose whole life was an attestation of the reality of the spiritual change wrought in his life and character, that man was John Newton. And yet it is notorious that for some years after he became a christian, John Newton was engaged in the slave-trade, not merely as an accessory but as a principal, without having the slightest feeling of remorse or suspicion as to the unlawfulness of his calling. Nay more, (and here we have some remarkable coincidences between his experience and that of Captain Vicars,) he declares that never did he pass hours of such spiritual elevation and devout enjoyment as when he was in command of a vessel freighted with a mass of manacled and suffocating negroes on the coast of Guinea. 'I know not any calling,' he says, 'that seems more favourable, or affords greater advantages to an awakened mind, for promoting the life of God in the soul, especially to a person who has the command of a ship, than a seafaring life in African voyages. . . . I never knew sweeter or more frequent hours of divine communion than in my two last voyages to Guinea, when I was either almost secluded from society on ship-board, or when on shore among the natives.'

"Sir James Stephen, in his remarkable essay on the 'evangelical succession,' which appeared some years ago in the *Edinburgh Review*, thus describes the scene which presents itself to the imagination during that period of Newton's life. 'Old ocean probably never before or since floated such another slave-ship. On board of her, indeed, were to be seen all the ordinary phenomena. Packed together like herrings, stifled, sick, and broken-hearted, the negroes in that aquatic pandemonium died after making futile attempts at insurrection. But separated by a single plank from his victims, the voice of their gaoler might be heard, day by day, conducting the prayers of his ship's company, singing a devout imitation of his own of the verses of Propertius, and, as he assures us, experiencing sweeter and more frequent hours of divine communion than he had ever elsewhere known.' And what is more singular still, when Newton had forsaken this life, not from any compunctious visitings of conscience (for he never had the slightest uneasiness on that score,) but from sudden ill-health, and when he was writing his autobiography ten years afterwards, though he indulged in language of self-condemnation in regard to other parts of his past life, which, but for our knowledge of the manly sincerity and unaffectedness of his character, would seem to be the very extravagance of humility, yet, as Sir James Stephen remarks, 'he publicly commemorated his pursuit of this traffic without one word of apology or self-reproach on that account.' But will anybody say that because the sainted John Newton could follow the occupation of a slave-trader without any consciousness of wrong, that this diabolical trade must therefore be lawful for a christian?

"The problem to be solved is usually put in this form. Is it possible for any one to be a true christian who lives in the habitual and conscious disregard of any important part of Christ's will? We do not see how we can avoid giving a negative answer to this question *when it is thus expressed*. But the solution, as it appears to us, depends upon the presence or absence of one word in the above proposition, and that word is 'conscious.' Eliminate that, and we do not hesitate to reply in the affirmative. For our own part we believe, to a certain extent, and in a certain sense, in the doctrine of development. That is, we believe that it is only gradually that the full glory and perfection of the christian system dawns upon the christian world. We are convinced that there never has been an era in the history of christianity, when the Saviour, if he had appeared among his people, might not, in regard to some important points of truth and duty, have said to them as he did to Philip, 'Have I been so long time with you, and

yet have you not known me?' In proportion as the church advances in knowledge and wisdom, will it discover new excellencies in the teachings of Christ which had been previously veiled from its eyes. Illustrations of this are not wanting even within a very late period. The doctrine which inculcates charity to the errors of others, and teaches us that the only means of promulgation and defence which christianity owns are the weapons of truth and love —'in meekness *instructing* those that oppose themselves'—is as old as the gospel. And yet it is only quite recently that this has been discerned by christians. It was the received and all but universal conviction among good men, for we know not how many centuries, that in subjecting heretics to legal coercion and bodily suffering they were doing God an acceptable service. So for generations, in regard to slavery and the slave trade. Individuals, or a small minority might have discovered and denounced the unchristian character of that infamous traffic. But it is notorious that the christian world generally had no sense whatever of its wickedness. And so is it at this moment in regard to war and other practices.

"How do we apply these remarks in our judgment of individual characters? Why thus. That in estimating the sincerity of a man's obedience to the will of Christ, we must, in charity, test him, not by the abstract and perfect criterion of that will revealed in the gospel, and at a later time perhaps discovered by the church, but by the received and acknowledged *understanding* of that will which prevails among those by whom he has been instructed. It is the *conscious* violation of duty that incurs guilt and depraves character. There may be, no doubt, a measure of guilt attached to our ignorance or misconception of what is revealed, even though we share that in common with the generality of christians. But such guilt is very different in character and in turpitude from that of the man 'who *knew* his Lord's will and did it not."

"In further illustration of this principle, we borrow the admirable remarks of Sir James Stephen—no latitudinarian, we may be assured, in matters pertaining to the slave-trade—in his vindication of, or rather in his apology for, John Newton. 'In the court of posterity,' he says, 'it is a well-settled point of law, that in mitigation, if not in bar, of any penal sentence, the defendant may plead, that the generation to which he belonged did not regard as culpable or as scandalous the conduct imputed to him as a crime by many a later age; but that, on the contrary, it was sanctioned by the prevalent opinions, and countenanced by the general practice of his contemporaries. This apology may be justly alleged on behalf of Newton. In his early days the current of public sentiment in favour of the slave-trade ran too strongly to be stemmed, except by the most powerful understanding, guided by the most healthful conscience. There can be no reason to distrust the accuracy of the following statement, in which he adverts to his own participation in it:—'During the time I was engaged in the slave-trade, I never had the least scruple as to its lawfulness. I was, upon the whole, satisfied with it, as the appointment Providence had marked out for me.' Such is the dominion of the social over the individual conscience! Such the control which the immoral maxims of his associates may obtain, even over a devout student of Holy Scripture.'

"Let us apply these remarks to the case of Captain Vicars. We have stated that to our minds there is something inexpressibly painful in the contrast between his christian character, full as he was of the meekness and gentleness of Christ, and distinguished by the depth and fervour of his love towards God and man, and the bloody work—the work of vindictiveness, cruelty and death, in which he was employed. He describes his own feelings in the camp almost in the same words as John Newton in the slave-ship. 'It is six months since I have been within reach of a house of prayer, or have had the opportunity of receiving the sacrament; yet, never have I enjoyed more frequent or precious communion with my Saviour than I have found in the trenches or in my tent.' To our feeling, we must admit, Captain Vicars going forth from 'precious communion with his Saviour,' to bayonet poor Russian peasants, or pour infernal fire* upon the devoted town of Sebastopol, is as violent and revolting a contradiction, as that of John Newton, combining a similar exercise with the man-stealing and manacles of the African slave-trade. But we must remember that this excellent officer had been brought up in the atmosphere of that military christianity, which is unhappily the prevailing religion of England, at this day, and especially in the circle in which he moved.

(To be concluded.)

* *Feu d'enfer* was the phrase constantly employed by the Russians to describe the fire of the allies in bombarding Sebastopol.

From Evenings at the Microscope.

Insects: Their Stings and Ovipositors.

(Concluded from page 309.)

Probably at some period of your life you have been stung by a bee or wasp. I shall take it for granted that you have, and that having tested the potency of these warlike insects' weapons with one sense, you have a curiosity to examine them with another. The microscope shall aid your vision to investigate the morbific implement.

This is the sting of the honey-bee, which I have but this moment extracted. It consists of a dark brown horny sheath, bulbous at the base, but suddenly diminishing, and then tapering to a fine point. This sheath is split entirely along the inferior edge, and by pressure with a needle I have been enabled to project the two lancets, which commonly lie within the sheath. These are two slender filaments of the like brown horny substance, of which the centre is tubular, and carries a fluid, in which bubbles are visible. The extremity of each displays a beautiful mechanism, for it is thinned away into two thin blade-edges, of which one remains keen and knife-like, while the opposite edge is cut into several saw-teeth pointing backwards.

The lancets do not appear to be united with the sheath in any part, but simply to lie in its groove; their basal portions pass out into the body behind the sheath, where you see a number of muscle-bands crowded around them: these, acting in various directions, and being inserted into the lancets at various points, exercise a complete control over their movements, projecting or retracting them at their will. But each lancet has a singular projection from its back, which appears to act in some way as a guide to its motion, probably preventing it from slipping aside when darted forth, for the bulbous part of the sheath, in which these projections work, seems formed expressly to receive them.

Thus we see an apparatus beautifully contrived to enter the flesh of an enemy: the two spears finely pointed, sharp-edged, and saw-toothed, adapted for piercing, cutting, and tearing: the reversed direction of the teeth gives the weapon a hold in the flesh, and prevents it from being readily drawn out. Here is an elaborate store of power for the jactation of the javelins, in the numerous muscle-bands; here is a provision made for the precision of the impulse; and finally, here is a polished sheath for the reception of the weapons and their preservation when not in actual use. All this is perfect; but something still was wanting to render the weapons effective, and that something your experience has proved to be supplied.

The mere intromission of these points, incomparably finer and sharper than the finest needle that was ever polished in a Sheffield workshop, would produce no result appreciable to our feelings; and most surely would not be followed by the distressing agony attendant on the sting of a bee. We must look for something more than we have seen.

We need not be long in finding it. For here, at the base of the sheath, into which it enters by a narrow neck, lies a transparent pear-shaped bag, its surface covered all over, but especially towards the neck, with small glands set transversely. It is rounded behind, where it is entered by a very long and slender membranous tube, which after many turns and windings, gradually thickening and becoming more evidently glandular, terminates in a blind end.

This is the apparatus for preparing and ejecting a powerful poison. The glandular end of the slender tube is the secreting organ: here the venom is prepared; the remainder of the tube is a duct for conveying it to the bag, a reservoir in which it is stored for the moment of use. By means of the neck it is thrown into the groove at the moment the sting is projected, the same muscles, probably, that dart forward the weapon compressing the poison-bag and causing it to pour forth its contents into the groove whence it passes on between the two spears into the wound which they have made.

A modification of this apparatus is found throughout a very extensive order of insects,—the *Hymenoptera;* but in the majority of cases it is not connected with purposes of warfare. Wherever it occurs it is always confined to the female sex, or (as in the case of some social insects) to the neuters, which are undeveloped females. When it is not accompanied by a poison-reservoir it is ancillary to the deposition of the eggs, and is hence called an *ovipositor*, though in many cases it performs a part much more extensive than the mere placing of the *ova*.

In the large tribe of cuckoo-flies, (*Ichneumonidæ,*) which spend their egg and larva states in the living bodies of other insects, this ovipositor is often of great length; even many times longer than the rest of their bodies; for the larvæ which have to be pierced by it require to be reached at the bottom of deep holes and other recesses in which the providence of the parent had placed them for security. The structure of the organ may be seen in this little species, not more than one-sixth of an inch in entire length, of which the ovipositor projects about a line. Under the microscope you see that this projection consists of two black fleshy filaments, rounded without and flattened on their inner faces, which are placed together,—and of the true implement for boring, in the form of a perfectly straight awl, of a clear amber hue, very slender and brought to an abrupt oblique point, where there are a few exceedingly fine reverted teeth. It is probably double, though it refuses to open under the pressure which I bring to bear upon it. At the base are seen within the semipellucid abdomen the slender horns, on which the muscles act in projecting the borer.

You are doubtless aware that the little berries which look like bunches of green currants often seen growing on the oak, are not the proper fruit of the tree, but diseased developments produced by a tiny insect, for the protection and support of

her young. But perhaps you have never paid any special attention to the living atom whose workmanship they are, and are not familiar with the singular mechanism by which she works. I have not had an opportunity of seeing it myself, and therefore cannot show it to you; but as gall-flies are by no means rare, and you may easily rear a brood of flies from the galls, you may have a chance of meeting with it. I will therefore quote to you what Rennie says about it.

"There can be no doubt, that the mother gall-fly makes a hole in the plant for the purpose of depositing her eggs. She is furnished with an admirable ovipositor for that express purpose, and Swammerdam actually saw a gall-fly thus depositing her eggs, and we have recently witnessed the same in several instances. In some of these insects the ovipositor is conspicuously long, even when the insect is at rest; but in others, not above a line or two of it is visible, till the belly of the insect be gently pressed. When this is done to the fly that produces the currant-gall of the oak, the ovipositor may be seen issuing from a sheath in form of a small curved needle, of a chesnut-brown colour, and of a horny substance, and three times as long as it at first appeared.

"What is most remarkable in this ovipositor is, that it is much longer than the whole body of the insect, in whose belly it is lodged in a sheath, and, from its horny nature, it cannot be either shortened or lengthened. It is on this account that it is bent into the same curve as the body of the insect. The mechanism by which this is effected is similar to that of the tongue of the woodpeckers (*Picidæ*,) which, though rather short, can be darted out far beyond the beak by means of a forked bone at the root of the tongue, which is thin and rolled up like the spring of a watch. The base of the ovipositor of the gall-fly is, in a similar way, placed near the anus, runs along the curvature of the back, makes a turn at the breast, and then, following the curve of the belly, appears again near where it originates.

"With this instrument the mother gall-fly pierces the part of a plant which she selects, and, according to our older naturalists, 'ejects into the cavity a drop of her corroding liquor, and immediately lays an egg or more there; the circulation of the sap being thus interrupted, and thrown, by the poison, into a fermentation that burns the contiguous parts and changes the natural colour. The sap, turned from its proper channel, extravasates and flows round the eggs, while its surface is dried by the external air, and hardens into a vaulted form.' Kirby and Spence tell us, that the parent-fly introduces her egg 'into a puncture made by her curious spiral sting, and in a few hours it becomes surrounded with a fleshy chamber. M. Viery says, the gall-tubercle is produced by irritation, in the same way as an inflamed tumour in an animal body, by the swelling of the cellular tissue, and the flow of liquid matter, which changes the organization, and alters the natural external form."

From "The Home Treasury."

For the Children.

Which Fear is the Best?

A new scholar arrived after the beginning of the term of the academy; a well-dressed, fine looking lad, whose appearance all the boys liked.

There was a set of fellows who immediately surrounded and invited him to join their carousals. They had frolics, and I suppose the boys know pretty well what that means. They used to spend their money in eating and drinking and amusements, and often run up large bills, which friends found it hard to pay. They wanted the new scholar to join them; and they always contrived, by laughing at him, or reproaching him, to get almost any boy they wanted into their meshes. The new boys were afraid not to yield to them. This new scholar refused their invitations. They called him mean and stingy—a charge boys are particularly sore at hearing. "Mean!" he answered: "and where is the generosity of spending money which is not my own, and which is to be supplied again with no sacrifice on my part? Stingy! where is the stinginess of not choosing to beg money of my friends in order to spend it in a way which those friends would disapprove of! for after all, our money must come from them—as we cannot earn it ourselves. No, boys, I do not mean to spend one farthing in a way that I should be ashamed to account of to my father and mother if they should ask me."

"Eh, not out of you leading-strings, then. 'Fraid of your father; 'fraid of his whipping you; 'fraid of your mother! Won't she give you a sugar plum," they cried in mocking tones. "And yet you are trying to make me afraid of you!" said the new scholar boldly. "You want me to be afraid of not doing as you say. But which, I should like you to tell me, is the best sort of fear—the fear of some of my school-fellows, which is likely to lead me into everything low, weak and contemptible; or fear of my parents—which will inspire me to things manly and noble: Which fear is the best?"

The boys felt there was no headway to be made against such a new scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all the bad boys I mean. The others gathered around him, and never did they work or play with greater relish, than while he was their companion and friend. "They study better and play better where he is," said the principal. "Hunt is a choice fellow, and carries more influence than any boy in the school. You can't put him down. Everything mean and bad sneaks out of his way."

A Living Worship.—Dear Friends, keep your meetings in the fear and name of the living God; and be very diligent in waiting upon him in his gifts: give not leave for your minds to wander, and none to give way to drowsiness and sleeping in meetings; for surely it is even a shame to us that this thing, to wit, sleeping in the assemblies of the saints, should be found among any of us; truly Friends, this very thing oftentimes greatly burdens the seed of God in the hearts of many of his children:—wherefore, watch and war against it, and wait to feel life in yourselves, to quicken both soul and body, in the work, worship and service of the living God; that a living sacrifice from his own spirit we may offer unto him. For his worship is a living worship, and performed in and by his living spirit; in which let us wait diligently upon the Lord, and a preparation we shall witness thereby; and feel and enjoy his presence, and be edified, enlivened and warmed thereby, though no words be heard amongst us.—*William Bennet.*

From the London Quarterly Review.

West India Emancipation.

AGRICULTURAL PROSPERITY.

One of the results of emancipation in Jamaica is the formation of a large middle class, who are cultivating land on their own account, and who are rapidly advancing in intelligence and the habits of civilized life. The intelligent Governor of Jamaica, in the last Blue Book relative to the West Indies, says of the emancipated negroes:

"The proportion of those who are settling themselves industriously on their own holdings, and rapidly rising in the social scale, while commanding the respect of all classes of the community, and some of whom are, to a limited extent, themselves the employers of hired labour, paid for either in money or in kind, is, I am happy to think, not only steadily increasing, but at the present moment is far more extensive than was anticipated by those who are cognizant of all that took place in this colony in the earlier day of negro freedom. There can be no doubt, in fact, that an independent, respectable, and, I believe, trustworthy middle class is rapidly forming."

Bankrupt Jamaica is rising from the ruin for which she is indebted to slavery. The late census shows an increase in population of sixty thousand since 1851, and the average revenue for the last four years is upward of twenty-six thousand pounds in advance of the closing year of slavery. Her emancipated population are becoming to a large extent, growers of various articles for exportation, which will be trebled and quadrupled as they learn to economize their labour and turn it to the best account; and, if the island can command the capital necessary to carry into effect an act to which, after many unsuccessful attempts, they have obtained the assent of the crown, sanctioning the introduction of Coolie immigrants, under similar regulations to those which have operated so beneficially in Trinidad and British Guiana, there is every reason to believe that agricultural and commercial prosperity will result to Jamaica, such as she never realized at any former period of her history.

BRITISH GUIANA AND TRINIDAD.

No cry of ruin is heard here. The colonists after the prostration following the equalization of the sugar duties in 1846, set themselves, with becoming energy, to apply a remedy, and make the best of the circumstances. A large number of free labourers from India have been introduced, under laws and regulations which insure their kind and equitable treatment: and all classes are living in wealth and comfort never dreamed of under the curse of slavery. This government occupies a proud pre-eminence above all the other local governments of the British West Indies with regard to the interest it has manifested in the intellectual and moral elevation of the labouring classes; and more is done by the authorities here for the education of the people than in all the other emancipated colonies together. The revenue, imports and exports, all show a large advance upon the most prosperous times of slavery. The sugar crop of 1857 was the largest ever made in the colony. That was exceeded in 1858, and that again by the crops of 1859, 1860, and 1861. It is not without reason that the inhabitants proudly speak of it as "the magnificent province." It is not easy to overestimate the benefits which emancipation has conferred upon British Guiana.

Trinidad presents another remarkable illustration of the advantages arising from the substitution of free for slave labour. Here, also the colonists, instead of folding their hands in indolence, and croaking the cuckoo-note of ruin, as the planters in Jamaica did, have set themselves manfully to face and overcome their difficulties; and the consequence is a degree of prosperity to the island far beyond anything known in its former history. To develope the resources of this rich and beautiful country, Coolie immigration, as in British Guiana, has been resorted to with the best results. While the immigrants themselves, under the vigilant protection of the home government, are placed in circumstances of comfort and advantage beyond anything they could attain in their own country,

heir labours, with that of the Creole population, as given a powerful impulse to agriculture and commerce. A greatly enlarged revenue, imports considerably more than doubled, the exports of sugar and molasses increased about a hundred per cent., and cocoa fifty per cent., are among the proofs that emancipation has been a blessing to Trinidad, and opened for her a career of prosperity and profit to which it would be difficult to assign limits; as immense tracts of virgin soil, of the richest character only await the necessary labour to make them productive of golden harvests.

Barbadoes has received no immigrants, and had no labour except that of the emancipated negroes; but the condition of the colony furnishes a complete illustration of the advantages which have resulted from emancipation to all parties concerned. In every part of this lovely isle the visitor finds himself surrounded by evidences of the industry of a numerous and thriving population, and sees before him a country in the highest state of cultivation, only to be paralleled by the richest portions of the agricultural districts of England. Here the annual revenue is more than quadrupled since the abolition of slavery, the imports doubled, and the annual crop of sugar advanced above a hundred per cent. upon the palmiest days of the old slave system. Because of the labour which is available land is very dear—about one hundred pounds an acre; and it is not an uncommon thing for a sugar plantation now to sell for considerably more than it was worth, with all its slaves attached to it, before emancipation. Hincks, the governor, justly observes: "In this island there can be no doubt whatever that emancipation has been a boon to all classes."

In St. Vincent the decline in sugar cultivation is balanced by the increase in the export of arrowroot which has advanced under freedom from 60,000 lbs. to 1,352,250 lbs., and the exportation of cocoanuts is also large.

Concerning Granada, Sewell says:

"In 1832, two years prior to emancipation, the value of Grenadian exports was £153,175, considerably less than it is now. The fact is that sugar is the only article of export in which the island can be said to have suffered a decline. I do not for a moment deny the importance or significance of that decline; but it should be remembered that, in minor articles, such as cocoa, the island is producing double now what it produced twenty-five years ago. The imports of Grenada also show that its coloured population are not in a worse condition than they were at any period in their past history. In 1857 the imports, of which over one-third were provisions from the United States, amounted to £109,000, against £78,000, £73,000, and £77,000, during the three years immediately preceding emancipation."

Tobago, like most of the other islands, has exhibited decided signs of revival during the last few years; while in St. Lucia, the export of sugar has been doubled with free labour, and that of cocoa nearly trebled; the imports having advanced a hundred per cent. since the year of emancipation.

Besides *Antigua*, the head of the Leeward government, there are included in it the islands of Dominica, Nevis, Montserrat, St. Kitts, and the Virgin Islands, the latter of which produce little or no sugar. They are not largely productive, but they compare favourably now with the exports during the slavery system. The sugar exportation, for ten years prior to 1832, averaged 45,420,000 lbs. In 1858, since which they have been steadily increasing, they exported 48,145,000 lbs. The average of imports, during the same ten years prior to 1832, was £298,000. In 1858 the imports amounted to £514,835, showing an excess of sugar production with free labour of 2,725,000 lbs., and an excess of imports with free labour of £216,835 sterling.

SUPERIOR ECONOMY OF FREE LABOUR.

Experience demonstrates the superior economy of free over slave labour. — Sewell gives the following illustration, furnished by — Hincks, the Governor of Barbadoes, who has the credit, both with his friends and political opponents, of possessing a more than ordinary degree of talent and acuteness as a financier and as a man of business:

"As to the relative cost of slave and free labour in this colony, I can supply facts on which the most implicit reliance can be placed. They have been furnished to me by the proprietor of an estate containing three hundred acres of land, and situated at a distance of about twelve miles from the shipping port. The estate referred to produced, during slavery, an annual average of 140 hhds. of sugar of the present weight, and required 230 slaves. It is now worked by ninety free labourers —sixty adults, and thirty under sixteen years of age. Its average product during the last seven years (1858,) has been 194 hhds. The total cost of labour has been £770 16s., or £3 19s. 2d. per hhd. of 1,700 lbs. The average of pounds of sugar to each labourer during slavery was 1,043 lbs., and during freedom 3,660 lbs. To estimate the cost of slave labour, the value of 230 slaves must be ascertained; and I place them at what would have been a low average—£50 sterling each—which would make the entire stock amount to £11,500. This, at six per cent. interest, which, in such property, is much too low an estimate, would give £690. Cost of food, clothing, and medical attendance I estimate at £3 10s., making £805. Total cost, £1,495, or £10 12s. per hhd., while the cost of free labour on the same estate is under £4."

Utterly groundless are the assertions which have been indulged that emancipation has failed, and that it has brought ruin upon the proprietary and peasantry of the West Indies.

If insolvent planters, ruined by slavery and their own extravagance, have failed to carry on an extensive sugar and coffee cultivation without capital, and have consequently been compelled to relinquish their estates; it others have not succeeded in the attempt to make free men work without wages, and have thereby injured their own or their employers' interest by driving the labourers from the plantations; and if the British government, by suddenly depriving the colonists of the monopoly of the British market, threw them into competition with other producers, for which they were not prepared, thus bringing to a crisis the ruin which had been in progress for more than half a century—none of these can, with truth, be classed with the results of emancipation. They have retarded the success of the great experiment, but it has been successful notwithstanding, even in that economical point of view in which its opponents have been so eager to pronounce emancipation a failure. The triumphant results which it has already wrought out in nearly the whole of the colonies, and which it is rapidly producing in all the others, prove that it is always wise and safe to do right, and leave the consequences to the all-wise Dispenser of events. The predictions of alarmists have been completely falsified. It would be difficult to conceive a wider contrast between the condition of things as the planters imagined they would be—the idleness and debauchery, the ruin and desolation they were *sure* would follow the emancipation of the slaves —and those features of rural industry and domestic comfort, improving agriculture and growing opulence, awakening intelligence and moral progress, which are exhibited in the emancipated colonies. Slavery was the destroyer; emancipation is the restorer. The one tended invariably through its whole history to impoverishment and ruin; the other has awakened industry and confidence, and laid broad and deep the foundations of lasting prosperity and wealth.

None but dreaming enthusiasts could expect that emancipation would all at once, as if by miracle, restore the wasted substance of the planters, and advance the down-trodded negroes—debased and imbruted by life-long slavery, and excluded from mental and moral culture—to a high degree of intelligence, civilization, and virtue, such as can be found only among those who have been favoured through life with educational advantages, and civil and religious liberty. All that could be reasonably hoped for has been realized. The nation has been freed from the sin and shame of sanctioning and perpetuating what the conscience of the people felt to be a system of oppression and crime, which reflected dark dishonour upon a Christian people and government. The dread of insurrection and servile war, which day and night haunted the colonists while slavery existed, has given place to a sense of perfect security; so that, instead of a considerable military force, supported by a formidable and expensive militia embodiment, to keep the slaves in awe, a few native police, appointed chiefly from among the peasantry themselves, are found sufficient for the maintenance of peace and good order. The progress of depopulation under slavery, which threatened to leave the islands without inhabitants, has been checked, and the native creoles are rapidly increasing in number. An improved cultivation has been adopted, and machinery introduced to an extent never dreamed of under the old system, which, while it gives profit to the grower, enables him to supply the British public with sugar at about half the price it bore under slavery and protection. The practical atheism with which slavery overspread the colonies has given place to the benign and hallowing influences and institutions of religion. The Bible, to the slave a sealed book, is now open and free to the emancipated negro; the Sabbath, of which he was plundered, and which, throughout the slave islands, was desecrated as the market-day, has been restored, and is now kept holy; while the divine institution of marriage, then disregarded and superseded by universal concubinage, is now generally honoured. The revenues of all the islands have been nearly doubled. A more profitable market has been opened for the employment of British shipping, and the consumption of British manufactures; while hordes of wretched, discontented slaves, robbed of all human rights, ground to the dust by oppression and cruelty, and rapidly wasting away, have been transformed into a satisfied, industrious, and improving peasantry; acquiring property for themselves, and grateful for the advantages which the philanthropy and the religion of the nation have conferred upon them.

For "The Friend."

Though the early history of Friends shows they had trials from a self-confident spirit, opposed to the government of the church, yet there was preserved on the immutable foundation a body of living, humble-minded members, who kept the faith, and who loved one another as children of our heavenly Father, and sought one another's real welfare in the Truth. They were tender of the conclusions which the Society came to for its preservation in the comely order of the gospel, and for each others

growth from stature to stature, until they became men and women in Christ Jesus. Some remarks made by John Banks, who had his share of the trials of the day, present a cheering picture of the love and harmony which the lamb-like spirit of the Redeemer produces in those who entirely give up to its sanctifying power, and live and walk after its teachings and leadings. He says:

"The Lord our God, even the true and living God, hath promised that he will never break his covenant with his people, nor alter the word that is gone out of his mouth. This covenant which he has made with, and renewed unto his people, is an everlasting covenant of life and peace, even the sure mercies of David, of which he daily makes those witnesses, who break not covenant with him, but retain their first love and zeal for his name and truth. His name is above every name, his truth is as precious as in the beginning, and his glory shines over all in this day; endless praises unto him! He hath gathered many into his unchangeable covenant, and made them nigh unto himself, who are his true-born sons and daughters; children of the promise, quickened and raised up from a state of death, to serve him in newness of life. The work is his own, and the praise and glory belong unto him forever.

"Herein are the sure mercies known, the durable riches, and the living substance fed upon. He nourished us by the virtue of his Word of life, when we were young and tender, which made us grow up before him in stature and in strength, with our hearts filled with love to him, our Father, and in love and unity one with another. All our life long, to this day, hath he been ready to hand forth a suitable supply to our conditions, as we in faithfulness waited upon him. His word is made good and his promise fulfilled, I will never leave thee, nor forsake thee, worm Jacob, *who art little and low in thine own eyes, that dwellest in the low valley, abiding in thy tent, and dost not hunt abroad upon the mountains of imagination.* The promise is yea and amen, forever to the seed of Abraham, Isaac and Jacob. The blessing that makes rich is obtained and partaken of, in the seed and covenant of life, Christ Jesus. I will give thee for a covenant unto the people, and for a light unto the Gentiles, that thou mayest be my salvation unto the ends of the earth. This is he whom God hath given unto us, and we have believed on, and received him, so that he has become our light, life and everlasting salvation; the High Priest of our profession; our Redeemer and Restorer; our everlasting Shepherd; who by his mighty power, hath brought us unto his fold of rest, where true peace is; magnified be his name forever.

"Dear Friends everywhere, whom God hath quickened, and raised from death to life, by the effectual working of his power, be ye all stirred up in a holy zeal and true tenderness, to consider what manner of persons you ought to be; being mindful what the Lord hath done for you, ever since you were a people; whom he hath made to be his people, who were not his people—I say let your consideration be serious in this matter, that so every one of you, in this day of his power, may bear a faithful testimony for the living God, and the sufficiency of his power and Holy Spirit, against the old enemy and adversary, the devil, and his dark power and spirit. For truly, good is the Lord, and faithful in all his promises to them who wait upon him, as you yourselves are witnesses. Although our travels in times past, were under great exercise and deep affliction, with weeping and mourning, with our hands upon our loins; and although many have been our trials both within and without, the Lord by the all-sufficiency of his power, hath wrought our deliverance, as we relied upon the same, so that sorrow and sighing are fled away, and everlasting joy is sprung up; yea, endless joy is known here, endless comfort and satisfaction; where we can praise the Lord together in the beauty of holiness, being arrayed with the clothing of his spirit, which makes us all comely before God, even the Spirit of Truth, the Comforter. Our unity and fellowship stands in the spirit and in the truth that comes from the God of Truth, who is light, and in him is no darkness at all; in which, as we live and dwell, we have unity one with another, and all the powers of hell and death are not able to break us asunder, nor an unclean spirit to hurt us; for we have salvation for walls and bulwarks, and there is no destroying in all God's holy mountain. For the destroying, wasting, and dividing spirit, and cunning deceit, is upon Esau's mountain and in Cain's field; out from the life and power, the true light and fear of the living God; who is a God of order, and preserves all his children and people in a comely order, living a godly life and holy conversation in all their undertakings; to the end that they may honour and glorify him in their day, by bringing forth much fruit, faithfully waiting upon, and worshipping and serving him.

"Oh! the love of our God unto us; the great care and tenderness he hath had over us, ever since we were a people, that we might be faithful labourers in his vineyard. Did he call us to be idle? Surely nay. Did he give a gift unto male and female, that we should hide it in the earth, and not improve it to do his glory? Oh! nay. Hath he done so much for us that we should always be as children, and neither speak nor act as men? Surely nay; but that we should grow up in stature and strength before him, as perfect men and women in Christ Jesus our holy Head, that we might all work together, as a body fitly framed in holy order, in his heavenly power and spirit, which leads into purity and holiness, love and true unity, which stand in the spirit, where no rent is, and where no strife nor separation can enter.

"Through the blessed working of his all-sufficient power, the Lord in his love brought us together and made us a people, and hath preserved us so, to his praise and our eternal comfort. And it is the work of the devil, by his evil power and dark spirit, and wicked instruments actuated thereby, to divide and scatter us asunder. But my testimony for God, to you my friends, which still lives in my heart, is to the all-sufficiency of his power. Keep close to that which first gathered you near to the Lord and one unto another, who hath placed his name amongst you; and then not all the powers of hell and death, or any unclean spirit, shall be able to separate, or hurt, or break you asunder, for the power of God is your foundation. Settle upon this, for it stands sure and is of God's own laying; be ye as weighty stones of his building, and then you cannot be moved by all the strength of man's reasoning, nor by all the cunning of the fallen wisdom of Satan; but as your dwelling is in the pure light, and as you retain the feeling sense of the divine life, and keep close to the power, you will be enabled to say, the Lord our God is the true and living God, and besides him there is not another; and therefore we will trust in him and rely upon his power and holy Spirit, which is all-sufficient forever."

The foundation of the Church of Christ remains the same and stands sure. Happy is it for all those who are built upon it, and who by humble watchfulness and obedience to the Holy Spirit are preserved steadfast, immoveable, abounding in the love and work of the Lord. Where any have slidden from this alone sure foundation, and lost the tenderness of spirit which they once possessed and their love and unity with the brethren, their future peace and happiness will depend upon returning to their first love, in which they followed their Lord and Master through suffering and rejoicing, and were instrumental in building other up in the faith and love of the gospel. The enemy is busy with various snares to deceive and entrap the superficial professor, notwithstanding all his learning and apprehended acquirements. Our only means of preservation is to be found in lowliness of mind, in the fear of the Lord, waiting upon and faithfully following him in the work which he assigns for us to do. To realize the beautiful and prosperous condition described by J. Banks, we must humble ourselves under the Lord's mighty hand and let him make us vessels of honour for his house and use, and then he will enable us to glorify him, and spread his testimonies in the earth, in their primitive purity and brightness.

Comparatively, she esteemed praise much more excellent than prayer; not only as it is more like the employment of the holy angels, and the spirits of just men made perfect; but as it is less selfish, and hath a more immediate aspect upon God. Our own necessities constrain us to cry to God for relief; and the worst men will pray,—yea, and make vows—when they are in fear; but only good men will return to pay their acknowledgements, when their turn is served. All the ten lepers cried for mercy; but where were the nine? There was but one of them found to render thanks!—*Life of Elizabeth Walker.*

THE FRIEND.

SIXTH MONTH 7, 1862.

In our last number we took occasion to call the attention of our readers, particularly those in the earlier walks of life, to the many privileges connected with membership in the religious Society of Friends; specifying some of those which contribute largely to the enjoyment of social and domestic life; and endeavouring to bring home to all, the obligation to prize the various benefits thus conferred, in proportion to the good they may be made the means of effecting, if rightly estimated and improved. The subject is one well worthy of frequent and serious reflection.

It is one of the beautiful characteristics in the economy of the church of Christ, that, in the most important sense, all its members stand upon equal ground, and are united together in bonds of true fraternity: "One is your master, even Christ, and all ye are brethren." There is diversity of gifts, and differences of attainment, but no distinction conferring superiority or authority of one over another, except it be that growth in grace, accompanying long continued obedience, whereby experience in the mysteries of the gospel, and knowledge in the administration of the affairs of the church, have been attained to. Such as these are worthy of and should receive double honour, but they ever bear in mind the saying of their Master, "he that is greatest among you shall be your servant." Let the gifts dispensed be what they may, they are each and all derived from the same Holy Head; and the recipients of those gifts, however dissimilar in natural understanding or acquired knowledge, are baptised by the one Spirit into one body; and no one member, no particular class of members, be their position in the body what it may, if they keep in their proper places, can presume to arrogate the functions of the whole body, or to lightly esteem

r set at naught the gifts and services of any mem-
ers, however humble such members may be. For
God hath set the members, every one of them, in
he body as it has pleased him," and no one of
hese members can say to another, I have no need
f thee; that thus, "there should be no schism in
he body; but that the members should have the
ame care one for another."

Ecclesiastical history, since the days of the Apos-
les and their immediate successors, is very much a
ecord of the evils resulting in the professing church
rom a departure from this divinely instituted polity.
n the progress of declension and priestly usurpa-
ion which took place during the darkness that suc-
ceeded the effulgence of the light shed upon the
rimitive believers, a class of men, set apart by
uman ordination for the offices in the church, and
ssuming the title of clergy, in contradistinction to
he great body of professors, whom they termed the
aity, claimed the right to dictate and to govern in
ll matters pertaining to religion: and although,
n the gradual progress of light and knowledge,
he manifold evils resulting from this anti-chris-
an system have been measurably curtailed, it still
nore or less oppresses the various religious denomi-
nations, except Friends; fettering their members;
ebarring them from a full participation in the ser-
ices and privileges belonging to the true believers;
nd obstructing and delaying the spread of the
imple, spiritual and unadulterated truths of the
ospel. That the evils inseparable from a state of
hings so contrary to that provided for in the con-
titution of the Church of Christ, are seen and felt
y very many of those suffering from them, we
annot doubt; and well will it be for the cause of
ital christianity, when all other religious bodies,
ike Friends, have freed themselves from this hierar-
hical thraldom.

A modern English writer, depicting some of the
orrowful consequences attendant upon this unau-
horized distinction, makes use of the following
anguage. "No less general, and far more mis-
hievous, is another delusion by which the same
word, *ministry*, is confounded with *the church*.
He who enters into the ministry of the church is
aid to go into the church, as though he were not
n it before: the body of the ministers too, *the
lergy*, are commonly called *the church*, and, by a
very unfortunate but inevitable consequence, are
requently looked upon as forming, not merely a
part, but the whole of the church. * * * * Hence
oo, in ordinary life, the still greater evil, that the
nore peculiar duties of the christian profession, as
listinct from those enjoined by human ethics, are
eld to be incumbent on the clergy alone, whereby
heir labours are deprived of help which they
night otherwise receive, and which they greatly
need. Indeed, they themselves are far too ready
o monopolize their office, and to regard all inter-
ference of the laity, in spiritual or ecclesiastical
natters, as an impertinent intrusion. On the other
hand, the laity, instead of being invited and en-
couraged to deem themselves integral members of
he church, and sharers in all the blessed duties of
christian fellowship, are led to fancy that these are
hings in which they have no concern, and that all
hey have to do with the church, is to go on a
Sunday to the building which bears its name, and
that if they only bring themselves to listen, they
may leave it to the preacher to follow his own ex-
hortations."

How strongly such a state of things contrasts
with the rights and privileges enjoyed by the mem-
bers of the religious Society of Friends. The same
Divine Hand which brought our forefathers out
from the observance of the cumbrous and useless
forms and ceremonies that have so generally ob-
tained among professing christians, freed them
from this yoke of bondage; and those principles of
christian liberty and church government laid down
by the Apostle in his epistle to the Corinthians,
were incorporated into the discipline and usages of
the Society in its earliest days, to be applied ac-
cording to the varying times and circumstances of
its future existence.

Christ's headship in the church; his right to
dispense his gifts to whomsoever he may see fit,
whether man or woman; the free exercise of those
gifts when and where He may qualify therefor; and
the equal rights of all the members, acting in his
Spirit and for his honour, to take part in admini-
stering the affairs of the church are severally ac-
knowledged, and all the members, individually and
collectively, are authorized and enjoined to give
their aid in carrying them into effect.

It is a great privilege to be freed from the pre-
scribed and studied ministrations of a man, how-
ever versed he may be in the divinity of the schools,
who being regularly employed for the purpose, and
monopolizing the right to preach and publicly pray
for the congregation that engages him, must, as
regularly, perform "the service" for his audience;
no one of whom, however clearly "anything [may]
be revealed to him," or to her, is allowed to de-
liver it, although the apostle tells the believers in
his day, "Ye may all prophesy [or preach] one
by one, that all may learn and all be comforted."
And it is no less a privilege, enjoyed by Friends
exclusively, that in our own meetings for Divine
worship, each individual member may engage in
that worship which is in spirit and in truth, inde-
pendent of hearing or doing, and in reverent silent
waiting, experience a secret sense of that heart-
changing Power which contrites the spirit before
the Lord and prepares an acceptable sacrifice,
whether of prayer or praise, though no minister be
there and no vocal sound be uttered.

When contemplating these various privileges en-
joyed by the members of our religious Society, the
query naturally arises in the mind, to what cause
are we to attribute the adoption by its founders, of
a faith so simple, so comprehensive, so scriptural?
a faith, which, while agreeing with the fundamen-
tal doctrines held by other othodox religious de-
nominations, is expurgated of the many hurtful
or needless rites and ceremonies, so generally in-
corporated with their profession of christianity;
and which, when carried out to its legitimate fruits,
obliged them to bear testimony, singly and unit-
edly, against the many evils in the world which
were not only indulged in by men of the world,
but sanctioned or tolerated by the teachings of the
professing church; while at the same time they
secured to every true convert to this faith, all the
rights and privileges designed to be enjoyed by the
disciples of Christ, while in a militant state. How
was it, that amid the bigotry and intolerance that
surrounded them, they were enabled to see the
right of man, as an accountable being, to liberty of
conscience, and to contend for it, by grievous
suffering, until they had obtained it for all; to see
and to declare the opposition of christianity to all
war and bloodshed, and to meekly maintain their
testimony amid the convulsions of a nation strug-
gling to secure, by arms, its liberties from the aggres-
sions of a tyrant, when all parties believed it right
to appeal to the sword, and resorted to the scrip-
tures to justify the bloody arbitrament; to proclaim
liberty to the captive, though all christian maritime
nations were competing in the slave trade; to in-
sist that the gospel must be preached without money
and without price, while they devoted their lives to
promulgating it throughout the length and breadth
of the land, leaving their homes to be ravaged by
exacting priests, or joyfully entering noisome pri-
sons rather than admit their unchristian claims; to
maintain the incompatibility of an oath with the
command of Christ, though at the cost of liberty
and life, exacted by the straightest professors; and
in the midst of persecution and contempt, to estab-
lish a system of internal government which had
for its objects the promotion of the spiritual and
temporal well being of the members individually,
and the edification of the church, alone? In a word,
how was it, that, two hundred years ago, that band
of noble protestants and martyrs, founded and
left for their successors a religious association,
combining in its acknowledged principles, all that
pertains to a pure christian church, and by its
usages and discipline conferring on its members the
many blessed privileges we enjoy to this day?

Was it the study of the scriptures that gave
them the remarkable clearness of vision, and clothed
them with the necessary wisdom and strength to
carry into practice the glorious truths they thus
discovered? They highly valued and loved the
scriptures, believing them to be "given by inspira-
tion of God," and not doubting that they were
"able to make wise unto salvation, *through faith
that is in Christ Jesus.*" But other religious pro-
fessors set the scriptures higher than they did; be-
lieved that in them they had eternal life; contended
for the absolute necessity of a knowledge of their
contents to salvation; studied them in their original
language in their schools, and elaborated learned
commentaries on them in their colleges; and accused
Friends of being heretics, because they would not
admit them to be the primary rule of faith and
practice. And yet these zealous and expert scrip-
turians had failed to discover many of the simple
truths promulgated by George Fox and his coad-
jutors,—truths, which, since that day, have been
acknowledged as such, by nearly every religious
denomination,—and they scoffed at the spiritual
views and self-denying obligations of the religion
of Jesus, to uphold which those undaunted con-
fessors gladly suffered bitter persecution. Then,
as now, these things were hidden from the wise
and prudent, and revealed unto babes.

Was it the talents and learning they brought
to bear upon this most important of all subjects;
seizing upon truth by the force of genius, and un-
folding the mysteries of the heavenly kingdom by
the subtilties of logical reasoning? Undoubtedly
there were men of strong intellectual power, and well-
taught in the schools, among them, but George Fox,
though evidently a man of good understanding,
had comparatively little literary education, and
the most of the converts to the faith he preached,
were men and women, in this respect like himself,
so that of them, as of the primitive believers, it
might be said, "Ye see your calling brethren, how
that not many wise men after the flesh, not many
mighty, not many noble are called."

They bore conclusive testimony themselves that
it was neither by studying the scriptures; the pow-
ers of the natural mind; nor the assistance of
learning and worldly wisdom, that they were what
they were, and did what they did. But they
united in ascribing all these things to giving heed
to the glorious day-spring from on high, until
the day dawned and the day-star arose in their
hearts; by the light of which their spiritual eyes
were open to see the truth as it is in Jesus, and
being redeemed from the power of sin and the pre-
judices of education, they came to realize the ful-
ness of the blessing of the gospel of Christ, and
were made preachers of righteousness and peace
to others.

William Penn, speaking of the efficacy of the
preaching of George Fox, gives this brief but

comprehensive exhibit of the grand cause which brought forth the blessed effects to which we have been alluding. "For as it reached the conscience and broke the heart, and brought many to a sense and search, so that which people *had been vainly seeking without*, with much pains and cost, they, by this ministry, *found within*, where it was they wanted what they sought for, viz., the right way to peace with God. For they were directed to the light of Jesus Christ within them, as the seed and leaven of the kingdom of God; near all, because in all, and God's talent in all—a faithful and true witness, and just monitor in every bosom—the gift and grace of God to life and salvation, that appears to all, though few regard it." "This," says he in another place, "the Light of Christ within, as God's gift for man's salvation," was their "fundamental principle, which is the corner stone of their fabric," and "was the root of the goodly tree of doctrines that grew and branched out from it."

Two centuries have passed away since George Fox entered upon his divinely authorized mission, and our religious Society was gathered to republish primitive christianity to the world. Notwithstanding the changes and trials occurring in those lengthened out years, in proportion as it has adhered to the doctrines and testimonies promulgated by its founders, allowing them to govern in the church, and in the lives and manners of the members, it has enjoyed internal peace, vital religion has been known to flourish in its various branches by its heavenly fruits; and though comparatively small, it has stood as a city set upon a hill which cannot be hid. In the weakness that now prevails throughout its borders, and the efforts making by many, under profession of restoring it to its primitive brightness, it is well to ponder whether any good can be gained, by resort to means which have failed to confer on others, the many blessings and privileges Friends have heretofore so richly enjoyed.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 22nd ult. The English journals continue to expatiate on the rebel retreat from Yorktown and the capture of New Orleans. The Times speaks of the retreat from Yorktown as a great reverse to the rebels, and enlarges on the difficulties that must arise in governing the South when the United States have brought the rebels within their power. The Morning Post thinks the present position of affairs eminently favourable for effecting a compromise between the North and the South, but admits that it would be no easy task to reconcile the requirements of both. The Daily News appears to exult in the continued successes of the Federal arms, and defends the financial policy of the United States. The Liverpool Post regards the war as already virtually at an end.

The Paris correspondence of the London Post gives a rumor that the French Government had decided to withdraw their troops from Mexico as soon as possible, but there is nothing to confirm this. The Liverpool cotton market had advanced ½d. The market for bread stuffs and provisions was dull, prices nominal. Consols 93½ a 93¾. The minimum rate of interest of the Bank of England had been advanced to 3 per cent.

UNITED STATES.—*Virginia.*—The valley of the Shenandoah is again occupied by Federal troops. On the 30th, the rebel forces at Front Royal, were driven out by a brigade of U. S. troops, and a considerable number of prisoners were captured. Gen. Jackson and Ewell were understood to be in rapid retreat towards their mountain fastnesses. The loss of stores at Winchester, and along the line of Gen. Bank's hurried retreat, will, it is said, amount to $2,000,000. According to the rebel account published in the Richmond Examiner, about 4,000 of Bank's men were taken prisoners. The entire loss of the rebel army in the attack and pursuit is said to have been only 100 men. Great efforts were made by Gen. Fremont to throw a portion of the troops under his command, into the Valley, in time to cut off the retreat of the rebel army. With this object, Fremont, with a strong column crossed the mountain ranges by rapid and forced marches over difficult roads, and with small means of transportation. After a march of nearly 100 miles he overtook Jackson's army on the 1st inst., in full retreat from Winchester. A skirmish ensued and a few prisoners were taken, but the rebels continued their retreat. On the 27th, an engagement took place at Hanover Court House, fifteen miles north of Richmond, between some of Gen. M'Clellan's forces and those of the rebels, in which the latter were defeated with a loss of about 1000 men killed and wounded and 542 prisoners. The Federal troops lost 379 in killed and wounded. On the 1st inst. at noon, Gen. M'Clellan telegraphed to Washington, that a desperate battle had occurred near Richmond. On the day previous, at one o'clock, P. M., the right flank of the U. S. army was attacked by the rebels, who in the early stages of the battle, inflicted heavy losses on the Federal troops. Later in the day the rebels were driven back at the point of the bayonet. They attempted to renew the conflict on the morning of the 1st., but were every where repulsed. Gen. M'Clellan says, "We have taken many prisoners, among whom are Gen. Pettigrew and Col. Long. Our loss is heavy, but that of the enemy must be enormous." During the battle, Prof. Low's balloon was overlooking the terrific scene, from an altitude of about 2000 feet. Telegraphic communication from the balloon to Gen. M'Clellan was kept up, and he was thus instantly informed of every important movement upon the field. The fighting was not renewed on the 2nd inst., and Gen. M'Clellan's forces occupied a position in advance of that held by them previous to the engagement. The victory of the Federal army is said to be more decided and important than was at first supposed. The early occupation of Richmond is anticipated. Gen. Wool has been relieved from his charge at Fortress Monroe and Norfolk. He has been succeeded by Major Gen. Dix. The Union feeling is believed to be reviving. Large meetings have been held in Norfolk and Portsmouth, at which patriotic speeches were made, and much enthusiasm manifested.

North Carolina.—The inland water communications between the great sounds of this State and the City of Norfolk and Hampton Roads, have been opened to steamers of light draught. There was no late news from Newburn or other points. The Newburo Progress states that the North Carolina convention is session at Raleigh, have passed an ordinance, directing Governor Clark to discharge all volunteers in the Confederate army over thirty-five years of age.

Arkansas.—It is understood that the Federal forces under Gen Curtis, had reached Little Rock, and occupied the capital. Many of the inhabitants had fled, leaving only those who were loyal to the Union. The Governor and members of the Legislature fled on the approach of the U. S. army. The Governor took refuge in Mississippi.

Mississippi.—Vicksburg has surrendered to the U. S. fleet. Gen. Halleck continued his gradual approach upon the rebel entrenchments at Corinth, and on the 30th opened fire upon them from heavy batteries. It soon appeared that the rebel army had abandoned their stronghold and retreated southwards. The rebels were pursued, and about 2000 were taken prisoners. Possession of Corinth was taken without opposition. The rebels had removed every gun, it was subsequently found that the removal of troops and stores had been going on for a week previous to the final evacuation. An expedition was despatched by Gen. Halleck to Booneville, on the Mobile and Ohio Railroad, for the purpose of cutting off the rebel communications by that route. Col. Elliott, the commander, arrived there on the 30th, and destroyed the track in many places, blew up a culvert, burned the depot and locomotives, and a train of twenty-six cars with army supplies. He also destroyed 10,000 stand of small arms, and took 2000 prisoners, whom he paroled, as he could not take them with the cavalry, which formed the expedition. He found 2500 sick and wounded rebels at Booneville.

Tennessee.—Memphis has been abandoned by most of its inhabitants. Refugees report that all the newspapers have been removed to Granada, Miss. Fort Wright is still held by the rebels, but in consequence of the scarcity of coal, most of their gun boats have been abandoned, and the guns taken to Fulton and Fort Randolph. A bridge has been constructed by the rebels near Fort Wright, over which a retreat, whenever it becomes necessary, can be made. The Nashville Union of the 24th. says that large quantities of tobacco were daily arriving on cars from the interior, and that cotton was coming in freely.

Louisiana.—The New Orleans dates are to the 22nd ult. General Shepley has assumed the duties of Mayor. Major Bell that of the Recorder of the City, and Captain Jonas French has been appointed Chief of Police. These functionaries will take charge of the city until some loyal citizens shall be elected to fill these offices. The Bank of Commerce has re-opened its doors and commenced business, refusing the rebel currency. Gen. Butler had distributed a thousand barrels of flour and beef among the suffering poor of the city, and in other modes was endeavouring to promote their comfort. The number of Union troops in or near New Orleans, is not far from 20,000. Their health was quite good. There was no cotton of consequence remaining at New Orleans, and what little there was, is claimed as the property of foreigners, who hold it for shipment as soon as the port is officially declared open. In the Red river district there has been no cotton of moment planted this season. Gen. Butler had ordered the circulation of Confederate notes and bills to cease after the 27th ult. Some cotton had arrived from Plaquemine, and considerable provisions from the interior. Gen. Butler appears to hold the reins with a strong hand, and this is, perhaps, the only way in which order can be maintained, and the prosperity of the city restored. One hundred and sixty kegs of specie, containing $5000 each, had been seized and taken from the custody of of the Consul of the Netherlands, who stated that it belonged to Hope & Co. of Amsterdam. It was the belief of Gen. Butler that it was part of the property stolen from the U. S. Mint, at the outbreak of the rebellion, and that it rightfully belonged to the United States.

New York.—Mortality last week, 340. The amount of specie in the New York banks on the 31st ult., is reported to be $31,263,529. The premium for gold, 3½ per cent. The following were the quotations in the grain market on the 2nd inst. Chicago spring wheat, 85 cts. a 89 cts.; Milwaukie club, 90 cts. a $1.02; white Michigan, $1.20 a $1.27; western rye, 60 cts. a 62 cts.; State, 70 cts. a 72. Oats, 44 cts. a 46 cts.; western corn, 45 cts. a 47 cts. for mixed, and 50 cts. a 52 cts. for yellow.

Philadelphia.—Mortality last week, 280. The market for breadstuffs dull. Sales on the 2nd, of prime red wheat, $1.17 a $1.20; white, $1.25 a $1.30; rye, 65 cts.; yellow corn, 53 cts. a 54 cts.; oats, 37 cts. a 39 cts.

The Blockade.—The recent captures by the blockading squadron have been numerous and valuable. The aggregate value of fourteen steamers and sailing vessels taken, while attempting to run the blockade, is estimated at over $5,000,000. Several of the most valuable of the prizes were British steamers.

Mormon Emigration.—These deluded people still resort to our shores. Last week the ship Boyd, from Liverpool, arrived at New York, with 696 Mormon passengers.

Missouri.—The State Convention has been called together by Governor Gamble. The convention has legislative powers, and its acts will be as binding as though the laws were passed by a Senate and Assembly.

RECEIPTS.

Received from Wm. Llewellyn, O., per E. Hollingsworth, $2, vol. 35; from A. Cowgill, Io., for Rachel James, $2 to 27, vol. 34; from Ellwood Comfort, Mich., $3.51 to 39, vol. 36.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at West-Town, will be held there on Fourth day, the 18th of the Sixth month, at 10 o'clock, A. M. The Committee on Admissions, meet at 8 o'clock the same morning, and that on Instruction at 7½ o'clock the preceding evening. The Visiting Committee attend at the School on Seventh day the 14th of the month.

JOEL EVANS, Clerk.

Sixth month 4th, 1862.

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From Evenings at the Microscope.

Insects: Their Mouths.

(Continued from page 316.)

Here you may see the implement with which the bug performs its much-dreaded operation of blood-sucking; for though this is not the head of the bed-bug, but of one of the winged species that are found so abundantly on plants, and which I have just obtained by beating the hedge at the bottom of my garden,—yet the structure of the mouth is so exactly alike in all the members of this immense family, that one example will serve for all others.

From the front of the head, which owing to the manner in which this part is carried, is the *lower* part, proceeds a fine thread, about four times as long as the head itself, which passes along between the fore legs, close to the body, beneath the breast. It is, however, at the pleasure of the animal, capable of being brought up so as to point directly forward, and even projected in front of the head, and in the same plane as the body; a fact which once came under my own observation. I found a plant-bug (*Pentatoma*) which had plunged this thread like sucker of his into the body of a caterpillar, and was walking about with his prey, as if it were of no weight at all; carrying it at the end of his sucker, which was held straight out from the head and a little elevated. He fiercely refused to allow the poor victim to be taken away, being doubtless engaged in sucking its vital juices; just as the bed-abomination victimises the unfortunates who have to sleep at some village inn.

Well, we put this head with its sucker between the plates of the compressorium, upon the microscope-stage. The thread is an organ composed of four lengthened slender joints, beset with scattered bristles, and terminating in a point on which are placed a number of excessively minute radiating warts,—probably the seat of some sensation,—perhaps taste. This jointed organ is the under lip; it is slit all down one surface, so that it forms an imperfect tube, or furrow, within which lies the real weapon, a wire of far greater tenuity, which by pressure I can force out of its sheath. It is so slender that its average diameter is not more than $\frac{1}{12000}$th of an inch, and it ends in the most acute point; yet this is not a single body, but consists of four distinct wires, lying within one another, and representing the maxillæ and the mandibles. These can be separated by the insect, and will sometimes open when under examination; but no instrument that I can apply to them is sufficiently delicate to effect their separation at my pleasure. Just at the very tip, however, under this high power, we can see, by the semi-transparency of the amber-coloured chitine of which the organ is composed, that there is another tip a little shorter, and as it were contained within the other. This inner point is cut along its edges into saw-teeth pointing backward. Such exquisite mechanism is bestowed upon the structure, and such elaborate contrivance is displayed for the comfort of an obscure insect, by Him who has not disdained to exercise his skill and wisdom in its creation!

You know the stout flies which are denominated horse-flies or whame-flies (*Tabanus*,) which are so numerous in the latter part of summer, flying around horses, and men too, if we intrude upon their domains. They are continually alighting on the objects of their attentions, and though driven away, returning with annoying pertinacity to the attack. You may always recognize them by the brilliant metalic hues—reds, yellows, and greens,—with which their large eyes are painted, often in stripes or bands. These are voracious blood-suckers; and, as might be supposed from their propensities, they are well furnished with lancets for their surgery. Here you may see their case of instruments, which are so effective, that Réaumur tells us, that having compelled one to disgorge the blood it had swallowed, the quantity appeared to him greater than the whole body of the insect could have been supposed capable of containing.

All the parts here are formed of the common amber-coloured chitine, brilliantly clear and translucent. The upper lip forms a sort of straight sheath, in which all the other parts are lodged when not in use. The *mandibles* are narrow lancets; of which one edge near the tip is beset with reverted saw-teeth, and the opposite edge with excessively sharp points standing out at right angles, while the surface is roughened with lozenge-shaped knobs set in regular rows. Below these are the *maxillæ*, which are the principal cutting instruments; these are shaped like a carving-knife with a broad blade, strengthened at the basal part of the back by a thick ridge, but brought to a double edge near the tip. The back-edge is perfectly fine and smooth, so that the highest powers of the microscope can only just define its outline; while the other edge is notched into teeth so delicate, that twelve of them are cut in the length of a ten-thousandth part of an inch; and yet they are quite regular and symmetrical in length, height and form! I know of no structure of the kind which equals this. These teeth are continued throughout the inner edge of the blade from the tip to the base, and are about eight hundred in number; though the length of the entire blade is only such that upwards of a hundred and fifty of them, if laid end to end, would not reach to the extent of an inch!

The office of these wonderful instruments is doubtless to cut and enlarge the wound within, and thus promote the flow of blood. The whole apparatus is plunged into the flesh of the victim—horse or man; then the *maxillæ* expand, cutting as they go, and doubtless working to and fro as well as laterally, so as to saw the minuter blood-vessels. At the same time the *mandibles*, with their saw-teeth on one side, and pricking points on the other, work in like manner, but seem to have a wider range. Finally, there is an exceedingly delicate piece beneath all, which seems to represent the *labium* or under lip.

In the active and cunning little flea, that makes his attacks upon us beneath the shelter of the blankets and under cover of night, the piercing and cutting blades are very minute, and have a peculiar armature. They remind me (only in miniature of course) of those formidable flat weapons which we often see in museums, the *rostrums* of the huge saw-fishes (*Pristis*;) a great plate of bone covered with grey skin, and set along each side with a row of serried teeth. Here the blades are similar in form, being long, straight, narrow laminæ of trans-parent chitine, set along each edge with a double row of glassy points, which project from the surface, and are then hooked backwards. These are the *mandibles*, and they closely fold together, inclosing another narrower blade, the upper lip, which has its two edges studded with similar points, but in a single row.

In general, as we have seen, the *maxillæ* are the specially armed weapons, the *mandibles* acting a secondary part, often serving as mere sheaths—in those insects which pierce other animals with the mouth. But in this case the *mandibles* are the favoured parts, the *maxillæ* being developed into broad leaf-shaped convex sheaths, inclosing the *mandibles*.

There are, however, two cutting blades besides,—the *labial palpi*, which have their upper edge thick, divided into four distinct joints, and set with bristles,—thus retaining the proper palpine character, while their under edge is thinned away to a fine keen blade, in which there is no sign of jointing. Then there are the *maxillary palpi*, of which the joints are furnished at their tips with tiny projecting warts, doubtless the seats of a delicate perception, and hollowed into a double series of chambers, which are filled with a dark coloured fluid.

All this is very interesting to behold, and is calculated to exalt our ideas of the wonderful and inexhaustible resources of Omnipotence, as well as to humble us, when we reflect on how little we certainly understand even of what we see.

Once more. Let us submit to examination the complex case of instruments wherewith the gnat performs her unwelcome yet skilful surgery. I say "her," because among the gnats, as among most of these puncturing insects, it is the females only who attain skill in the phlebotomic art, the males being innocent of any share in it, and being indeed unprovided with the needful implements.

Here is a large specimen, resting with elevated hind-legs on the ceiling, and now in alarm off with shrill humming flight to the window. I decapitate her without compunction, as it is but a fair penalty for her murderous deeds; and, as of old the axe-man held up "the head of a traitor" to public

gaze, so I lay *this* head on the glass of the compressorium for your contemplation.

And before I apply pressure to the glass-plate, devote a moment's attention to the *tout ensemble*. First, the head itself is a hemisphere, almost wholly occupied with the two compound eyes, which present the beautiful appearance of a globe of black velvet, studded with gold buttons arranged in lines crossing each other at right angles. The summit of the head, where the two compound eyes unite, bears a sort of rounded pedestal, the area of which forms the sole part of the head not covered by the organs of vision. On this are placed, side by side, the two antennæ, springing from rounded bulbous bases; they consist of twelve (exclusive of the basal bulb) cylindrical joints, which are beset on all sides with short arched hairs, but have besides a whorl of radiating long hairs surrounding the bottom of each joint. The effect of this is exceedingly light and elegant.

Between these projects a long cylinder, which represents the lower lip (*labium;*) it slightly swells towards the tip, where it forms a round, nut-like knob, covered with exceedingly minute papillæ, and no doubt constituting a highly sensitive organ of touch. For the greatest part of its length it is covered with lined scales, and with short arched hairs, like the antennæ, while each side of its base is guarded by a labial palp of three joints.

On applying a graduated pressure, slowly increased to actual contact of the plates (or as near an approximation to it as we can effect,) we see first that the nut-like tip of the *labium* expands into two concave leaves, like the bracts of a bud, and displays two pairs of more delicate leaves within them. Then from a groove along the upper side of the *labium*, spring out several filaments of great elasticity and of the most delicate tenuity. One pair of these represent the mandibles; they consist each of a very narrow blade with a stronger back like that of a scythe. Their tip is brought to a most acute point, and the edge in immediate proximity to this is cut into about nine teeth pointing backward: the rest of the edge is smooth, but the whole blade is crossed by a multitude of oblique lines of great delicacy, which may be intended to keep the edge constantly keen.

Next come the *maxillæ*, or lower jaws, horny filaments as long as the former, but still more delicate, constituting simple cutting lancets, with a back and a keen blade, a little widening at the tip.

Besides these there is the *tongue*, consisting of a central rod which is distinctly tubular, and of a thin blade *on each side*, fine-edged and drawn to an acute point. And also the *labrum* or upper lip, an organ having the same general form, but constituting an imperfect tube; a tube that is to say, from which about a third of the periphery is cut away, so as to serve as a sheath for the tongue, which ordinarily lies within its concavity.

I scarcely know whether this apparatus is not more wonderfully delicate than any we have examined;—even than that of the flea. And how effective it is you doubtless well know; for when the array of lancets is introduced into the flesh, you are aware that a tumour is left, which by its smart, itching, and inflammation, causes much distress, and lasts many hours. This effect is probably produced partly by the deep penetration of the instruments,—for they are fully one sixth of an inch in length, and they are inserted to their very base,—and partly by the injection of a poisonous fluid, intended, as has been conjecturally suggested, to dilute the blood and make it more readily flow up the capillary tubes. The channel through which this fluid is injected is probably the tongue, which you see to be permeated by a tube containing a fluid; and the same channel may afford ingress to the diluted blood.

The *labium* does not enter the wound. If you have ever had the philosophic patience to watch a gnat while puncturing your hand, you have observed that the knob at the end of the proboscis is applied to the skin, and that then the organ bends with an angle more and more acute, until at length it forms a double line, being folded on itself, so that the base is brought in close proximity to the skin. Meanwhile the lancets have all been plunged in, and are now sunk into your flesh to their very bottom, while the *labium*, which formed merely the sheath for the whole, is bent up upon itself, ready again to assume its straight form, as soon as the disengaged lancets require its protection.

For "The Friend."

Soldiership and Christianity.

(Concluded from page 316.)

"We now proceed to point out, briefly, certain features in the military calling and life, which seem to us absolutely incompatible with a perfect obedience to the will of Christ.

"And first of all we must refer to the condition,—the essential, invariable, inevitable condition—on which all military service is and must ever be assumed, namely, the total surrender of individual conscience to the control and authority of another. We presume that no one competent to have a judgment on such a subject,—certainly not the admirers of Captain Hedley Vicars' character and memoirs,—will deny that the characteristic mark of a genuine christian profession is cheerful and universal submission to the will of the Saviour, 'bringing into captivity every thought to the obedience of Christ.' For the christian, at any rate, the supreme master of conscience is Christ. To this rule there is absolutely no exception, not even a regard for 'father, or mother, or wife, or children, or brethren, or sisters, or life itself.' That the command of the civil magistrate forms no exception, is proved by the example of prophets, apostles, and martyrs, in all ages, who have *not* deemed it right in the sight of God to obey men rather than God. But what is the law of the soldier's life?

"We give the answer in the language of Sir Charles J. Napier, the hero of Scinde, from a work which he published on Military Law some years ago. After stating that the duties of a citizen may be divided into three parts, namely, his duty to God, to the laws of his country, and to mankind at large, Sir Charles adds:—

"'But the soldier has nothing to do with these three duties; that is to say, he has nothing to do with them in his character of a soldier. It is true that, as a man, he is a being responsible to his Creator, both for his religion and morals. But as a soldier, OBEDIENCE is the '*Law and the Prophets.*' *His* religion, law, and morals, are in the 'orderly book.' If that says, 'spare,' he spares. If that says, 'destroy,' he destroys. I do not speak of a Russian slave in military habit: I speak of a British soldier. The conscience of a good soldier is in the keeping of his general; who has the whole responsibility, before God and man, for what the soldiers do in obedience to his orders.'

"Take another authority. Count Alfred de Vigny, who was an officer in the French army for fourteen years, thus describes the position of a soldier:—

"'Those alone who have been soldiers know what servitude is. To the soldier alone is obedience, passive and active, the law of his life,—the law of every day and of every moment; obedience not stopping at sacrifice, nor even at crime. In him alone is the abnegation of his self-will, of his liberty of independent action, absolute and unreserved; the grand distinction of humanity, the responsibility of a moral agent, being made over once for all to a superior authority.'—*Quoted in Marshall's Military Miscellany*, p. 117.

"Now, we strenuously and confidently deny that a christian can put himself in a position where he must act as a mere machine. We maintain, that under no circumstances, and for no consideration whatever, is he at liberty to become the blind instrument for the performance of acts having a moral character, without consulting the voice of conscience, or paying the slightest heed to the will of his master. If there be some special act of indulgence or absolution promulgated by the great Lawgiver of Sion, for the behoof of military men, releasing *them*, in their professional capacity, from observing his laws, let it be produced. For ourselves, we must plead entire ignorance of its existence.

"Now, let it be remarked, that our reasoning as to the incompatibility of a soldier's life with a christian profession does not proceed on the assumption of the absolute unlawfulness of war. We have no right to assume that in our present argument, and we do *not* assume it. We only assume what none will be bold enough to deny, that a government, or a general, or whoever has the command of an army, *may* undertake enterprises or order acts to be performed that are unjust and unchristian. And surely, of all other men, those who control armies have the least right to affect the possession of moral infallibility. Well, then, if an army may be commanded to do what is wrong—if, as all history testifies, all armies, (most assuredly not excepting the British army,) have, under such command, committed horrible wrongs and cruelties,—we ask, how can a christian man put himself in a position where, *by the very conditions upon which he enters there*, he binds himself, without hesitation, without inquiry, without remorse, to perform acts which he may feel to be plainly condemned by the dictates even of his natural conscience, much more by the authoritative will of Christ. We observe that Captain Vicars tries to comfort himself on one occasion by saying, 'There cannot be a doubt that it is a just war we are engaged in.' We mean no disrespect to him when we say, that he was probably little qualified by position or intimate knowledge of the facts to form an impartial judgment of its justice or injustice. We have no doubt that if he had been going to fight *with* the Russians instead of against them, (for which a very plausible case certainly might have been made out, especially to ardent Protestants who knew in what restless efforts for Oriental aggrandizement on the part of the Catholic church the war had originated,) he would have pronounced for its justice with no less hesitation. Be that as it may, the question is, what right had Captain Vicars to import into the account any considerations whatever of the justice or injustice of the war? He was sworn to obey his Queen and his superior officers in whatever they prescribed him to do, be it just or unjust. And we say it again, with the utmost emphasis we can give to words, that this is a position which no christian can consistently occupy.

"But we remark further, that the work which a soldier has to do is utterly, deeply, revoltingly at variance with the sentiments and dispositions which a christian ought habitually to cultivate. We are willing to believe, nay, indeed we have no doubt of it, that much of the talk in this volume, about longing to be 'let loose' upon and 'have a brush' with the Russians, and to die fighting for his colours, &c., is what we must be permitted to

ball, without meaning any offence, mere professional jant.

"Still, with all this allowance and mitigation, there is something to us altogether inexplicable in the fact, that a man holding such views as he did, and holding them with so devout and passionate an ardour, *could* bring himself to take share in such scenes as are described (not in this volume, but elsewhere,) to have been enacted before Sebastopol. We will take only one out of many aspects of the case that occur to us.

"Captain Vicars professed, and his whole conduct proved, beyond all suspicion, with what intense sincerity he professed, to feel the deepest concern for the salvation of others. Profoundly impressed with the infinite worth of the soul, and the incalculable peril involved in men's dying and going into the presence of God unprepared, he laboured, in season and out of season, to bring those within his reach into a state of salvation. 'Oh! it is enough,' he exclaims, 'to make one's heart bleed to see, in one hospital after another, men dying without any kind friend or faithful minister to direct their hearts to the words of heavenly mercy, to point them to Jesus, and to refresh their souls with the water of life.' Again, 'Although I have often cause to grieve for my backwardness and slothfulness in the cause of Christ, yet my heart yearns over the souls of those who have not fled to the cleansing fountain of His blood for pardon and peace; and often, on rising from my knees, I have felt so powerfully drawn by the love of Christ, that I have been almost on the point of going out through the camp, to endeavour to impart to others the ground of my own peace and happiness.' Now, will anybody explain to us how a man entertaining such views and feelings as these, as to the inexpressible value and importance of salvation, could nevertheless behold, and be himself an instrument in hurling scores and hundreds of immortal spirits into eternity, in what he, at any rate, must have considered an unsaved condition? 'He was acting in obedience to his sovereign,' we shall be told. But in the name of all that is solemn, has obedience to an earthly sovereign no limit? Is that warrant enough to lull to rest the conscience of a christian man in the prospect and performance of deeds involving the perdition of immortal souls?

"The warfare to which christianity summons its disciples, is against pride, avarice, ambition, malice, revenge, and other spiritual evils, many of which find their highest excitement and encouragement in wars waged by men and nations against each other. Its testimony in regard to *these* is, that they come of men's lusts that war in their members. And yet we constantly find in this *Life of Captain Vicars*, and similar works, such expressions as 'the soldier of the cross,' 'a good soldier of Jesus Christ,' 'the great Captain of our salvation,' and others of kindred import, employed in, at least, a most equivocal sense, so as to leave us in doubt whether the writers do not confound the spiritual conflict, which the christian is called upon to wage, by means of 'the weapons that are not carnal,' with that coarse literal warfare which is carried on by material *steel* swords and bayonets,—by cannons, and howitzers and bomb-shells, and the object of which is the wholesale slaughter of human beings, by stabbing, cutting, shooting, drowning, and blowing them limb from limb with gunpowder. If we were not quite sure of the entire absence of any irreverent *intention*, such perversion of scriptural terms would appear to us almost profane. If a racer or pugilist were to take the metaphors of the New Testament, and apply them to his own calling, we certainly should feel shocked, even though it were done seriously, and we cannot, we confess, hold it any more justifiable in the case of a soldier.

"Some years ago there was another life published, which had almost as great a run as that of Captain Vicars, which was in every respect as beautiful and instructive a piece of biography. It was entitled *A Christian Philosopher Triumphant over Death*: a Narrative of the Closing Scenes of the Life of the Late Dr. Gordon, of Hull, by the Rev. Newman Hall. We cannot resist the temptation of quoting the following fragment, most *apropos* to the subject before us: —

"'He (Dr. Gordon,) had been for a considerable time deeply impressed with the conviction, that all warfare was anti-christian and inhuman, and often expressed his astonishment that any good man could fight, as the precepts of Christ seemed to him so decidedly to condemn the practice. The subject now presented itself to his mind with peculiar force. He said, 'How wonderful that men can go to war! How could I die now, hoping God would forgive me, if I would not forgive them, but sought to kill them in battle? How different is dying in my circumstances to death in a battle field.''

"'Striking indeed the contrast! In one case, calm, quietness, the presence of dear friends, the voice of affection, the accents of prayer and praise. In the other, tumult, the roar of cannon, the thunder of the captains, the fury of the combatants, the execrations and groans of the dying, rage, revenge, slaughter! Whatever may he said of the glory of dying on the field of battle, surely it is an awful thing for a man to be hurried, from the excitement and sin of conflict, into the presence of his Judge, fresh from the slaughter of his fellow-men, and accompanied, perhaps, by the souls of those whom he has just slain! Are the combatants christians? Then they whose mutual relation to their common Lord binds them to a special love towards one another, appear before Him, their last act on earth having been one of hostility even to the death. But if they are not christians, then the blow which sent them into eternity was one which for ever cut them off from the hope of salvation, which smote the soul as well as the body, and consigned it to eternal death. To slay a christian is to smite Christ himself; to slay an unbeliever is to plunge a fellow-being into hell. Terrible alternative! Yet all who fight, not only strike such a blow, but expose themselves to the risk of dying in the very act of striking it. May all christians soon acknowledge the universal obligation of the command, 'Love your enemies, and do good to them that hate you!'

"'Without waiting for others, may they at least, by obeying the precepts, fulfil the predictions of the sacred book, and 'beat their swords into ploughshares, and their spears into pruning-hooks,' thus manifesting that christianity is indeed, as the angels heralded it, 'Peace on earth, and good-will to men!''

"For our own part, we have the fullest conviction, that had Captain Vicars' life been spared, he could not have failed, as his knowledge of the christian system became more intimate and profound, to have forced upon him the conviction, that the profession of a christian and a soldier could not possibly be reconciled. He was but a young convert, and his intercourse had evidently been with those whose minds were unhappily warped on this point by educational prejudice and military associations. But with the New Testament in the hand of a man of so much simplicity and godly sincerity, we believe the final result would not have been doubtful. Indeed, it seems to us pretty clear, that as it was, he *had* a lurking misgiving as to the lawfulness of his calling. For in one place he says, with great emphasis, that if he had known Christ, when he was seventeen years of age, '*most certainly*' he would never have entered the army. But why not? If the military profession is perfectly in harmony with the mind of the Saviour, and if, as is repeatedly affirmed in this volume, it affords special opportunities for serving him, and making known his truth and grace, why should Captain Vicars say he would certainly never have entered upon it, had he been converted at an earlier age? This incidental revelation of what was working in his mind, seems to us pregnant with significance."

From the London Quarterly.

In the Fourth month number of the London Quarterly is an interesting article on the Eastern Archipelago, from which we offer some extracts, which we think will be acceptable to the readers of "The Friend."

"The Eastern Archipelago extends over a space of more than 8000 miles, and consists of an immense labyrinth of islands, among which are at least twenty countries of considerable size, and one which nearly equals Europe in extent. This cluster of islands and islets, scattered in irregular profusion over the Southern Ocean, is supposed by some geologists to consist of the fragments of a vast continent which has been broken up by some mighty convulsion of nature in ages far beyond the historical era; but whether it is composed of the *débris* of a former continent, or whether a multitude of islands have arisen slowly from the deep, is a problem which no one has yet satisfactorily solved. Commencing at the further extremity of the Bay of Bengal, this wonderful archipelago stretches eastward far into the Pacific, through 50 degrees of longitude, while in breadth it extends through 31 degrees of latitude. It comprises islands, and groups of islands, inhabited by races differing widely in character. It is not exposed to the extremes of heat. The air is cooled by constant currents; and the monsoons, in their regular recurrence, purify the atmosphere, and disperse the pestilential miasma generated by a fierce sun in forests and swamps which remain in a state of primitive nature. Abundant rains fertilize the soils, and produce a magnificence of vegetation which no country but Brazil can rival; and it has been, and still to some extent continues, the theatre of prodigious volcanic action, to which it owes much of its unrivalled beauty and fertility; for ashes and scoria, if they blast and destroy for a time the luxuriant tropical flora, afterwards constitute the basis, and become the cause, of a most exuberant vegetation. In Java there are forty-six volcanic peaks, twenty of which still occasionally emit vapour and flame. The whole archipelago, indeed, forms part of a great volcanic area extending into the very centre of Asia. These eruptive forces must have operated in remote ages with inconceivable violence, detaching masses of land from the continent, shattering islands into fragments, and throwing the whole into disorder. Of the fearful energy with which these subterranean forces have manifested themselves, even in modern times, the great eruption of Tomboro, in the island of Sumbawa, about 200 miles from the eastern extremity of Java, is a notable example. In 1815 this volcano, which had been for some time in a state of smouldering activity, burst forth with the most tremendous violence in the month of April, and did not cease to eject lava until July. The sound of the incessant explosions was heard in Sumatra, distant 970 geographical miles in a di-

reet line; and at Ternate, in the opposite direction, at a distance of 720 miles. Out of a population of 12,000 in the province of Tomboro, only twenty-six individuals survived. On the side of Java, the ashes were carried to a distance of 300 miles, and 217 towards Celebes; and the floating cinders to the westward of Sumatra formed a mass two feet thick, and several miles in extent, through which ships with difficulty forced their way. The finest particles were transported to the islands of Amboyna and Banda, 800 miles east from the site of the volcano; and the area over which the volcanic effects extended was 1000 English miles in circumference, including the whole of the Moluccа Islands, Java, and a considerable portion of Celebes, Sumatra, and Borneo.

"The intercourse between continental Asia and the islands of the archipelago dates from a very remote period. Their rare products were in request in China and India long before they were heard of in Europe. Camphor and spices, two of the most esteemed productions of these islands, were used by the Chinese two thousand years ago; the one for diffusing an aromatic fragrance through their temples, the other as indispensable condiments in their feasts. A Hindu empire long flourished in Java, where many magnificent ruins still attest its duration and greatness. The Arabs subsequently gained a footing there, as well as in the other islands of the archipelago, and gradually supplanted the religion and governments of India. The Malays are now the dominant race, and they have reduced, where it was possible, the aboriginal population to slavery. The Malay Kingdoms have generally perished; but the Malay people remain, and constitute the most energetic portion of the inhabitants, possessing virtues which, developed by a firm and beneficent government, might raise them high in the scale of civilization.

"Although the piratical system has received a severe check, and may be considered as destroyed in some of its former haunts, it is still in full operation elsewhere. On the northwest coast of Borneo, the Dayaks have been reduced to order, but the Malays in other parts of the archipelago still carry on their depredations: much, therefore, remains to be done before the seas are completely cleared of these lawless freebooters.

"To a needy and energetic people, with no higher law than force, and no recognized standard of morals, the temptation to piracy must be irresistible. The wealth of the world daily passes along their shores. Ships freighted with the commodities and luxuries of Europe and Asia are often becalmed in lagoons, or entangled in a labyrinth of shoals and islands, from which they can discover no escape. The natural character of the Malay adds force to other strong inducements to rob. Piracy is not merely a habit; it is a passion. The organization of a community for this purpose is as formidable as it is complete. High up the stream of some beautiful river, presenting the most enchanting scenery, the banks exhibiting pictures of Arcadian simplicity and primitive innocence, are moored fleets of boats, waiting for the well-known signal to put to sea. The vessels are built to subserve the exact purpose for which they are intended: the largest are 100 feet in length, with a proportionate beam, carry a gun in the bow, swivels on each broadside, and are propelled by sixty or eighty slaves; others, drawing only a few inches of water, are designed to approach as swiftly as the swoop of a hawk, and to board some unsuspecting ship before her crew can make any preparation. The platforms of the larger prahus are crowded with men who, at the prospect of a fight, generally deck themselves in scarlet; and the spectacle is said then to be eminently military and imposing: the brass guns glitter on the bows, spears and double-handed swords, gleam in the sun; the fighting men often appear resplendent in steel armor, and their courage is animated by the beating of drums and gongs. A defenceless trader has little hope of escape from such formidable enemies.

"It is not the mere hope of plunder that inspires the Dayak of Borneo in his expeditions, but a singular passion has long prevailed for the possession of human heads. A Dayak is not considered an eligible suitor until he has presented his mistress with one; and the possessor of several is said to be readily distinguishable by his proud and lofty bearing. Heads are displayed in the most conspicuous parts of the houses, and might at first be supposed to be those of a long line of ancestors. One house, belonging to a Dayak chief, was found to be a perfect Golgotha, containing 500 human skulls, which had descended as heir-looms for generations. The origin of this singular passion is a belief that the persons whose heads are thus obtained will be the slaves of their possessor in a future state; they have become even articles of commerce, prized in proportion to the dignity of their former owners; but the heads of women and children are as eagerly sought as those of men. Whole families are slaughtered for the human spoil; and such is the ferocious character that this horrible passion has impressed on some of the tribes, that a chief has been heard to declare that if any one of his people met his own father in a head-hunting expedition he would undoubtedly kill him.

"That portion of the archipelago which has been the most vigilantly watched by the cruisers of civilized governments has been nearly cleared of piratical prahus; but among the multitude of small islands, and in several rivers, they still swarm, and inflict serious injury on commerce. As the crews are generally massacred, nothing is ever heard of these vessels, and their loss is probably often attributed to shipwreck when they have been pillaged and burned by the pirates of the Eastern Seas.

(To be continued.)

Lest the Enemy as a transformed angel lead into the wilderness of mere notional religion.—When it pleased an unutterably merciful power to pluck my feet out of the midst of mire and filth, and clearly to show me what I was, and what I should be,—then there sprang in me living desires to know the way to the kingdom,—then it was that the enemy, as a transformed angel, took me into the wilderness of notional religion, and set me upon examining different systems of religious belief, in my own will, as well as upon judging of them by my own wisdom: and I compared doctrine with doctrine, text with text, and became by diligent study, wise in notions, though truths in themselves; and the enemy made me strong in argument, and potent in scripture. But how shall I speak of His goodness, who broke the net in which I was entangled, and delivered me from the snare; and who introduced me in measure into the saving knowledge of Himself, even that which is revealed as in the cool of the day, by the still small voice. Oh! how plainly did I then see, that all which I had learned, read, held, and believed in my own will, was to be given up; how clearly did I see, that all knowledge, faith, obedience, but that which the Father was pleased to beget and raise in me in his own season, was good for nothing, and must be cast out as salt that hath no savour—as manna not fit for present use. . . . . but find myself constrained to wait upon the Lord day by day, that so, as much strength, as much knowledge, as much satisfaction in regard to religious matters, as is best for me in my religious condition, may be handed to me. And in truth, this is the surest way, saith my very soul from daily experience; for things have never been cleared up to my certain satisfaction in such a wonderful manner, as since I have been under this discipline of the cross to all selfish wisdom. Oh! the sweetness of being under the tuition of Him, who verily teacheth as never man taught.—*John Barclay.*

Selected.

"Oh! that I had wings like a dove,
For then would I fly away and be at rest." Ps. 55-6.

When shall I be at rest? my trembling heart
Grows weary of its burden; sickening still
With hope deferred. Oh! that it were Thy will
To loose my bonds, and take me where thou art!

When shall I be at rest? My eyes grow dim
With straining through the gloom. I scarce can see
The way-marks that my Saviour left for me:
Would it were morn, and I were safe with Him.

When shall I be at rest? Hand over hand
I grasp, and climb an ever steeper hill;
A rougher path. Oh! that it were thy will
My tired feet might tread the promised land!

Oh that I were at rest! A thousand fears
Come thronging o'er me; lest I fail at last.
Would I were safe; all toil and danger past,
And thine own hand might wipe away my tears.

Oh that I were at rest, like some I loved,
Whose last fond looks drew half my life away;
Seeming to plead that, either they might stay
With me on earth, or I with them above.

But why these murmurs? Thou did'st never shrink
From any toil, or weariness, for me;
Not even from that last deep agony.—
Shall I beneath my little trials sink?

No, Lord! for when I am indeed at rest;
One taste of that deep bliss, will quite efface
The sternest memories of my earthly race,
Save but to swell the sense of being blest.

Then, lay on me whatever cross I need
To bring me there. I know thou canst not be
Unkind, unfaithful or untrue, to me!
Shall I not toil for thee, when thou for me did'st bleed?

Materials for Paper.—Flax holds the first place among fibres, which, from their strength, flexibility, and other practical qualities, are fittest for the manufacture of paper. Flax has hitherto been grown in India in large quantities, but almost entirely for the sake of the seed. Various means have from time to time been used, to extend the cultivation of this useful plant in India, and it has been produced in the Punjaub, of a quality equal to that of the best kinds received from Russia. The plant which stands next to flax for the quality of its fibre is the rheea, of Assam, and other parts of India. This plant grows to a height of from three to four feet, and being a perennial, the expense of cultivation is less than that of most plants. It will bear cutting down three times in a season; the first crop yielding coarse, the second and third fine fibres. Probably about ten per cent. of useful fibre may be extracted from the stems of this plant. The Neilgherry nettle, the mudar, the well-known jute of commerce, the safet bariala, the ambaree, the hemp, the sunn, the jetee, the pine apple, the agave Americana, the fourcuya gigantea, the plantain, the yucca gloriosa, the phormium tenax, or New Zealand Flax, &c., may also be employed for the same purpose. All of these, except the last enumerated, are indigenous to India, and contain fibres which may be more or less usefully applied to the manufacture of paper, and to textile fabrics.—*Late Paper.*

The Anglo-Indian Cotton Trade.

The severe depression under which the English manufacturers have been labouring for the last twelve months has been considerably alleviated by the prospects of the cotton trade with India. The anticipations formed of the probable magnitude of that trade in years to come are, indeed, of the grandest, and not without reason, for the capabilities of the magnificent empire of Hindostan are in the merest infancy of development, yet have already yielded results that have far surpassed expectation. Until very recently India had been a burden to her conquerors. Deficiency of income and increase of debt were the staples of Indian finance for more than twenty years, especially from the time the charter of the East India Company expired, and its privileges were resumed by the British government, down to the close of the administration of Lord Canning. But within the last three years a change has come over the spirit of the dream, mainly owing to the exertions of — Laing to introduce a better system of finance. It was to the unequal taxation that prevailed under former administrations, and to the injudicious interference of the government with the tenure of land, that we must ascribe the fact that so much disaffection existed in India, and that the Sepoy mutiny broke out. In spite of these arbitrary measures for the exporting of revenue, the Indian government found itself getting deeper and deeper into debt, and was obliged to apply to the Imperial Parliament for loans to keep itself on its legs. But even with this assistance increased taxation was still the order of the day. In 1859 a duty of ten per cent. was placed on all cotton piece goods imported into India; and in the following year the duty on cotton yarns and twist was raised to the same amount. The Manchester manufacturers looked with alarm on this bold step, which bid fair to cripple their trade with the Hindoos; but they reflected upon it, and came to the conclusion that until the Indian administration could be extricated from its difficulties there could be no reasonable expectation of a steady demand for their goods. Like sensible men, who had experience enough of such things in England, they perceived that the only measures that would permanently relieve them were the cutting down of the extravagant expenditure of the administration, the reduction of the army, the removal of all taxes upon transfers of land, and of all interference with the rights of the ryots. They accordingly bent their energies to the abrogation of these evils, and pressed on the home government the necessity for commissioning some financial dictator to go out to India and set matters to rights. Their prayers were listened to, and — Laing was sent out. The remarkable tact and abilities of this gentleman inspired the Indian government with fresh vigour, and being cordially supported by the Governor General, Lord Canning, he set vigorously to work at retrenchment. What he has accomplished in so short a time will be best appreciated by statistical results.

According to — Laing's financial statement, last year, the deficit for 1860 exceeded $25,000,000, while according to the statement of the present year (just received,) there will be a surplus of $7,500,000. This remarkable result has been produced without the imposition of a single new tax, and is due, in the first place, to reduction of expenditure, and, in the second, to a slight increase of the stamp duties and of the duties on salt. Of course the reduction of expenditure has been the principal agent in improving the condition of affairs, the army having been reduced from 150,000 to 80,000 men. On the strength of the anticipated surplus of $7,500,000. — Laing has reduced the duties on cotton piece goods to five per cent., and the duties on cotton yarns and twists, (which were lowered last year from ten to five per cent.,) to three and a half per cent. This will give great impetus to the English manufactures, causing a corresponding falling off in the Indian home manufactures. It is well known that when the ten per cent. duty was laid upon imported cotton goods, the native manufactures, not being subjected to a corresponding tax, rose rapidly in importance, and bid fair to drive Manchester out of the field. But local circumstances also greatly contributed to this threatened result. First of all, the Sepoy mutiny of 1857 disordered the fabric of society, and caused a sudden depression of trade. Hardly had that terrible rebellion been suppressed when it became evident that famine was inevitable in the northern provinces. The price of grain rose at once enormously. The profits to be realized by supplying that article rose accordingly. All available capital flowed into the trade, and, consequently, speculation in foreign goods fell off. Moreover, the impoverishment of the consuming classes by the mutiny and the famine combined, diminished their means of purchasing English cotton fabrics. Hence the depression in the Manchester cotton trade. The Indian government deemed the matter of so much importance that it deputed an officer, (the late Col. Baird Smith,) to inquire into the cause. The result of Col. Smith's investigations was the opening of the eyes of the British government to the necessity of providing means of internal transport; and so clearly did he show the absolute need of this, that the Indian authorities lost no time in opening new roads, and instituting more lines of land and water communication. India is just now the paradise of engineers. Railways, canals, bridges, roads, tunnels, &c., are the order of the day; and the problem there to be solved is, how quickly can cotton be transported from the interior to the coast, and thence to England, to be there manufactured into piece-goods, and retransmitted to India for consumption by the native population? We cannot fail to be struck with the anomaly which such a state of things presents. The natural order is reversed, but this will not always be, for the natives are skilful, patient and industrious, and having the advantage of being on the spot, can, to a certain extent, compete with the British manufacturers who live sixteen thousand miles off, unless the latter resort to their favourite policy of removing all obstructions to trade, and then flooding the markets with goods at such low prices as to kill off the native manufactures. But the English have, in their steam machinery, an immense advantage over the Hindoos, which will long render them masters of the situation, notwithstanding their distance from it. Colonel Baird Smith made some interesting inquiries as to the relative proportions in which English goods and native manufactures were used by the people. The districts which he examined with this view were favourably situated as regards means of communication, and in those he found that Manchester cottons were already in more extensive use than the native goods, and were, in fact, gradually superseding them. In other districts more remote from the great rivers, and to which, therefore, the cost of carriage is very heavy, Manchester goods are not in use at all among the poorer classes of the people. The question of the distribution of English goods in India is entirely one of means of communication, and, therefore, it is to this that the attention of the government is now directed. Not merely are great trunk lines being laid out, but smaller lines throughout the land connecting adjacent towns have been projected; and a few years will probably see India covered with a network of railways and high-roads.

In view of the probable cessation of the cotton trade with this country, England does wisely in making the most of her Indian possessions. Whether she is wise in trusting so exclusively to one article and its manufacture for the maintenance of that squalid class of artisans which her cotton-mills have called into existence is another question, into which we cannot enter just now. Among possible contingencies is the imposition by our government of heavy duties on all foreign imports. This would close the door to our custom. Another is that, even without such duties, the quantity of cotton raised in the southern States will, in all probability, be much less for some time to come than has hitherto been grown, and hence its price will run up, or else the greater portion of it will be required for our own manufactures. In either case the English manufacturers will be obliged to resort elsewhere for cotton. It would not surprise us to find them establishing factories in India, the recent discovery of coal mines in the Himalaya mountains being the very thing for the purpose. Were the cotton manufacturing population of England transferred to India, their productions would soon obtain command of all the markets in Asia. From the valley of the Ganges unlimited supplies of cotton fabrics would be poured into China and Tibet, while the Persian Gulf would be the channel for the supply of Persia and Turkey. Such an arrangement would revolutionize Asia; it would also greatly relieve England, for half of the artisans of Lancashire are paupers, and liable at any time to be thrown entirely upon charity by war or a deficient supply of cotton. This fact constitutes a very serious danger to the British government, for it would be almost impossible to control four millions of starving people should the contingency ever arise, as it has very nearly done now. The subject has long been under anxious consideration, though little is said about it publicly.—*N. American.*

Waiting in the Light for direction and guidance preserves from the quicksands of Creaturely activity. . . . . The enemy took advantage of my weakness to mislead me. For whereas I ought to have waited in the light, for direction and guidance into and in the way of well-doing, and not to have moved till the divine Spirit, (a manifestation of which the Lord had been pleased to give me, to profit with,) the enemy transforming himself into the appearance of an angel of light, offered himself in that appearance, to be my guide and leader into the performance of religious exercises. And I, not then knowing the wiles of Satan, and being eager to be doing some acceptable service to God, too readily yielding myself to the conduct of my enemy instead of my friend.

He, thereupon, humoring the warmth and zeal of my spirit, put me upon religious performances in my own will, in my own time, and in my own strength; which in themselves were good, and would have been profitable to me, and acceptable to the Lord, if they had been performed in his will, his time, and in the ability which he gives. But being wrought in the will of man, and at the prompting of the evil one, no wonder that it did me hurt instead of good.—*From the early experience of Thomas Ellwood. F. L. vol. 7th, p. 354.*

A low time.—There are some nursing mothers, many forward instructors, but too few fathers in the church.—*John Churchman.*

From "Youthful Piety."

Daniel Bowly, Jr.

Daniel Bowly, Jr., son of Daniel and Sarah Bowly, of Cirencester, England, was a young man of good understanding and amiable disposition; the pliability of which, together with an employment which exposed him to many temptations, promoted a wide deviation in his conduct from the religious principles in which he had been educated. Of this deviation he became painfully sensible during the course of a long illness, which he acknowledged to be a mercy from that Divine Providence whose fatherly care had many times preserved him from sudden death while unprepared.

In the commencement of his sickness, his mind seemed to be deeply affected with the danger of his situation, though he expressed but little. As the disorder increased, he remarked how exceedingly awful the prospect of the final change appeared, earnestly desiring that he might be prepared for eternity, and experience the Divine presence to be near, when the time came. He now saw that his past conduct had been very erroneous, which caused him much sorrow, but he observed that his supplications for forgiveness, during his illness, had been attended with such sweet refreshment as to induce the hope that they would be availing. Yet at other seasons, his sins appeared so great that he could hardly entertain a hope it would be well with him. "What can be expected," said he, "from a death-bed repentance! That is a time when all would gladly be saved. There will not, probably, be an opportunity given me of proving my sincerity by an amendment of life, so that men may doubt it; but the omniscient Being knoweth how far I am sincere, and I hope, if it really be so, it will be accepted by Him. Yet there is nothing equal to a proper dedication of time [while] in health."

At another time he said, "I hope the Almighty will forgive my sins. It is mercy alone that can save me, who have devoted so much of my time to business and the amusements of this world—pleasure, as it is generally called; but it is a strange sort of pleasure. It is pain, I feel it [to be] pain." Again, "What I have to deliver, is from a prospect of the awfulness of death, which in a short time will be my lot. Mankind in general are certainly under strong delusions; yet how kindly the Almighty condescends, from time to time, to give a degree of his light and help! But man may outlive this day of grace, which, through the merciful mediation of my dear Saviour, is now extended to me."

On another occasion he observed, "I long that my friends would begin the work of religion in the life of it: for if the first off rs are slighted, oh! how does the visitation deaden on the mind!" "How comfortable would it be to meet my relations in that state of happiness, where I believe a residence to be preparing for my soul. I believe the Almighty detains me here as an example of his great mercy, and as a warning to some; but I earnestly entreat that none will depend upon the same singular act of mercy." "All the friendships of this world must be given up—and if the mind be not illuminated with an immediate proof of the presence of our dear Saviour, yet it should be resigned, and prepare for the reception thereof, by a surrender of every thing which does not appear consistent with a state of preparation."

At one time he remarked, "In the forepart of my illness, a few times, I asked for recovery if consistent with the Divine will, with desires to be strengthened to lead a different life from my past, and serve that good Master whose doctrines I have, as it were, trampled under foot; but I have since seen the favour it may be to me, to be taken from such a trial." "What a favour it is to be members of our society! Its rules forbid nothing that is good for us. How earnestly do I wish that my near connexions in particular may keep to the truth. Though the path may appear hard at first, yet as they follow their Leader with a single eye, it will become more easy. There may be times of withdrawing of the Divine presence, and then the enemy will seek to enter; but by earnest supplication, preservation will be granted, and at times, a comforting foretaste of future happiness—the prospect of getting every day nearer to such an incomprehensible reward, is a favour beyond expression."

"How little satisfaction results from a life of pleasure; attending places of diversion, &c. Ah! the disappointments such meet with! I believe bitter portions are often their lot." Observing also, that he had been struck with the conviction, when at those places of amusement, that he was far more blameable than his companions, who had not had so guarded an education, and however innocently some of them might go, it was not so with him.

One morning, inquiring if to-morrow would not be meeting day, and being answered in the affirmative, he said, "I almost long to go. How pleasant is the thought of being retired there from the world, when the generality of the people are in the height of its engagements. How foolish and unwise are men who are bartering their souls for gold,—paltry gold! The too eager pursuit of it, is a great hurt to some of our society. If I were to recover, and found business stood in my way to peace of mind, I would give it up entirely, or do but little and live accordingly. What signifies grandeur or curious food? The taste goes no further than the mouth, and then it is over. If some men heard me talk thus, they would think me foolish, but in this I am wise and know what I say."

Several friends being in his chamber one evening, he spoke of the gift of the Holy Spirit which is dispensed to all mankind through our Lord Jesus Christ, and earnestly recommended an immediate compliance with its sacred discoveries, "for," said he, "since these illuminations are not at our command, it is very unsafe to trifle with them, by giving way to the suggestions of the enemy; but rather [let us] resign whatever may be called for,"—adding, "Can we not return a part to Him who gave the whole? What if it deprive us of a few luxuries? We can have but food and raiment, which only differ a little in kind between rich and poor."

"Our profession," said he, "is a very exalted one, and if we keep to it, would make us as lights in the world. Our religion teaches us to believe in immediate communication with God, through his beloved Son, which is an unspeakable privilege to all who attend to it; and wonderful condescension, that He who is Lord of all, should thus notice poor man, and time after time, by visiting [us] with the offers of his mercy, to insure our happiness. [These] visitations we should be very careful not to reject, as being a common favour, and think we will accept them at some future time; for though the Almighty is long-forbearing and delighteth in mercy, we know not when may be the last offer of his grace to assist us in the work of salvation. What a dreadful thing would it be to withstand the last."

Speaking of the evidence he had of his future peace, he said, "I have a clear view that I shall be received into the kingdom of rest and peace. I see the gates of heaven standing open to receive me, and thousands of the just waiting to embrace me. I desire but just to get within the pales of safety, to be in the presence of the Lord, and t behold his glorious countenance. O death, wher is thy sting? O grave, where is thy victory Christ taketh away the sting of death. My dea Saviour is reconciled to me—I know he is. Hi mercy is very great. I cannot speak enough o his mercy."

(To be concluded.)

From "Silliman's Journal."

Colorado River of the West.

For a number of years prior to the commencement of the present war in which our country is so unhappily involved, an annual appropriation of from 50,000 to 100,000 dollars has been made by congress, for explorations and surveys in unknown regions west of the Mississippi, to be expended under the direction of the Topographical Bureau. Expeditions were therefore sent out to various parts of the West, with specific instructions as to the unexplored district to be examined, and a party organized, composed of topographers, meteorological observers, geologists, artists, &c., and placed under the command of an officer of the U. S. Topographical Corps. With an appropriation of 25,000 dollars, Lieut. Ives was ordered in the spring of 1857, to examine the unexplored region bordering upon the great Colorado of the West and to ascertain the navigability of that river. How well Lieut. I. and his assistants performed the duty entrusted to them the volume before us bears ample testimony. We regard it as one of the most important and most finished reports yet published by the U. S. government in regard to the West, and so far as the labours of the authors are concerned, it is in the highest degree creditable to them. While thus examining the report before us with real pleasure we cannot but feel the profoundest regret that so able and accomplished an officer as Lieut. Ives, a native of New York City, but reared in New England, should at this time be found fighting in the ranks of the enemies of our country, lost to science and the world, at war not more with the government which has educated and advanced him than with his own convictions of right and duty.

We quote that portion of the introduction which relates to the history of Colorado explorations and the organization of the expedition.

"The Colorado of the West is the largest stream, with one exception, that flows from our territory into the Pacific Ocean. It has its sources in the southern portions of Nebraska and Oregon, and in its course to the Gulf of California drains two-thirds of the Territory of New Mexico, and large portions of Utah and California, an area of more than 300,000 square miles.

Very little has been known concerning this river. Two streams, Green and Grand rivers, which flow through Utah in a southerly direction, have been supposed to unite somewhere near the southern boundary of that territory and form the Colorado, but the point of junction has never been visited nor determined. For hundreds of miles below this point the stream has not been seen, till recently, by white men, excepting at one spot, and few Indians, for centuries past, have been near its banks. Notwithstanding this, some portions of the river were among the earliest parts of America to be explored. In less than fifty years after the landing of Columbus, Spanish missionaries and soldiers were travelling upon the Colorado, following its course for a long way from the mouth, and even attaining one of the most distant and inaccessible points of its upper waters. More information was gained concerning it at that time than was acquired during the three subsequent centuries.

In the year 1540 the viceroy of New Spain, interested in the accounts derived from a Franciscan monk of the latter's travels in the Territory now called New Mexico, sent an exploring expedition into that region under the command of Vasquez de Coronado. A detachment of twenty-five men, led by one Diaz, left Coronado's party and travelled westward. They discovered the Colorado and followed it to its mouth. Their description of the river and of the tribes they met upon it is not at all inapplicable to the condition of things at the present day, though the statements concerning the prodigious size of one community of Indians that they encountered are a little exaggerated. The Mojaves, to whom, doubtless, they refer, are perhaps as fine a race of men, physically, as can anywhere be found, but they do not quite come up, in stature and strength, to the descriptions of the Spaniards.

About the same time Captain Fernando Alarcon, by order of the viceroy, sailed up the Gulf of California and ascended the Colorado in boats for a long distance. The account of what he saw agrees with that of his cotemporary explorer.

Another of Coronado's captains, named Cardinas, with a party of twelve men, reached the pueblos of Moquis, and repaired from them, with Indian guides, to a portion of the Colorado, far distant from that seen by the others. The history states that after twenty days' march, over a desert, they arrived at a river, the banks of which were so high that they seemed to be three or four leagues in the air. The most active of the party attempted to descend, but came back in the evening, saying that they had met difficulties which prevented them from reaching the bottom; that they had accomplished one-third of the descent, and from that point the river looked very large. They averred that some rocks, which appeared from above to be the height of a man, were higher than the tower of the cathedral of Seville. This was the first description of the famous Big Cañon of the Colorado.

Several times during the succeeding two centuries, the lower part of the river was visited by Catholic priests. In 1744 a Jesuit missionary, named Jacob Sedelmayer, went thither, following the course of the Gila, and travelled extensively in both New Mexico and Sonora, and about thirty years afterwards the Jesuits established missions among the Yuma Indians, who live at the junction of the Gila and Colorado. The priests were subsequently massacred by the fierce tribe among whom they had located themselves.

In 1776 another Catholic missionary, Father Escalante, travelled from Santa Fe to Utah, and having explored the region south of the Great Salt Lake, pursued a southwesterly course, towards the sources of the Virgin, and then crossed to the Colorado, which he reached at a point that appears to have been almost identical with that attained from the opposite direction by Cardinas, more than two centuries before.

From this time the river was scarcely approached, excepting by an occasional trapper, or some overland party crossing the lower portion *en route* to California. A considerable part of the emigration, induced by the gold discoveries in that region, passed through New Mexico, by way of the Gila, and the travellers were subjected to molestation from the Yumas. In 1850 a detachment of troops was sent to the mouth of the Gila to keep these Indians under control, and not long afterwards a military post, called Fort Yuma, was regularly established.

The difficulty of furnishing supplies to the garrison, across the desert, was such that, in the winter of 1850 and 1851, General Smith, commanding the Pacific division, sent a schooner from San Francisco to the head of the Gulf of California, and directed Lieutenant Derby, topographical engineers, to make a reconnaissance, with a view of establishing a route of supply to Fort Yuma, *via* the Gulf and the Colorado. The result of the reconnaissance was successful, and the route was at once put in operation. The freight, carried in sailing vessels to the mouth of the river, was transported to the fort—the distance to which, by the river, is one hundred and fifty miles—at first in lighters, and afterwards in steamboats.

In 1851, Captain Sitgreaves, U. S. topographical engineers, with a party of fifty individuals, made an exploration from Zuni westward. He struck the Colorado at a point about 160 miles above Fort Yuma, and followed the east side of the river, keeping as near to the bank as possible, to the fort. He encountered the Mojaves, and found their appearance and customs generally to agree with the description of the early explorers. The descent was accompanied with hardship and danger. Both the Mojaves and Yumas were hostile, and the difficulty of travelling near the river was extreme, owing to the chains of rugged and precipitous mountains that crossed the valley. The summer heats had parched and withered the face of the country; the stream was low, and what was seen of it did not create a favourable opinion regarding its navigability.

In the spring of 1854, Lieutenant Whipple, topographical engineers, in command of an expedition for the exploration and survey of a railroad route near the 35th parallel, reached the Colorado, at the mouth of Bill Williams's Fork, and ascended the river about fifty miles, leaving it at a point not far below where Captain Sitgreaves had first touched it. The expedition was composed of nearly a hundred persons, including the escort. The Mojaves were friendly, furnishing provisions to the party, whose supply was nearly exhausted, and sending guides to conduct them by the best route across the desert westward. The river was probably higher than when seen by Captain Sitgreaves, and it was the opinion of Lieutenant Whipple that it would be navigable for steamers of light draught. The course of the Colorado northward could be followed with the eye for only a short distance, on account of mountain spurs that crossed the valley and intercepted the view. A high distant range, through which the river apparently broke, was supposed to be at the mouth of the 'Big Cañon,' which the Spaniards, in 1540, had visited at a place far above.

The marvellous story of Cardinas, that had formed for so long a time the only record concerning this rather mythical locality, was rather magnified than detracted from by the accounts of one or two trappers, who professed to have seen the cañon, and propagated among their prairie companions incredible accounts of the stupendous character of the formation. It therefore became a matter of interest to have this region explored, and to lay down the positions of the Colorado and its tributaries along the unknown belt of our country north of the 35th parallel. The establishment of new military posts in New Mexico and Utah made it also desirable to ascertain how far the river was navigable, and whether it might not prove an avenue for the economical transportation of supplies to the newly occupied stations."

(To be continued.)

"For a Christian habitually to wear melancholy looks, and to speak in saddening tones and depressing terms, is to be like the Hebrew spies, who 'brought up an evil report' of the good land; and few there are, surely, of this world's thoughtless children, who would be tempted to leave their own apparently gay and flowery path, to follow in a track so mournful-seeming and repellant! But a rejoicing Christian is a happy sight! his cheerful loving voice, may speak the most startling truths, and breathe the loftiest hopes; while many will be encouraged by him to seek the land whence come such golden fruits, and the spring whence flow such waters of comfort."

THE FRIEND.

SIXTH MONTH 14, 1862.

It is but little that we have been able to learn respecting the situation of Friends in Virginia and North Carolina, since the commencement of the war now being waged between the North and the South. Intelligence however, has occasionally been obtained, indirectly, indicating that the sad effects of the contest have pressed upon them in many ways, and that they are likely to suffer no little from the general conscription of all able-bodied men to fill the ranks of the Confederate army, which has been ordered.

Among other items extracted from Southern newspapers, recently given in the N. Y. Herald, is one stated to be taken from the Raleigh, N. C., Standard, of the 26th of Fourth month last. It gives "A memorial laid before the State Convention, by the Yearly Meeting of Friends, on the subject of bearing arms."

We see no reason to doubt the correctness of the statement, unless it be the very erroneous estimate of the number of the members of the Society, both in the Slave and the Free States; which may be attributable to the want of correct information on the part of Friends in North Carolina. We give the memorial as we find it, and doubt not our readers, while sympathizing with our fellow members under the trying circumstances in which they are placed, and will be glad to find their care and religious concern to uphold the peaceable principles of the gospel, as ever maintained by our religious Society.

The memorial appears to have been prepared and presented by the Meeting for Sufferings:

"At a Stated Meeting for Sufferings, representing North Carolina Yearly Meeting of Friends, held at Deep river, the 14th of Fourth month, 1862, the subject of our present sufferings, on account of our conscientious scruples against bearing arms, claiming the deliberate consideration of the meeting, and believing it right to embrace our privilege to petition those in authority, we therefore adopt the following:—

To the Convention of North Carolina, in Convention Assembled:—

Your petitioners respectfully show, that it is one of our fundamental religious principles to bear a faithful testimony against all wars and fightings, and that in consequence we cannot aid in carrying on any carnal war.

This is no new principle of our Society, but one which was adopted at its rise, as the doctrine taught by our Saviour, and followed by his disciples, for more than two hundred years, and has ever been and is now held as one of our fundamental and vital principles, and one that we cannot yield or compromise in any degree whatever.

We would further show that the whole number of our members in the Confederate States is less than ten thousand, while in the United States the number probably exceeds two hundred thousand, who bear the same testimony against all wars and

fightings; and that in every nation and clime where our society exists, it is at this day, as heretofore, maintaining this precious principle of peace, and that we everywhere in this respect speak the same language and mind the same thing.

We may further show, that, according to the best information we can obtain, until the present time, Friends of North Carolina have not been called on to aid in the battle field or military camp; but now our peaceful principles are in a measure disregarded, *and many of our members are drafted to take part in the conflicting armies, while we understand that our brethren in the United States are not.*

We have enlisted under the banner of the Captain of our soul's salvation, Jesus Christ, the Prince of Peace; therefore, in obedience to his express command, we cannot fight, or aid directly or indirectly in any carnal wars. But your petitioners would represent to you that we believe it to be our moral and religious duty to submit to the government under which we live, and to the laws and powers that be, or suffer patiently their penalties.

We love our homes and our country much, but at the same time we love our religious principles more; therefore your petitioners would most respectfully ask that you grant us the enjoyment of this important religious principle.

We own no god but the God of love, truth, peace, mercy and judgment, whose blessings we invoke, and whose wisdom we implore to be with you in your *legislative* deliberations.

Signed on behalf and by direction of the meeting.

NATHAN F. SPENCER, Clerk."

SUMMARY OF EVENTS.

FOREIGN.—News from Europe to the 28th ult. The London Times, in an editorial on the surrender of Norfolk and the destruction of the Merrimac, says that the conquest of the South, as far as the water is concerned, seems almost complete. On land, however, the Times says it is premature to say that the confederate power is altogether broken. It sees no signs of the end, and no indications as to what that end will be. The Great Exhibition does not attract such crowds as flocked to that of 1851. The number of visitors, during the first half of the month, shows a falling off of more than one half as compared with the same period in that year.

The Paris Patrie denies the rumour that France intends to withdraw the Mexican expedition. It defends the cause of France, and reproaches Spain, and in moderate terms, England.

The Austrian Government in reply to the Committee of Finance, says that it has been engaged by diplomatic means, in providing for a settlement of Italian affairs, and has reason to hope that its efforts will be successful. It considers the danger of war in Italy averted for a long period, and was about to effect the reduction of the army on a general scale.

The Liverpool cotton market was active, with a farther advance of ¼*d*. The Manchester advices were favourable. The stock of cotton in port consisted of 378,950 bales, of which 109,020 were American. At sea from India, 190,000 bales. Bread stuffs dull. Flour, 29*s.* a 30*s.*; red western wheat, 9*s.* 6*d.* a 10*s.* 6*d.*; white, 11*s.* a 11*s.* 6*d.*

The allied intervention in the affairs of Mexico appears to have been unsatisfactory to all the parties interested. Great Britain first withdrew, and subsequently Spain, leaving the matter entirely in the hands of the French. Late advices from Mexico state the French forces had been completely defeated by the Mexicans, when on their route to the capitol, and had been compelled to make a hasty retreat to Vera Cruz.

UNITED STATES.—*The Army*, according to the latest official returns, consists of 617,654 men. From this must be deducted the number killed and wounded in battle, and disabled by sickness, which may reduce it to about 500,000 effective men.

The Slave Trade.—The new treaty in regard to the African slave trade has been ratified by the British government, which has formally acknowledged its sense of the service rendered by the United States Secretary of State to both countries, and to the cause of humanity, by his agency in that transaction.

The Capture of Specie at New Orleans by Gen. Butler, having caused a difficulty with the foreign consuls at that port, a commissioner has been deputed to proceed from Washington to New Orleans, for the purpose of taking the necessary proofs for a final determination of the matter, which has already been the subject of an amicable correspondence between the Secretary of State and the Minister of the Netherlands.

The Tax Bill, after being greatly modified in the Senate, finally passed that body with only a single negative vote.

Recognition of Hayti and Liberia.—The Senate bill for the recognition and appointment of ministers to Hayti and Liberia, passed the House of Representatives by a vote of 86 to 37.

The National Debt on the 29th ult., amounted to a total of $491,448,984. This sum includes $145,880,000 of notes, issued as currency, on which no interest is paid. On the balance the rate of interest ranges from 4 to 7 3-10 per cent.

Arkansas.—A body of rebel troops were captured a few days since near Cassville. Scouting parties of the Federal troops are engaged in breaking up the guerilla parties which infest some portions of the State. Major General Curtis has received the appointment of Military Governor of Arkansas.

North Carolina.—The newly appointed military Governor, Stanly, is thought by some to be anxious to conciliate the slave-holders of this State. He has issued an order, prohibiting further instruction in the schools at Newbern, established for the benefit of the loyal coloured refugees there, because such instruction is forbidden by the laws of North Carolina.

South Carolina.—Despatches from Com. Dupont, state the U. S. gun boats have taken possession of Stono, near Charleston. The line of railroad between Charleston and Savannah, has been visited by a detachment of U. S. troops, and a portion of the track destroyed.

Florida.—Gen. Arnold and his troops occupy Pensacola. The poor are very destitute, and depend upon Gen. Arnold for their daily food. The rebels effected the complete destruction of the U. S. Navy yard, and other public property. Many deserters from the rebels continued to arrive.

Tennessee.—The Union troops captured at the battle of Pittsburg Landing, have been generally paroled and set at liberty, in consequence of the rebels being unable to provide them with food. They report that disconteut was almost universal in the rebel army. The Nashville Union continues to notice the arrival in that city of officers and soldiers, who had become disgusted with the rebel service, and required them to take the oath of allegiance to the United States. The attack upon Fort Wright was renewed last week, when the rebels finding the position no longer tenable, abandoned it. Com. Davis, with his fleet, then proceeded down the river, meeting with no resistance at Fort Randolph. He arrived opposite Memphis on the evening of the 5th, and next morning a desperate engagement took place with the rebel fleet of gun boats and steam rams, resulting in the capture or destruction of the entire fleet, except a single steamer, which escaped in consequence of her superior speed. As soon as the battle terminated, the mayor surrendered the city, and it is now occupied by the U. S. forces.

Alabama.—An expedition from the army of Gen. Mitchell, under command of Gen. Nagley, has defeated and utterly routed a rebel army under Gen. Adams. Chattanooga is now held by the U. S. forces, and still more important results are anticipated. At the latest dates, the U. S. mortar fleet had passed the lower batteries, and was opposite Fort Morgan, near Mobile.

Mississippi.—The retreat from Corinth has been as disastrous to the rebel cause as a defeat, having been attended by a demoralization of a portion of the army. The fugitives were vigorously pursued, and on the 4th Gen. Halleck telegraphed as follows. "General Pope, with 40,000 men, is thirty miles south of Corinth, pushing the enemy hard. He already reports 10,000 prisoners and deserters from the enemy, and 15,000 stand of arms captured. Thousands of the enemy are throwing away their arms. The result is all I could possibly desire. It is, however, not doubted that order and discipline are preserved with a large portion of the rebel army, and it is even surmised that Gen. Beauregard and a considerable part of his men, have left the southwest, to aid in the great struggle at Richmond, Va. It is believed that 20,000 deserters have abandoned the rebels since the fall of Corinth.

Virginia.—Pursuant to orders from the War Department, Gen. Dix has assumed the command at Fortress Monroe. One of his first acts has been the relaxation of the restrictions on trade with Norfolk. Provisions of all kinds may now be taken to Norfolk and Portsmouth much to the relief of the citizens. All the Baltimore and Ohio railroad bridges injured by Jackson's rebel army during its late inroad, have been effectually repaired, and travel on the road has been resumed. The prisoners taken by the rebels during Gen. Bank's retreat, have been paroled till exchanged. Gen. Banks in his official report, denies that his forces were routed and fled. He states also that the losses of his army have been greatly exaggerated. He gives the entire number of killed, wounded and missing, during the retreat as only 905 men. Gen. Fremont's army continued the pursuit of the rebels up the valley of the Shenandoah, capturing many hundred prisoners, wagons and supplies. On the 6th inst. a sharp conflict took place near Harrisonburg, between a portion of the U. S. army and a part of Jackson's retreating forces, in which both sides suffered considerable loss. Gen. McClellan reports the losses of his army in the battle on the 31st ult. and 1st inst., before Richmond as follows, killed 890, wounded 3627, missing 1222, total 5739. The loss of the rebel army is not known. More than a square mile of ground was covered with the killed and wounded of both sides and letters from the army state that over 3000 rebel had been buried by the Federal troops. Deserters from Richmond, report the total loss of the southern army at about 10,000. Further military operations have been delayed by the necessary care of the wounded, and by heavy rains, which have greatly swollen all the water courses. The Chickahominy, usually a small stream had been swollen in some places to a breadth of two miles. There seemed to be no prospect that Richmond would be given up without another battle.

New States.—The Delegate from Utah, in the House of Representatives, has presented a memorial, asking the admission of Utah into the Union on an equal footing with the original States, and one of the Representatives from Virginia has presented a similar memorial on behalf of the State of Western Virginia. The proposed constitutions for the new States were presented with the memorials, and referred to the Committee on Territories.

Disastrous Freshet.—The heavy rains of last week caused a great rise in the streams in many places, especially in mountainous regions. The waters of the Lehigh and Schuylkill rivers, and their tributaries, were greatly swollen, and swept away much valuable property, destroying bridges, dams, &c., to a very large amount. The whole town of Weissport, near Mauch Chunk, was washed away, but three houses being left out of three hundred. A fearful loss of life occurred at Lois and many other points in the Lehigh valley.

New York.—This city has been unusually healthy the present season. Mortality last week, 315.

Philadelphia.—Mortality last week, 246.

DIED, on the 11th of Fifth mo., 1862, ROBSAMONT KESTER, wife of George Kester, in the forty-sixth year of her age, a member of Muncy Monthly and Greenwood Particular Meeting. Her friends have the consoling belief that their loss is her eternal gain.

WEST-TOWN BOARDING SCHOOL.

A Stated Meeting of the Committee who have charge of the Boarding School at West-Town, will be held there on Fourth day, the 18th of the Sixth month, at 10 o'clock, A. M. The Committee on Admissions, meet at 8 o'clock the same morning, and that on Instruction at 7½ o'clock the preceding evening. The Visiting Committee attend at the School on Seventh day the 14th of the month.

JOEL EVANS, Clerk.

Sixth month 4th, 1862.

For the accommodation of the Committee, a conveyance will be at the Street Road Station on Seventh and Third day afternoons, the 14th and 17th inst., to meet the trains that leave the city at 2 and 4½ o'clock.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.)

Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

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Lodge street, opposite the Pennsylvania Bank.

THE FRIEND.

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From the London Quarterly

Eastern Archipelago.

(Continued from page 324.)

In commercial importance, although not in size the island of Java ranks first in the Oriental Archipelago. The country to which it bears the nearest resemblance in beauty of aspect is perhaps Italy, and it must always possess an interest for England, as she ruled it for six years. It received from her an improved revenue system; and an impulse was communicated to industry, which was beginning to produce great results, when, by the arrangements of the peace of 1815, the island was restored to Holland. The name of Sir Stamford Raffles, its Governor, is still pronounced with reverence in Java by many who knew him in their youth. The area of Java is rather less than that of England and Wales, and its length is somewhat greater than that of England and Scotland. Its breadth varies from 56 to 136 miles, therefore no part of its interior is very distant from the sea. The population is rapidly increasing, and has doubled itself in twenty years. It is irregularly distributed, and more than half of the cultivable surface is uninhabited. The faith of the entire people is now Mahomedan.

Java is traversed from east to west by a chain of mountains, which are nearest to its southern shore. The island is probably of volcanic origin, the great Asiatic chain which extends down the Malay Peninsula terminating there. It possesses, like other volcanic countries, neither iron nor gold. The fertility of its soil is extraordinary: the island is therefore eminently an agricultural one. The heat of the coasts is great, but frost is not uncommon on the mountains. The capital is unfavourably situated in the midst of a pestilential swamp; but the mortality, which is inevitable from its position, is probably compensated, in the opinion of the Dutch Government, by the difficulty of the approach and by its security. The flora of Java is varied and magnificent; but as few of the plants are deciduous, the country presents always nearly the same appearance, being clothed with a brilliant and unchanging verdure. The vegetation struck Sir Stamford Raffles when he first visited the island as 'fearful.' Mountains 10,000 feet high are cultivated half way to their summits. On the coasts palms and bananas conceal the marshes and jungles from which they spring. Rising gradually, the country then assumes a more varied surface, and at the height of 1000 feet, ferns preponderate with a thick growth of bamboo. To these succeed forests of tall and spreading fig-trees; ferns then increase in size; orchideous plants of rare beauty are intermingled with the exuberant vegetation, and fig-trees are succeeded by the oak and the laurel. In the region above, the trees are dwarfed, their tropical character disappears, and heaths and coniferæ, with cryptogamous plants, abound. The ferns then become diminutive, and mosses and lichens denote an almost alpine temperature. With a range of climate between the tropical and the temperate zones, Java produces all the fruits and cereals of Europe and Asia. The vegetable wealth of the island is therefore immense. Six zones exist, each of which yields in rich abundance its peculiar productions. Rice, maize, cotton, coffee, sugar, tobacco, indigo, pepper, the cocoa-nut, bread-fruit, sago, wheat, the potato, and almost every other European vegetable thrive luxuriantly. Fruits of exquisite flavour abound, and flowers of unimaginable beauty load the atmosphere with perfumes.

> 'Whatever fruits in different climes are found,
> That proudly rise or humbly court the ground;
> Whatever blooms in torrid zones appear,
> Whose bright succession decks the varied year;
> Whatever sweets salute the northern sky,
> With vernal lives that blossom but to die;
> These, here disporting, own the kindred soil,
> Nor ask luxuriance from the planter's toil;
> While sea-borne gales their gentle wings expand,
> To scatter fragrance round the smiling land.'

The Dutch first formed a settlement in Java in 1611. The progress of their ascendency has resembled that of other nations placed under similar circumstances. European influence was at first opposed, then gradually and firmly established, and native kingdoms were ultimately converted into subordinate and dependent states. The native government was an hereditary despotism, and the sovereign was addressed in the highest style of Oriental flattery. He became, under the rule of the old Netherlands East India Company, as mere a shadow of royalty as the Great Mogul. The court of the nominal prince was permitted to retain its national customs; and the royal palace, although lying immediately under the guns of a small Dutch fort, was denominated the habitation of the Sun.

The Dutch East Indies were for two hundred years administered by a company of merchants, subject to the control of the States-General. There was therefore a considerable resemblance between the Dutch and English East India Companies in their constitution and privileges.

When Holland succumbed to the yoke of revolutionary France, Java necessarily fell with it. Napoleon probably attached little value to the acquisition, regarding it at first only as a dilapidated possession of an old spendthrift corporation. In one point of view, however, it appeared to him of great importance. It might be made a base of operations for his meditated conquest of the British possessions in the east. These intentions were anticipated by the capture of the island in 1811, and Java, for two hundred years the seat of Dutch empire in the Eastern Archipelago, became a British dependency.

The Dutch shook off the French yoke, and became again a nation. The Netherlands were reconstituted as a limited monarchy; and by the Treaty of London in 1814, all the transmarine possessions of Holland which had been captured by England were restored, except the Cape of Good Hope.

Holland, as a state of any European consequence, now depends upon the maintenance of its empire in the Eastern Archipelago. The system on which it relies for augmenting its revenue has been very carefully described in the work of — Money. It certainly presents a remarkable picture of successful administration, wherein the Dutch Government fills the several characters of a landowner, cultivator, trader, and ruler. By means of those offices combined it has made Java the chief source of the present financial prosperity of the Netherlands, and has derived from it the means for paying off a large portion of the national debt, providing compensation to the holders of slaves in the West Indies, and expending ten millions of florins annually upon railroads. On the restoration of Java to its old masters, trade had flowed into new channels, and the land-tax was the only existing substitute for the old Dutch monopolies. The government is considered the supreme lord and absolute proprietor of the soil. The ancient rent of land was one-fifth of the produce, and one-fifth of the labour of the occupier of the soil. A system denominated the culture system was introduced in 1830. It may be briefly described as a return to the old plan of forced deliveries of agricultural produce, combined with compulsory labour. Under this arrangement a portion of the land-tax is remitted, and some of the best land, together with the labour of its peasantry, is appropriated to the cultivation of produce deemed peculiarly fitted for the European market. The profits are divided between the grower, the manufacturer, and the government. Into the complicated details of this system, it is impossible here to enter. It rests upon the supposed sovereign right of disposing of the labour of the natives, and upon their obligation to cede one-fifth of the produce of their occupied land to the government. The labour of the people, although compulsory, is not, however, entirely without remuneration. Sugar, indigo, cochineal, tea, tobacco, coffee, cinnamon and pepper, are raised by native labour, with or without the intervention of a European contractor. The government thus receives from the crown-lands from 60,000 to 70,000 tons of coffee, with large quantities of other valuable produce; the whole of which is consigned to Holland for sale.

The financial result of this system is highly satisfactory to the government of the Netherlands. The gross revenue from Java has risen from a former average of 24,000,000 of florins to 115,000,000. In 1859 it amounted to nearly 10,000,000*l.* sterling, and has been and is still steadily on the increase. The sum annually expended by the government in works of reproductive industry avera-

ges about 2,000,000*l.*, and is analogous to the judicious outlay of a landlord upon his estates. Whether this mode of 'managing a colony' is consistent with the higher functions of government may be questioned, although the material interests of the people have been considerably benefitted by it. The government believes that Java presents a field of almost indefinite financial prosperity, and is destined to restore to an old and decayed state a portion of its former commercial and political greatness. But although it may have conferred present prosperity on Java, and so far benefitted its people, the avowed policy of the Dutch Government is not to elevate the native race, but to keep them in a state of moral and intellectual bondage as a cheap and easy method of maintaining its supremacy.

Java is the entrepôt of the commerce of the Netherlands in India. Private trade between Holland and Java is now unrestricted. The Netherlands Trading Company is employed only as the agent of government, and possesses the exclusive privilege of carrying the produce of the crownlands to Europe. The merely mercantile aspect in which alone Holland regards her fine dependency is certainly not consistent with our notions of government; and it may be doubted whether, if the State were to give up to private industry the vast estate which it now manages with so much skill and success, and apply itself to its more legitimate functions, even the financial success would not ultimately be as great as any that has hitherto been realized by an opposite system.

The Dutch administration of Java has its favourable aspects; but to make a distant people a source of mercantile profit by a system of forced labour and a studied disregard of their moral interests, is but a modification of slavery and a persistence in the nineteenth century in that exploded system which valued colonies only as subservient to the commercial aggrandisement of nations. The government of Java is carried on by native chiefs, termed Regents; but European officers, denominated Residents, have a controlling authority, and constitute, in effect, so many local centres of administration. The native aristocracy has thus been transformed into the salaried officers of government. The system is said to give satisfaction; the allowances of the native rulers being higher than those of the European residents.

(To be continued.)

From "Youthful Piety."

Daniel Bowly, Jr.

(Concluded from page 326.)

At another time he said, "Be religious, and then you will have our Saviour's arm to lean upon. Oh! he is a merciful Saviour! I have found him such; an easy Master, a kind Friend. Ah! how I regret that I neglected serving him for some years. Think what a superior education we have had, to most; what a nice institution is ours—the peculiar institution of God, and I believe it is not to die away, although some of our society have gone from it, for whom I am sorry."

"I believe great advantage may arise from frequently comparing time with eternity; an awful eternity! It appears to me exceedingly awful! Heaven and hell are placed before us. We have our choice; and we know what wretches hell is composed of—foul minds, full of remorse forever, for their worm never dieth. On the other hand, in heaven there is great harmony. Oh! I have had beautiful prospects! I have seen the innumerable company of angels, and the spirits of good men. But how is it? We are ashamed of not complying with man, and not ashamed of doing so to God. We can apologize to men, and say we are sorry we did not do so or so, and we can directly commit neglect before God, and feel no sorrow for it. Oh: what mercy there is! In great wisdom and unspeakable kindness is the good Mediator given, to reconcile us and work redemption in us. Do not let us fear man; what is he? Look upon *me* and see a poor weak thing that can hardly speak."

After this he was much exhausted, and desiring to be put to bed, uttered the following short ejaculation: "O Lord God Almighty, be thou pleased to look down upon, and be with us." It was with difficulty he got to bed, and for some hours his symptoms seemed to threaten dissolution, but after having slept some time he revived.

Cautioning some of his friends to beware of the incumbrances and fatigues of business, he observed. "It will not do for those who have been all the week in the hurry of business, to go to meeting and appear before the Lord in form only. A man whose time is wholly engrossed in business in common, [although] he goes to meeting pretty constantly, and sits there two hours, yet it is to be feared his thoughts will be engaged on that which takes up the greater part of his time; and if it be so, it is great mockery of God. Neither will it do to go in an outward show of dress and address, if not true worshippers of the Lord in spirit and in truth. They must daily give up their minds to him; daily retire to worship him. I know a man ought to provide for his family, and carry on a proper business, which I believe to be right, but it should by no means be the first object, for riches will be nothing in the end. What would I give now for all the world? Nothing at all."

The 12th of the Eighth month he said to one of his sisters, "How many times have I been preserved from death! times more than I can remember. Ah! how often, sister, have some of us been raised, as it were, from death. We should often think of it, and how we have answered the kind intention. It may not be so again. The next may be the last time. Then do let us begin to prepare and do everything that is required of us. I believe plainness of dress is. We are indeed a chosen people, and what may not be wrong in others is so in us. Plainness of dress is an hedge about us. The world is not then seeking our company. Do remember what our Saviour said, 'Whosoever denieth me before men, him will I also deny before my Father who is in heaven.'" After this he impressively said, "The enemy is still very busy with his insinuations, and would persuade me that all is done, and so lead to neglect, but I must watch and pray to the end, and be very earnest with the Almighty to continue his favours and that he will support me through all."

He was preserved in a state of humble, patient waiting, and expressed but little for some days, but the sweetness and solidity of his deportment evinced that his spirit was centred to the source of Divine life. On the 1st of Ninth month he remarked, "The state I expect to enter is that of calmness and peace, divine peace; the purest spirituality. I hope to live in the presence of God and to feel constant support from him, and I do not wish to know more." The following day he was very weak, and left his chamber with reluctance. Soon after, he was seized with so violent a fit of coughing, that the hour of his dissolution seemed near at hand. In a short respite from the paroxysms, he triumphantly said. "I am happy—I am happy—If I never speak more, give my dear love in Christ Jesus to all my friends." After getting into bed he remarked, "but I have full faith in my foundation."

At another time, "I believe my dear Saviour is ready to receive me into purity, and that is what all good minds desire to enter into." In the evening, some one remarking how hard it rained, he said, "I like to hear it—the sound of it is solemn—it is the work of the Almighty. The withdrawing of the sun, and darkness, is like what good souls experience in the work of redemption, when Divine light is withdrawn from them. In these seasons, what strange ideas is the mind tried with, such as are very apt to cast down the timid—but there is a sweet support sustains, though at such times not sensibly felt." On the 3rd, he seemed anxious to be gone, and prayed thus: "O Lord God Almighty! have pity upon me. It was thou who created both soul and body." Some time after, he said to a near friend, "I believe the enemy has now almost done with me."

On the 4th he was very weak, but calm and composed, remarking that he was going to the Father and the Son, and bade his Friends farewell. About twelve o'clock he took an affectionate leave of two cousins who waited on him, and his voice became so weak that little he said could be heard: the last sentence which was distinctly understood, proved as a seal to the foregoing truths, viz. "I have the satisfaction to say that I have been washed in Jordan." He put off mortality in the manner for which he had often prayed, without a groan or even a sigh, aged twenty-five years and eight months.

A Natural Curiosity.—A singular instance of the foresight of a field-mouse has just been brought under our cognizance. A person clearing the garden ground of Thomas Thomson, Dalkeith, Scotland, came upon a growing turnip, which he pulled up by the root. Guess his astonishment, when he found that the turnip was completely hollowed out, as neatly as if it had been done by the chisel of a carpenter, and the interior filled with large garden beans. The work, from the size of the hole whence the inside of the turnip had been extracted, was manifestly that of a mouse, and the object, no doubt, of filling the interior with beans, was to provide against hunger in the barren winter weather. Near the place where the turnip was growing, there were several stalks of beans, upon which some pods had been left, and it is supposed that the cute mouse had helped itself to these. We counted the beans in the turnip—a small one—and found that they amounted to no less than six dozen and two.—*Scottish Farmer.*

From "Silliman's Journal."

Colorado River of the West.

(Continued from page 327.)

"There was no appropriation that would enable the War Department to accomplish this service until the summer of 1857, when the present Secretary of War, having the disposition of a certain amount to be expended in field examinations, set apart a portion of it for the exploration of the Colorado, and directed me to organize an expedition for that object.

To ascertain how far the river was navigable for steamboats being the point of primary importance, it was necessary first to make provision for this portion of the work. The company employed in carrying freight from the head of the Gulf to Fort Yuma were unable to spare a boat for the use of the expedition, excepting for a compensation beyond the limits of the appropriation. A boat of suitable construction had, therefore, to be built on the Atlantic coast and transported to San Francisco, and thence to the mouth of the river. In order that the survey should be made at the worst and lowest stage of the water, I had been directed to commence operations at the mouth of the Colo-

rado on the first of December. This left little time for preparation, considering that it was necessary to build a steamer and carry the parts to so great a distance.

In the latter part of June, I ordered of Reaney, Neafie & Co., of Philadelphia, an iron steamer, fifty feet long, to be built in sections, and the parts to be so arranged that they could be transported by railroad, as the shortness of time required that it should be sent to California, *viz* the Isthmus of Panama. About the middle of August the boat was finished, tried upon the Delaware, and found satisfactory, subject to a few alterations only. It was then taken apart, sent to New York, and shipped on board of the California steamer which sailed on the 20th of August for Aspinwall. A. J. Carroll, of Philadelphia, who had engaged to accompany the expedition as steamboat engineer, went out in charge of the boat.

The transportation of the steamer was, to the parties concerned, a source of more trouble than profit, but the kind offices of the agents of the Panama Railroad Company, and of the captains of the steamships on both the Atlantic and Pacific coasts, united to the careful supervision of Carroll, enabled the awkward mass of freight to reach San Francisco in safety by the first of October.

Dr. J. S. Newberry was appointed physician to the expedition, and also to take charge of the natural history department. This gentleman had previously made extensive geological surveys in California and Oregon while attached to the party of Lieutenant Williamson, topographical engineers, in charge of the Pacific railroad surveys in those regions."

The Journal of Lieut. Ives is full of interesting descriptions of incidents of the trip, accounts of numerous tribes of Indians, scarcely known prior to his visit, as the Moquis, Mojaves, &c. An important hydrographic report of 14 pages is also appended. We have room only for the vivid description of that remarkable passage in nature, the Black Cañon, given on pages 85, 86, and 87.

"*Camp* 59, *head of Black Cañon*, *March* 10. —The skiff having been put in tolerable order, a bucket full of corn and beans, three pairs of blankets, a compass, and a sextant, and a chronometer were stowed away in it, and a little before sunrise the captain, mate, and myself commenced the exploration of the canon. My companions each pulled a pair of sculls, and with considerable vigour; but as the current has a flow of three miles an hour we could not make rapid progress. We had proceeded a quarter of a mile, and had just rounded the first bend, when one of the sculls snapped, reducing by half our motive power. There was, fortunately, a current of air drawing in the right direction through the narrow gorge, and, with the odd scull and a blanket, an apology for a sail was rigged, which, at intervals, rendered great assistance.

In a few minutes, having passed what may be called the outworks of the range, we fairly entered its gigantic precints, and commenced to thread the mazes of a cañon, far exceeding in vastness any that had been yet traversed. The walls were perpendicular, and more than double the height of those in the Mojave mountains, rising in many places, sheer from the water, for over a thousand feet. The naked rocks presented, in lieu of the brilliant tints that had illuminated the sides of the lower passes, a uniform sombre hue, that added much to the solemn and impressive sublimity of the place. The river was narrow and devious, and each turn disclosed new combinations of colossal and fantastic forms, dimly seen in the dizzy heights overhead, or through the sunless depths of the vista beyond. With every mile the view became more picturesque and imposing, exhibiting the same romantic effects and varied transformations that were displayed in the Mojave canon, but on an enlarged and grander scale.

Rapids were of frequent occurrence, and at every one we were obliged to get out of the skiff and haul it over. Eight miles from the mouth of the canon, a loud sullen roaring betokened that something unusual was ahead, and a rapid appeared which was undoubtedly the same that had been described by Ireteba. Masses of rock filled up the sides of the channel. In the centre, at the foot of the rapid, and rising four or five feet above the surface of the water, was a pyramidal rock, against which the billows dashed as they plunged down from above, and glanced upwards like a water spout.

The torrent was swifter than at any place below, but a steamboat, entirely emptied of its cargo, which could be deposited upon the rocks alongside of the rapid, could, if provided with long and stout lines, be hauled up. During a higher stage of the river the difficulty of the place would be much diminished. With our nearly worn out ropes it would be very hazardous to attempt the ascent.

Several rapids followed at short distances, all of which would be troublesome to pass at the present depth of water. The constant getting out of the boat, and the labour of dragging it through these difficult places, made our progress for some miles exceedingly tedious and fatiguing. As sunset was approaching we came to a nook in the side of the canon, four miles above the roaring rapid, where a patch of gravel and a few pieces of drift wood, lodged upon the rocks, offered a tolerable camping place, and we hauled the skiff upon the shingle and stopped for the night. There was no need of keeping a watch, with two grim lines of sentinels, a thousand feet high, guarding the camp. Even though we could have been seen from the verge of the cliff above, our position was totally inaccessible.

Darkness supervened with surprising suddenness. Pall after pall of shade fell, as it were in clouds, upon the deep recesses about us. The line of light, through the opening above, at last became blurred and indistinct, and save the dull red glare of the camp-fire, all was enveloped in a murky gloom. Soon the narrow belt again brightened, as the rays of the moon reached the summits of the mountains. Gazing far upward upon the edges of the overhanging walls we witnessed the gradual illumination. A few isolated turrets and pinnacles first appeared in strong relief upon the blue band of the heavens. As the silvery light descended, and fell upon the opposite crest of the abyss, strange and uncouth shapes seemed to start out, all sparkling and blinking in the light, and to be peering over at us as we lay watching them from the bottom of the profound chasm. The contrast between the vivid glow above, and the black obscurity beneath formed one of the most striking points in the singular picture. Of the subsequent appearance of things, when the moon rose higher, I do not think any one of our weary party took particular notice.

This morning, as soon as the light permitted, we were again upon the way. The ascent of the river was attended with as much labour as it had been the day before; for though none of the rapids were of so violent a character, they were of constant occurrence. The wind still held to the south, and the blanket sail was again set to great advantage.

The canon continued increasing in size and magnificence. No description can convey an idea of the varied and majestic grandeur of this peerless water-way. Wherever the river makes a turn the entire panorama changes, and one startling novelty after another appears and disappears with bewildering rapidity. Stately façades, august cathedrals, amphitheatres, rotundas, castellated walls, and rows of time-stained ruins, surmounted by every form of tower, minaret, dome, and spire, have been moulded from the cyclopean masses of rock that form the mighty defile. The solitude, the stillness, the subdued light, and the vastness of every surrounding object, produce an impression of awe that ultimately becomes almost painful. As hour after hour passed we began to look anxiously ahead for some sign of an outlet from the range, but the declining day brought only fresh piles of mountains, higher apparently, than any before seen. We had made up our minds to pass another night in the canon, and were searching for a spot large enough to serve as a resting place, when we came into a narrow passage, between two mammoth peaks, that seemed to be nodding to each other across the stream, and unexpectedly found, at the upper end, the termination of the Black canon.

Low hills of gravel intercepted the view, and prevented us from seeing far into the unknown region beyond. A mile above the canon the river swept the base of a high hill, with salient angles, like the bastions of a fort. At the base was a little ravine, which offered a camping place that would be sheltered from observation, and we drew the skiff out of the water, determining not to proceed any further until to-morrow. Leaving the mate to take charge of the boat, the captain and myself ascended the hill which is over a thousand feet high. A scene of barren and desolate confusion was spread before us. We seemed to have reached the focus or culminating point of the volcanic disturbances that have left their traces over the whole region south. In almost every direction were hills and mountains heaped together without any apparent system or order. A small open area intervened between camp and a range to the north, and we could trace the course of the river as it wound towards the east, forming the Great Bend. In the direction of the Mormon road to Utah, which is but twenty miles distant, the country looked less broken, and it was evident that there would be no difficulty in opening a wagon communication between the road and the river. We tried to discover the valley of the Virgin, but could see no indication of any stream coming in from the northwest. The view in that direction was partially obstructed by another summit of Fortification rock.

Not a trace of vegetation could be discovered, but the glaring monotony of the rocks was somewhat relieved by grotesque and fanciful varieties of colouring. The great towers that formed the northern gateway of the canon were striped with crimson and yellow bands; the gravel bluffs bordering the river exhibited brilliant alternations of the same hues, and not far to the east mingled with the gray summits, were two or three hills, altogether of a blood-red colour, that imparted a purely ghastly air to the scene."

(To be concluded.)

A Useful Dog.— — Schenck, at the Farms, has a dog which goes out near the railroad track every night, a few minutes before it is time for the cars, and waits until they pass, then picks up the paper which is thrown off by the expressman, and carries it to his master. He is always on hand at the regular time, and never fails to bring the paper when it is there. Monday night he came back without it, and so confident was Schenck that

it had not been thrown off, that he walked to Rockport, and there learned that another person had been on the route that day, instead of the regular expressman, and had forgotten to throw it off. This same dog used to get the paper by the stage coach, before the cars commenced running, and never missed being at his post when the stage came along.—*Cape Ann Advertiser.*

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

ELIZABETH LEVIS.

Elizabeth Reed was born about the year 1694. We have no account of her very early life or the instruction then given her. Whatever the religious instruction she may have received from her earthly parents, it is evident that she was largely cared for in this respect by her Heavenly Father, who, through the visitations of his grace, opened her understanding into the mysteries of his Heavenly Kingdom. She was at the time of her coming to maturity, a member of Kennett Meeting, in Chester County, where in the Tenth month, 1720, she was married to William Levis, a valuable Friend.

Soon after her marriage, she began to be much employed in the service of the church, and in 1734 was appointed an overseer. In the year 1736, a gift in the ministry of the gospel was committed to her, which she exercised to the edification and comfort of the church. She was often engaged in religious labours at home and abroad, and was frequently concerned in visits to the families of Friends, sometimes to all the members of her monthly meeting, sometimes to those only who were negligent in the attendance of religious meetings. In these services she was often joined with her husband's sister, Elizabeth Shipley, who, as Elizabeth Levis had travelled extensively with Jane Fenn, in the work of the ministry. Of some of these family visits they could report, they "found satisfaction" in their labours, "and encouragement" to pursue them.

Elizabeth Levis found her mind much exercised on account of the free use of spirituous liquors, particularly in the time of harvest. She saw so much injury resulting from this practice, that she was constrained to open her mouth, and to employ her pen in opposition to its continuance. Whilst labouring under this concern, she asked her particular friend, Susanna Blundel, what she thought of Friends trading in and using spirituous liquors? Susanna said it had been a burden to her many years. She seemed much affected in consideration of the subject, and added "what can we women do? The men uphold it." This fellow labourer of Elizabeth Levis, died soon after, and leaving this concern as a heavy burden resting on her mind. When Elizabeth heard of her death, she says, "It took hold of my mind with sorrow, at parting with so near a friend, and one concerned for the honour of God. While my mind was thus affected concerning our dear friend, there seemed this voice sounded in my inward ear, 'there is no cause of sorrow, she has done her day's work and has gone to rest.'"

Elizabeth Levis, soon after this, prepared the following essay. "Some friendly advice and cautions, recommended to the serious consideration of the professors of the holy Truth."

"Dear Friends, brethren and sisters:—Feeling the flowing of that love which wishes well to the whole family of mankind, with earnest desires that all may come to the knowledge of the Truth, and be saved, I cannot well omit giving some account of the great exercise which hath fallen to my lot. I have been in deep distress of mind for many days, insomuch that, in the night season, sleep departed from my eyes, until it pleased the Lord to visit my soul in his love, and bring me to see the cause of my exercises. I was then made to say in the secret of my heart, O Lord, require of me what thou wilt—I will obey thee as thou art pleased to enable me. As I thus became resigned to the will of God, he in great mercy redeemed my soul.

"Dear Friends, I have never found any other way to be favoured with true peace, than by submitting to the cross of Christ, and I can say, the Lord never requires any thing of his people, but he gives ability to perform it; 'blessed be his holy name forever.' He is not a hard master, but a rich rewarder of all who faithfully wait upon him and patiently abide under his refining hand in the time of trial. Oh! that the professors of the holy Truth were willing to come to Jesus Christ, who is the Truth and the Life, that he, by the fan of his power might separate the pure from the impure; not only from those gross evils which are accounted scandalous amongst men, but from everything which would obstruct the life of Truth in the heart.

"Dear Friends, there are many snares and hindering things in the concerns of this world; and without due watchfulness, these will be as the little foxes that nip off the tender buddings of truth. Sometimes the Lord, by the light of his Holy Spirit, gives us to see the uncertainty of temporal things, and that our greatest concern ought to be, the well-being of our immortal souls. If we take heed to the pure gift, the heart becomes tender, but it is to be feared that for want of watchfulness, many overlook the visitations, [of Grace,] and thus in them the pure buddings of the Divine life is kept under. It is the work of the enemy to fascinate the mind with the enjoyments of this world, by which he has gained many to the great sorrow of the true mourners in Sion. This comes by neglecting to give diligent heed to the gift of God in the heart, which hath light and power in it, to enable us to discover and avoid the snares of the enemy, and also to see how he works to captivate and enslave our minds with the things of this life, which are so uncertain to us. Because of these things, many exercised minds go bowed down and heavily burdened on their way, often crying to the Lord in the secret of their hearts, that if consistent with his will, he would work by his Holy Spirit, and arouse the careless ones to flee from the wrath to come.

"There is a call in my heart to you, my dear Friends and fellow creatures, that you carefully mind the visitations of the love of God to your souls. I warn the earthly minded that they give due heed to the witness for God in the heart. As this pure gift is attended to, it will remove the clods of the earth, which have too long obstructed the growth of the seed which God hath sown there. For want of this [attention,] it is to be feared some have become so benumbed, as to a right sense of the great end of their creation, that that which ought to be their chief concern, the promotion of the honour of God and the welfare of their immortal souls, has but little place in their minds.

"It is in fear and reverence that I am thus concerned to express myself at this time; and in that love which wishes well to all mankind, I am enabled to bear the censure of those whose hearts are not seasoned by the virtue of Truth. I am concerned to call on the professors of Truth, that we may be still and wait upon God, so that by virtue of the holy gift in the heart, we may be sensible what our works are, and what foundation we are building upon. If, upon a narrow search, we find we are building upon that foundation, of which our Blessed Saviour spoke to Peter,—the Revelation of the will of God, on which the Church of Christ is built, then the Holy Spirit will be to our comfort and consolation. The Lord may try the faith of these, for the fitting them for service in his church, but those who are resting in a mere profession, will certainly suffer loss. My desire is, that none may slight the day of their visitation, until it be over, lest when too late, they may have to say, 'the harvest is past, the summer is ended, and we are not saved.'"

(To be continued.)

Airing the Soil.

Subsoil drainage has for many years been practised by the best agriculturists. It was first introduced solely with the intent of drying wet lands; and for this purpose only, with but few exceptions, is it still used in the United States. But other benefits have been found to follow the introduction of this system. Rain-water possesses fertilizing properties. If it can be induced to filter through, instead of running off over the surface, as in times of heavy rain, the soil is proportionally benefitted and the surface waste checked. Sub-drainage promotes filtration. Another effect, eminently serviceable, takes place—the æration of the soil. Currents of air flow with the currents of water through the drains, and the whole soil, above the drain-pipes, is, to a greater or less degree, permeated with air. In England, the upper extremity of a line of drainage-pipe is often brought to the surface and left open, to allow the air to enter freely. So obvious have been the advantages of this æration that, of latter times, in some places, pipes have been laid specially to promote this subterranean circulation of atmospheric air. The following notice of this system is taken from a recent number of Dr. Lindley's Agricultural Gazette.

"D. Hooibrenk, near Vienna, announced, in 1859, a new system of culture, stated to insure a more vigorous growth than can be induced by other means. This consists in placing in the earth, pipes or air-channels, pierced with holes which permit the air to penetrate throughout the mass of soil traversed by the roots. According to the inventor of this system, its advantages are numerous and important; he points out the following:—

1. The strongest clay soils, under the influence of currents of air transmitted through the pipes, are divided by thousands of small fissures and thus rendered friable, so that roots can easily penetrate them. The depth at which the pipes should be laid depends on the nature and consistence of the soil.

2. After the soil has been ærated by means of the air-pipes, the vegetation of plants growing in it becomes more active, especially in the case of grain crops and vegetables. The roots finding the soil in a finely divided state, penetrate deeper than usual, and are consequently safe from the vicissitudes of temperature which take place near the surface.

3. The looseness produced by the circulation of air in the soil causes a rapid absorption of rain-water, and prevents caking of the surface. On the other hand, during long continued drought, the roots, owing to the great depth to which they have penetrated, are not exposed to the drying effects of the external air, and are enabled to obtain a supply of moisture which they could not do near the surface.

4. The air-pipes passing through sour soil causes the sourness to disappear, so that where only bad herbage previously grew, the finer grasses can be produced. These good effects are more particu-

arly observed in swampy or marshy ground which may thus be changed into fertile soil.

5. The soil being always kept porous by the circulation of the air, can be more easily worked; and from its openness preventing the accumulation of water, cultivation can be commenced earlier in spring.

6. Plants grown on soil thus improved produce a great mass of roots, and consequently being very strong, they require more space. There is therefore no need to sow so thickly as usual; and hence a considerable saving of seed is effected.

7. Manures are much more energetic in their action in soil which is aerated in this way than in that which has not been so treated; the reason of this being, according to Hoonibrenk, that the aerated soil is more uniformly moist throughout its thickness, and that being the case, the decomposition of the fertilizing substance is more rapid and uniform."

In short, the inventor of this system states, that double and even triple the produce may be obtained from land so treated. This increase soon repays the expense of laying the air-pipes. He also states that in the culture of the vine, the ripening of the fruit is greatly accelerated and the quality improved. Such assertions could not fail to be received with doubt by many. Careful experiments were therefore made to test their truth, by Fichtner & Son.

The field in which these experiments were conducted, consists of a bed of loam or sandy clay, from 13 to 16 inches deep, resting on a subsoil of rounded pebble-stones, like those in an adjoining brook. On the other side of the field is another brook about six and a half feet lower. This difference of level, taken in connection with the stony subsoil, made it doubtful at first whether the beneficial action of the air-pipes would not be owing to the acting as drains in carrying off surplus water. The field contained more than one and a half acre, and had been in cultivation since 1852, but yielded only indifferent returns, at most, about six for one of seed. The Fichtners placed four air-pipes, at the depth of three feet, across the field. Their internal diameter was nearly two and a half inches. The field thus prepared was divided into a number of beds at right angles to the direction of the air-pipes and extending to the portion of ground not furnished with the apparatus. Of the four pipes first laid down, two were joined by a communication pipe, and the mouth of one of them opened into the ash pit of a furnace, whilst the other extremity terminated in an air-tank, the sides of which were of masonry. The surface of the ground furnished with air-drainage was one half acre and 22 poles. The furnace at the end of the pipe was intended to show that the atmospheric air could reach the fire by passing through the soil. To prove this, the opening at the further extremity of the pipe was completely closed, and also the furnace and ash-pit doors, in such way that no air could reach the fire to support combustion except by passing through the soil, under which the pipe leading to the furnace was buried. The fire however, burned perfectly well throughout the day. To burn ten pounds of wood in 2½ hours, would require 8000 cubic feet of air, and this would have to traverse 108,000 pounds of soil, before it could reach the furnace. A similar circulation, though less active, must take place wherever there is a difference in the temperature of the air in the drains and that of the atmosphere, and from observations that have been made, it has been found that a difference of this kind takes place at least once in twenty four hours. Mr. Jaeger remarks, that wherever a furnace exists, its fire may be usefully employed in fertilizing, by means of air-tubes, the adjoining ground; and that gardeners might thus make good use of their hot-house furnaces for improving borders and other parts of their gardens.

The advantageous action of the atmospheric air in passing through the soil is due to the fact of its losing a portion of its oxygen, and thus giving rise to the formation of a larger portion of carbonic acid. To determine the changes effected in these respects, the Fichtners have analysed the air contained in the tubes. [The atmospheric air contained 21 per cent. of oxygen and 12.80 of carbonic acid;] the air from the tubes 20.08 of oxygen and 35.73 of carbonic acid.

The produce of the aerated soil, even taking into account the effect due to the working of the soil in laying the pipes, was considerably increased during the first and only year in which the results are known; a particular increase was observed in the yield of sugar beet. On the estate of Totis, in Hungary, where similar experiments have been made, very encouraging results have been obtained. —*Abridged from the Journal of the Horticultural Society, Paris*, 1862.

[It will be seen that these experiments in themselves, prove little more than the conviction which exists, in the minds of European cultivators, of the importance of aerating the soil. This conviction is founded on many years experience, derived from the double action of ordinary subsoil drainage; which introduces atmospheric air into the soil, while it is carrying water away.]

For "The Friend."

A TRIBUTE TO DEPARTED WORTH.

Thoughts during Philadelphia Yearly Meeting for 1862.

Once more to the old gathering place we come,
A band of sisters to our solemn feast;
Our swelling ranks in reverent silence wait
No pleasing ordinance, no rite of priest.

The church and her best interests, are the themes,
That claim the outward ear, the inward eye
Of many a bowed and suppliant soul, is turned,
For holy help, to Him, who ruleth them on high.

The mothers of our Israel, in their place,
Give us such counsel as pertaineth most
To our best interests; but one face is gone,
The dear familiar face of her the loved and lost.

By the swift mandate of its God recalled,
The noble soul that laboured for our weal,
No longer now for Zion pleads and prays;
That voice in its rich cadences is still.

Hers was no eloquent and rounded phrase;
No flowery language, pleasing to the ear;
But Truth's directness, glistening many an eye
Stony and cold, with fresh unbidden tear.

So forcible, that strong ones bowed and shook
Beneath the terrors of her gospel hand,
So calm and deep and earnest in its strength,
Yet simple, that a child might understand.

And wielded by a woman's feeble arm,
The spirit's sword cleft the abodes of sin;
Making an opening for the holy law
Of truth and righteousness, to enter in.

To many a darkened, hapless couch of pain,
She was the instrument of hope and peace;
Sent by her Master, in His holy power
To minister unto the mind's disease.

And there are those aroused to better things,
And rescued from their course in ruin's way,
Who, humbly waiting in the light of Christ,
Still live to bless that favoured woman's day.

While to the timid, trembling child of hope,
Longing for way-marks on the desert drear,
Like the fresh breezes, from a land of flowers,
A strength in weakness, came her words of cheer.

She asked no blessing from those dying lips,
She shrank from praise that grateful hearts bestow,
But ever sought the glory of her Lord,
His call to answer, and His will to know.

So moved she in her true appointed sphere,
Erectly standing, like a tower of strength,
Bearing her burdens patiently and well—
The angel of deliverance came at length.

* * * * * * *

My mother! at the right hand of thy God,
Dying with hallelujahs to His praise,
The richest guerdon of thy labours won
Thy Saviour's blessing on thy latter days!

My mother! thou hast welcomed to thy home
Of the redeemed in Christ, the honoured dead,
My second mother; on whose gospel breast
I, child-like, oft refreshed my fainting head.

Aye more, she was the first to wake my soul,
From its deep slumbers, in the courts of death,
Where in a false and treacherous ease it lay,
All idly wasting its immortal breath.

O mothers! in your holy home of light,
Where not the semblance of a shadow lives,
My errors and temptations cause no pang,
And the dear Saviour grace sufficient gives.

My heart rejoices in your high estate,
But mourns the loss of friends so good and true;
Its greenest memories of departed worth,
Its holiest aspirations live with you.

I.

Chester Co., Pa.

From the Leisure Hour.

Ink.

Civilized man has long since become, all over the world, a writing animal. The ancient Greeks and Romans penned their ideas on tablets of wax or brass, or else on films prepared from the Egyptian water-weed papyrus. The Cingalese of today remind us of what the Greeks and Romans did long ago—scratching their fantastic but elegant characters on the silicious covering of palm leaves, or, when more than ordinarily luxurious, on thin plates of metal—silver or gold, for instance—as many examples to be found in the Museum of the Royal Asiatic Society amply testify. Now, it stands to reason that engraved writing, as one may term it, must needs be a tedious affair. Having once seen a copper or steel plate engraver at work, the reader will not doubt what we say. Engraved writing might have done very well for a Roman poet of the Augustan age, especially such a poet as Horace, who advised candidates for poetic approbation to keep their manuscripts seven years before trying to find a publisher! and, what is more important as regards the matter we are dealing with, he enjoined the precept *sæpe vertere stylum*, whilst composing the MS. Now, the expression *sæpe vertere stylum*, translated, literally, means to turn the stylus or writing instrument about frequently. Understood as Horace meant the sentence to be understood, it simply means obliteration, erasure; the fact being, that the stylum, or classic writing-tool, was sharp at one end, and armed with a sort of cutting edge at the other. If, then, what an author had written on wax or metal chanced to dissatisfy him, he had only to turn his stylum about—*vertere stylum*—and the words might presently be erased and obliterated; whence also the expression of *tabula rasa*, a deleted table or writing surface.

The Cingalese and some other Asiatic people are in the habit of adopting a peculiar sort of bookbinding, one well adapted to meet the case of books written by the engraved process. The similitude of a Venetian blind will readily convey to the reader an idea of the sort of bookbinding to which allusion is made. In the British Museum, and more particularly in the Museum of the Asiatic Society,

books of this sort may be noted, the material in most cases being palm leaf, not unfrequently, however, metal. The Greeks and Romans do not appear to have adopted this style of book-binding. Tablets amongst them were usually reserved either for first compositions—just after the fashion of slates at the present time—or else, as is our custom at present, for inscriptions designed to be permanent, such as votive tablets, epitaphs, and the like. For book-work, the ancient Greeks and Romans either used papyrus rolls, or else sheets of vellum; as for paper, though it would appear to have been manufactured in China from time immemorial, the Saracens are believed to have first made it known in Europe. Whether of papyrus, or vellum, or paper, the material no longer lends itself to the engraved style of writing; ink becomes a necessity, and black has ever been recognised as the most desirable colour for ink.

Now comes a very important question. What is the best black material out of which to manufacture ink—the best, that is to say, in every respect? Firstly, what black is that which can best resist atmospheric influences, which is most uncongenial to roguery, and which can neither be erased nor expunged, nor chemically obliterated? Now, there can be no question whatever but that, if no other point were arrived at than the ones just detailed, carbon or charcoal, in some form or other, would be the most desirable thing out of which to make black ink. Indian ink is little else than finely powdered charcoal, mingled with gum; and printers' and engravers' ink each owes its blackness to animal charcoal, called ivory black, mingled with thick oil. Now, every librarian knows that printers' ink is proof against every chemical influence: acids will not touch it, neither will alkalis. Printed ink marks may be erased, of course, but that process does not involve destruction of ink, so much as of paper. The stains of writing ink may be usually removed again and again, when distributed over printed matter, leaving the latter untouched. If writing ink contain charcoal in any form, this remark, however, does not hold good. Public librarians know the indelible nature of charcoal ink so well, that they studiously avoid it. The ink, for example, supplied to readers in the British Museum Library is prepared with special reference to its easy extraction by chemical means, if, as often happens, a book should get blotted; hence, it would be highly impolitic for a lawyer to pen any important document in the Library of the British Museum with ink there supplied.

Inks, considered in reference to the mere liquid part of them, or "vehicle," as chemists say, may be divided into oil inks and water inks. He who would like to see with his own eyes what oil ink *resembles*, may study the appearance of printers' ink, or, failing that, of ordinary black house-paint. Ink of this sort works well enough from the point of a brush, and it is not very intractable when a blunt pointed reed pen is in question; but with quill pens it is very difficult to use, and with metallic pens impossible.

All writing inks now used are water inks, because of their ready flowing quality. As the world grows older, writers somehow grow more impetuous. Fancy a Greek or Roman sub-editor tranquilly preparing his copy with oily ink and a camel's hair brush! Nevertheless, had there existed editors and sub-editors in the time of Demosthenes, they would have had to work in that fashion—if, indeed, the modern literary use of paste and scissors had not been invented. Herculaneum—that strange witness which has solved so many doubts bequeathed to us by classic antiquity—Herculaneum has settled affirmatively whether the ancients used oily writing inks. Out of the subterranean vaults of that lava-flooded city came forth to light one day, an inkstand having a small quantity of ink in it, which on examination proved merely a rich oil mingled with lamp black. The lamp black was ground up with oil, as is the custom now followed in making black paint; by remembering which, one can understand the meaning of Demosthenes when he taunts his great rival, Æschines, for having been compelled in his youth, through poverty, to sweep the school, sponge the benches, and *grind the ink*.

A sort of reflection appears to be cast on the boasted progress of mankind in the operative arts, when the fact is brought prominently before us, that manuscripts written before the tenth century have for the most part retained the original blackness of their ink, whilst documents written *since* that period for the most part show indubitable signs of perishing or perishableness, so far as relates to their ink. Many, doubtless, who peruse this need not go beyond their own family records for proof of that here stated. Many a letter penned not more than ten years ago shows unmistakeable signs of perishableness as to its ink. Why is this? How comes it that ancient and mediæval people could manufacture permanent inks, whilst we, with all our boasted chemical resources, so often fail? The answer is plain enough. Fast writing is a desideratum as well as permanence of writing. Now, fast writing involves easy flowing, and easy flowing demands a thin ink. Charcoal may be powdered very fine, and it may be suspended for a time in gum water, or thick material similarly mucilaginous, but it *cannot be dissolved;* and herein lie at once the difficulties of using it, and the permanence of it when used. The liquid modern inks are in point of fact dye-stuffs, and the processes of dyeing were very little understood previously to the tenth century.

It would be an endless task to set about describing the composition of writing inks as at present used: a few general indications must therefore suffice. Japan inks, as they are called, one and all contain charcoal in some form or other. To keep the charcoal in suspension, gum, or other glutinous matter, is present of necessity; whence arises the glazy surface produced by Japan ink. Since the dawn of the steel pen era, Japan inks have been gradually falling into disuse. Almost without exception the freely flowing inks, suitable for steel pens, are mere dye-stuffs. To flow freely is a great boon always; but permanence in some cases is even more indispensable. When permanency is required, let the writer beware of easy flowing inks.

As regards the tribe of fancy inks, the ancients had theirs, as we have ours. The *sacrum encaustum*, for example, was a purple ink, the composition of which was kept a profound secret, and which was only employed by the Roman emperors for signing documents. Death was the penalty for obtaining this ink, or even endeavouring to obtain it, from the vigilant officers in whose custody it was preserved. This edict remained in force from A. D. 470 to 1452; except that in the twelfth century the privilege of using it was extended to members of the imperial family, and in some cases to the great officers of state. Doubtless this ink was no other than the celebrated Tyrian purple extracted from a shell-fish. Green ink was especially reserved for signatures of the guardians of the Greek emperors whilst their wards were minors.

And now a final word or two, and they shall be practical. If ink writing have faded from any cause whatever, let not the possessor despair, even though the writing be totally illegible. Chemical art can frequently restore that faded black by application of proper treatment. No mere routine direction will suffice; the treatment suitable in the case of one faded ink, would be fatal in the case of another. The chemist alone can decide, and to him the full responsibility should be given.

From Evenings at the Microscope.

Insects: Their Ears and Eyes.

A very wide field of observation, and one easily cultivated, is presented by the organs of sense in the insect races, and in particular by those curious jointed threads which proceed from the front or sides of the head, and which are technically called *antennæ*. These may sometimes be confounded with the *palpi*, examples of which organs we have been lately looking at; for in a carnivorous beetle, for instance, both *palpi* and *antennæ* are formed of a number of oblong, polished hard joints, set end to end, like beads on a necklace. And it is probable there may be as much community in the function as in the form of these two sets of appendages, that both are the seats of some very delicate perceptive faculty allied to touch, but of which we cannot, from ignorance, speak very definitely. It is likely, indeed, that sensations of a very variable character are perceived by them, according to their form, the degree of their development, and the habits of the species.

It is not impossible, judging from the very great diversity which we find in the form and structure of these and similar organs in this immense class of beings, compared with the uniformity that prevails in the organs of sense bestowed on ourselves and other vertebrate animals,—that a far wider sphere of perception is open to them than to us. Perhaps conditions that are appreciable to us only by the aid of the most delicate instruments of modern science may be appreciable to their acute faculties, and may govern their instincts and actions. Among such we may mention, conjecturally, the comparative moisture or dryness of the atmosphere, delicate changes in its temperature, in its density, the presence of gaseous exhalations, the proximity of solid bodies indicated by subtile vibrations of the air, the height above the earth at which flight is performed, measured barometrically, the various electrical conditions of the atmosphere; and perhaps many other physical diversities which cannot be classed under sight, sound, smell, taste, or touch, and which may be altogether unapprecia-ble, and therefore altogether inconceivable by us. It is probable, however, that the *antennæ* are the organs in which the sense of *hearing* is specially seated; a conclusion which has long been conjecturally held, and which is confirmed by some observations recently made on the analogous organs in the *crustacea*, which I will allude to more particularly presently.

You may see a considerable diversity of figure and of aspect generally in this tiny weevil, which may be accepted as a representative of a great family of beetles, the *curculionidæ*. The manner of their insertion strikes us at first sight as peculiar, as is in fact the aspect of the whole head. Instead of a thick substantial solid front, with powerful, widely-gaping jaws, such as we saw in the *carabus*, here projects from between the eyes a long rod-like proboscis, as long as the whole animal besides, curving downwards, and carrying at its very extremity a minute mouth, with all the proper apparatus of lips, jaws, and palpi. Moreover, the *antennæ* are planted on the two sides of this beak, about its mid-length; and they are curiously elbowed, each projecting horizontally at a right angle to the beak for a considerable distance, and then with a sharp angle becoming parallel to it for the remainder of their length. So that supposing the

erminal half of the beak to be broken off just behind the insertion of the *antennæ*, the whole would compose the letter T. Now, the first bend of this angle is composed of a single joint, the *scapus*, which is in this family, greatly lengthened; and then the two or three final joints are much thicker than all the others, and are as it were fused together into a large oval knob, called the *club*.

Now, a word or two in explanation of this very singular form of head and head-organs. The larva or grub stage of these insects is destined to be passed in the interior of fruits and seeds; the individual which we have been examining (*Balaninus nucum*) was born one morning in August in the interior of a hazel-nut. Its parent had chosen a suitable nut, just then when it is set for fruit, and as yet green and soft; and had with her proboscis, or rather with her jaws at its tip, as with a gimlet, bored a tiny hole through the yielding shell into the very interior; then turning round and inserting the extremity of her abdomen with its ovipositor, she had shot an egg into this dark cavity. The juices poured forth at the wound soon sealed the orifice; the nut grew; and presently the egg became a little white grub. He then rioted in plenty; prolonged his darkling feast

"From night to morn, from morn to dewy eve;"

—'twas all "dewy eve" to him, by the way, for no ray of light saw he, till that prosperous condition of existence was done. No wonder he grew fat; and fat those rogues of nut-weevils always are, as you well know. Well, when the nut fell, in October, the kernel was all gone, completely devoured, and our little highway-robber was ready for his winter sleep: he gnawed a fresh hole through the now hard shell, made his way out, and immediately burrowed into the earth, where he lay till June; then became a pupa, and emerged just what you see him, a long-snouted beetle like his mother, in the beginning of August.

Such is his "short eventful history;" and you now see that the long beak is formed entirely with reference to this economy; it is an auger fitted to bore holes into shell-fruits through their envelopes, for the reception of eggs.

In the tribe of two-winged insects, which we term, *par excellence*, flies (*muscadæ*,) the antennæ are of peculiar structure. The common house-fly shall give us a good example. Here, in front of the head, is a shell-like concavity, divided into two by a central ridge. Just at the summit of this projection are the two antennæ, originating close together, and diverging as they proceed. Each antenna consists of three joints, of which the first is very minute, the second is a reversed cone, and the third, which is large, thick, and ovate, is bent abruptly downwards immediately in front of the concavity. From the upper part of this third joint projects obliquely a stiff bristle or style, which tapers to a fine point. It is densely hairy throughout; and is more beset with longer hairs, on two opposite sides, which decrease regularly in length from the base, making a wide and pointed plume.

Such are a few examples of what are presumed to be the *ears* of insects; let us now turn our attention to their *eyes*. And we can scarcely select a more brilliant, or a larger example, than is presented by this fine dragon-fly (*Æshna*,) which I just now caught as it was hawking to and fro in my garden. How gorgeously beautiful are these two great hemispheres that almost compose the head, each shining with a soft satiny lustre of azure hue, surrounded by olive-green, and marked with undefined black spots, which change their place as you move the insect round!

Each of these hemispheres is a compound eye. I put the insect in the stage-forceps, and bring a low power to bear upon it with reflected light. You see an infinite number of hexagons, of the most accurate symmetry and regularity of arrangement. Into those which are in the centre of the field of view, the eye can penetrate far down, and you perceive that they are tubes; of those which recede from the centre, you discern more and more of the sides; while, by delicate adjustment of the focus, you can see that each tube is not open, but is covered with a convex arch, of some glassy medium polished and transparent as crystal. There are, according to the computations of accurate naturalists, not fewer than 24,000 of these convex lenses in the two eyes of such a large species of dragon-fly as this.

Every one of these 24,000 bodies represents a perfect eye; every one is furnished with all the apparatus and combinations requisite for distinct vision; and there is no doubt that the dragon-fly looks through them all. In order to explain this, I must enter into a little technical explanation of the anatomy of the organs as they have been demonstrated by careful dissection.

The glassy convex plate or facet in front of each hexagon is a *cornea*, or *corneule*, as it has been called. Behind each cornea, instead of a *crystalline lens*, there descends a slender transparent pyramid, whose base is the *cornea*, and whose apex points towards the interior, where it is received and embraced by a translucent cup, answering to the *vitreous humour*. This, in its turn, is surrounded by another cup, formed by the expansion of a nervous filament arising from the ganglion on the extremity of the optic nerve, a short distance from the brain. Each lens-like pyramid, with its vitreous cup and nervous filament, is completely surrounded and isolated by a coat (the *choroid*) of dark pigment, except that there is a minute orifice or *pupil* behind the *cornea*, where the rays of light enter the pyramid, and one at the apex of the latter, where they reach the fibres of the optic nerve.

Each *cornea* is a lens with a perfect magnifying power, as has been proved by separating the entire compound eye by maceration, and then drying it, flattened out by pressure, on a slip of glass. When this preparation was placed under the microscope, on any small object, as the points of a forceps, being interposed between the mirror and the stage, its image was distinctly seen, on a proper adjustment of the focus of the microscope, in every one of the lenses whose line of axis admitted of it. The focus of each cornea has been ascertained by similar experiments to be exactly equal to the length of the pyramid behind it, so that the image produced by the rays of light proceeding from any external object, and refracted by the convex cornea, will fall accurately upon the sensitive termination of the optic-nerve filament there placed to receive it.

The rays which pass through the several pyramids are prevented from mingling with each other by the isolating sheath of dark pigment; and no rays, except those which pass along the axis of each pyramid, can reach the optic nerve; all the rest being absorbed in the pigment of the sides. Hence it is evident, that as no two corneæ on the rounded surface of the compound eye can have the same axis, no two can transmit a ray of light from the very same point of any object looked at; while, as each of the composite eyes is immoveable, except as the whole head moves, the combined action of the whole 24,000 lenses can present to the sensorium but the idea of a single, undistorted, unconfused object, probably on somewhat of the same principle by which the convergence of the rays of light entering our two eyes gives us but a single stereoscopic picture.

The soft blue colour of this dragon-fly's eyes—as also the rich golden reflections seen on the eyes of other insects, as the whaneflies, and many other *diptera*—is not produced by the pigment which I have alluded to, but is a prismatic reflection from the *cornea*.

You would suppose that, having 24,000 eyes, the dragon-fly was pretty well furnished with organs of vision, and surely would need no more; but you would be mistaken. It has three other eyes of quite another character.

If you look at the commissure or line of junction of the two compound eyes on the summit of the head, you will see, just in front of the point where they separate and their front outlines diverge, a minute crescent-shaped cushion of a pale-green colour, at each angle of which is a minute *antenna*. Close to the base of each *antenna* there is set in the black skin of the head that divides the green crescent from the compound eyes, a globose, polished knob of crystal-like substance, much like the "bull's-eyes" or hemispheres of solid glass that are set in a ship's deck to enlighten the side-cabins. On the front side of the crescentic cushion there is a third similar glassy sphere, but much larger than the two lateral ones. What are these three spherules?

They are eyes, in no important respect differing from the individuals which compose the compound masses, except that they are isolated. The shining glassy hemisphere is a cornea of hard transparent substance, behind which is situated a spherical lens, lodged in a kind of cup formed by an expansion of the optic nerve, and which is surrounded by a coloured pigment-layer.

You may study these simple eyes, or *stemmata* as they are called, in many other insects, though they are not so universally present as the compound eyes. On the forehead of the honey-bee they are well seen, as three black shining globules, placed, as in the dragon-fly, in a triangle.

Importance of Swallows.—As a proof of the valuable services rendered by swallows, it is estimated that one of these birds will devour 900 insects in a day; and when it is considered that some insects produce as many as nine generations in a summer, the state of the air but for these birds may be readily conceived. One kind of insect alone might produce 560,970,489,000,000 of its race in a single year.

Plant an Apple Orchard.—The old ones are fast dying out all through the older States. They were planted a hundred years ago, or more, have done good service, and ought to have their day. When apples are $3 a barrel and upward, there is not an adequate supply in the country. They can be grown at a dollar a barrel with profit. The apple crop in a single small county in this State was worth half a million of dollars last year. Other counties, in the older parts of the Eastern States, were under the necessity of paying out a hundred thousand dollars for this fruit, because they had not the article at home. Peaches and plums we may be able to get along without, but apples we must have—for sauce, for pies, for the desert, and for the dinner-basket of little boys and girls who cannot come home from school to dine. We say, then, to every farmer, plant an orchard of at least a hundred trees. The trees are all ready for you in the nursery, well grown, and grafted two or three years from the bud. Get thrifty trees of varieties that you know will flourish in your locality, and in four years you will be eating fruit from them. Do not fail to plant an orchard.—*Am. Ag.*

THE FRIEND.

SIXTH MONTH 21, 1862.

It is long since we have said any thing to our readers relative to the aid they might give towards rendering the columns of "The Friend" attractive and instructive. The season of the year now invites many from their homes in the city to others in the country, and the absence of city associations and habits, affords more time for reading and writing, and a corresponding opportunity for preparing essays and making selections. There are many of our country friends who have occasionally favoured us with original and valuable communications, but who allow such contributions to be too few and far between, to meet our wishes, or satisfy the desires of our readers. To both classes referred to, we would extend a word of encouragement, if we may not prefer *a claim*, to make use of this journal as the means for disseminating their views and feelings, or imparting to others such portions of what they read, as they think particularly worthy of note. We believe there are many who feel a strong interest in the welfare of our religious Society, and who sometimes think they would be willing to do or to suffer much to promote its well-fare, and increase the faithfulness and stability of its members; and perhaps, if some great thing were required of them, they would engage in it with alacrity; but are they sufficiently diligent to embrace the opportunities that do present, for employing the time and talents bestowed upon them to the best advantage, and to avail themselves of the opportunities presented, in which they might do something, if it be only a little, for the benefit of their fellow members and the promotion of the great and good cause of truth and righteousness? This query seems naturally to arise in connection with the consideration of means for diffusing a knowledge of the doctrines and testimonies of our society, pointing out their application to the events of the day, and essaying to preserve or establish the members in an upright maintenance of them. One of those means is a periodical like The Friend, which is weekly welcomed in so many families connected with the society, where its contents, it may be presumed, are perused with attention and interest. It is not necessary to say much upon this subject, our wish being only to remind our readers of the opportunity thus afforded for the useful employment of part of their time, and of the welcome we would give to all contributions, whether original or selected, which would assist in making our journal the religious and literary miscellany it is designed to be.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 7th inst. The British Government, at the request of the Atlantic Telegraph Company, have ordered two steamers to be got ready for the purpose of making a further survey on both sides of the Atlantic. A general agitation has commenced in East Lancashire, to induce the government to remove all duties from cotton goods imported to India, and thereby relieve the distress of the manufacturing districts. A large district out door meeting has been called to discuss the question. A vessel has arrived at Liverpool from Charleston, S. C., with a cargo of rosin and turpentine. The ship Antoinette had left Liverpool for New Orleans with a cargo of salt. Other vessels were soon to follow. The stock of cotton in the Liverpool market was much reduced, and prices had further advanced. Breadstuffs dull.

The Paris *Monitteur* publishes an imperial decision reducing the French army in Rome to a single division, under the command of Gen. Montebello. Accounts from the manufacturing districts of France are more favourable, and the silk and other crops promising. The Mexican ports of Tampico and Alvarado have been declared under blockade.

The Turks have obtained important advantages in the war with the Montenegrins, a number of whom had been killed in battle, and several of their villages destroyed by fire.

The latest news from China states that the rebels had been twice defeated with great loss.

The news from Mexico is to the 1st inst., and confirms the defeat of the French troops by the Mexicans. Five hundred of the former were killed, and 900 taken prisoners, but the latter were released, as the victors had not food for them. The Mexicans were actively fortifying the capital, and the French will march against it when reinforcements arrive.

UNITED STATES.—*Virginia.*—There has been little information during the past week, respecting the movements of the hostile armies near Richmond. On the one hand, it is asserted that McClellan's army is gaining steadily in position and strength each day, and that the capture of Richmond is merely a question of time, while on the other hand, the rebels represent everything as progressing favourably for their cause, and express the utmost confidence that the Federal army will be signally foiled in the attempt. On the 14th, large bodies of the rebel troops were observed to be moving toward the late battle field, as if for the purpose of making another attack. Frequent skirmishes, attended with loss of life, were occurring between the two armies. Several severe engagements have taken place in the Shenandoah valley, between the rebel forces commanded by Gen. Jackson, and the troops of Fremont and Shields. In one which occurred on the 8th inst. near Harrisonburg, Rockingham County, the rebels appear to have been defeated, and continued their retreat southward. On the next day another battle occurred at Port Republic, in which the Federal forces were repulsed. The number of killed and wounded on both sides is understood to be quite large. It is reported that Jackson's forces have been reinforced, and that he will now be able to assume the offensive. Trade in Norfolk is reviving, and the Union feeling, which had been at a low ebb, is understood to be steadily increasing.

North Carolina.—There is but little news in this department. Gen. Burnside recently visited Washington, for the purpose of giving information and receiving instructions. He came through the Albemarle and Chesapeake Canal, in the gun boat Port Royal.

South Carolina.—The Federal forces have taken possession of Stono Inlet, having captured all the batteries upon it, and advanced within five miles of Charleston. The rebel army at Charleston has been greatly augmented. Deserters say that 30,000 men from Beauregard's army had reached there, and preparations had been made for a stubborn defence. Com. Dupont did not think the attack could be successfully made with his present force.

Missouri.—Governor Gamble, by a special message to the State Convention, has called the attention of the members to the fact that the President of the United States, in a message sent to Congress during the present session, had proposed the adoption of a joint resolution declaring the willingness of Congress to furnish aid to such of the Slave States as may think proper to adopt a measure of emancipation, and that such a resolution had been adopted by both Houses of Congress. The Governor considers the proposition an eminently liberal one, and suggests that it is entitled to a respectful answer in express language. The Governor's message was referred to a special committee.

Tennessee.—The inhabitants of Memphis have submitted quietly to the rule of the United States authorities. Applications had been made for the shipment of 6,000 bales of cotton. About 30,000 bales were burned there before the surrender. Many of the citizens who fled on the approach of the Federal fleet, have returned to their homes. The Mayor and City Councils were acting in harmony with the military rule. No military operations are reported since the capture of Memphis and Chattanooga.

Mississippi.—The health of Gen. Halleck's army is said to be good, notwithstanding the oppressive heat of the summer. A large force is at work repairing the railroad and the bridges between Memphis and Corinth, and as soon as this is done the latter place will be made the base of operations for the U. S. army of the southwest. Gen. Beauregard remained with the rebel army at the date of the last dispatches. Gen. Pope had advanced as far southward as Okolona, seventy miles from Corinth, the rebels continuing their retreat. The latest despatches from Gen. Halleck, state that Beauregard's army was still in the vicinity of Okolona, Overton and Columbus, Miss. Deserters from the rebel army represent it to be greatly disorganized, and portions of it mutinous. The rebel army has stripped of food the whole country south of Corinth, leaving many of the inhabitants in a starving condition. The reported surrender of Vicksburg was premature. Com. Farragut's fleet had passed the city, but was compelled to fall down the river on account of the low water.

Louisiana.—The health of New Orleans was generally good up to the 1st inst. The cane plantations below the city looked exceedingly well, their proprietors not paying much heed to the suggestions of the rebel leaders. The pilots and tow boats had resumed their former vocations at the Southwest Pass. Provisions, which were greatly needed, appear to be coming in pretty freely up the river. The tone of the New Orleans papers indicates a steady increase of loyalty to the Union. The *Delta* has changed its editors, and is now a strong Union paper; the *Picayune* and *True Delta*, utter neither loyal nor disloyal sentiments, but counsel peaceful submission. Recruiting for the U. S. army was progressing in New Orleans with tolerable success, though all the impediments that could safely be thrown in the way were resorted to.

New York.—Mortality last week, 335; 151 adults and 184 children. The money market continues easy, at $3\frac{1}{2}$ a 4 per cent. on call, and 4 a 5 per cent. for discounts on prime paper. American gold, $6\frac{1}{4}$ a $6\frac{3}{4}$ per cent. premium; gold bars, $7\frac{1}{4}$ a $7\frac{3}{8}$ premium.

Philadelphia.—Mortality last week, 207. The following were the quotations in the grain market on the 16th inst. Fair and prime red wheat, $1.24 a $1.28; white wheat, $1 32 a $1.35; rye, 67 cts; prime yellow corn, 52 cts. a 53 cts.; Pennsylvania oats, 40 cts.

The Freed Slaves.—The Danish Government has made a formal proposition, through its Minister, to take all the negroes who have escaped from their masters, and remove them to St. Croix free of charge. It then proposes to put them under an apprenticeship of three years; permitting them to receive regular wages. At the expiration of their apprenticeship, it is proposed to free them unconditionally. The U. S. Secretary of State has submitted copies of the correspondence to the chairman of the Judiciary Committee in each House of Congress. Another ship load of contrabands will soon leave for Hayti, making in all about 500, during the past month to that country. Gen. Hunter's coloured regiment at Beaufort, S. C., is now uniformed, and numbers 1000 men.

The Suez Canal.—The annual meeting of the shareholders of the Suez Canal Company assembled lately in Paris, and the report contains several interesting facts. The chief engineer entertains no doubt but that the waters of the Red Sea will be united with the Mediterranean in the course of about eight months. There are at present 26,000 Arabs employed on the work.

Commerce with Liberia.—The bark Justina sailed recently from Baltimore with goods and emigrants for Liberia, and the bark Ocean Eagle from New York, with a cargo valued at $40,000. The latter vessel took out four sugar mills, ordered by the Liberian authorities. These movements show the importance of the bill lately passed by Congress, for the establishment of diplomatic relations with the young African Republic. An emigrant to Liberia, is not only taken out by the Colonization Society free of expense, but is provided with house room and support, without charge, for six months, or until he can prepare his land, which is given him by government.

DIED, on the 18th of Fifth month, 1862, at his residence, near Moorestown, N. J., aged sixty-one years, DANIEL WOOLMAN, of a lingering illness, which he bore with much patience and resignation to the Divine will. For the last year a member of Chester Monthly Meeting of Friends, N. J., but formerly a member of Frankford Monthly Meeting, Pennsylvania.

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From the London Quarterly.

Eastern Archipelago.

(Continued from page 330.)

The great island of SUMATRA is, with the exception of Borneo, less known than any island in the Eastern Archipelago. A chain of mountains, as in Java, divides it longitudinally, running nearest to the western coast. It contains five active volcanoes. Three-fourths of the island, especially towards the south and east, are covered with impenetrable woods. Fifteen nations, speaking as many different languages, inhabit it, and six have made considerable progress in civilization. The Malays are here also, as in Java, the dominant race. The island, although three times the size, contains only one-fifteenth of the population of Java. There are plains and mountains of volcanic origin that rival in fertility the richest portions of Java; but many of the raised valleys of the country present a very different aspect. A recent Dutch writer has given a description of two of the great elevated plains or table-lands, which present a uniform scene of sterility, a horizon without a sound of rank grass destitute of animal life and varied only by a few stunted trees; a scorching wind blows over them without intermission for months, and spontaneous fires wrap the country in a dull canopy of smoke through which the rays of the sun can scarcely penetrate. An area of 42,000 square miles on the eastern side is covered with a stupendous forest, probably older than the race of men that inhabit or wander through it. Little, in truth, is known of the interior. The inhabitants chiefly live on extensive plains. Sumatra possesses European commercial settlements on its coast, but its chief interest consists in its having been for some time the seat of government for the British settlements in the archipelago. Sir Stamford Raffles, when Java was given up, was directed to make Bencoolen, on the south-western coast, his official residence; and those who are acquainted with the record of his useful and honourable life will remember the picture of happiness which has been drawn of his brief rule in Sumatra. No European had ever ventured beyond the range of the guns of the fort; but Sir Stamford Raffles fixed on a lofty station, twelve miles from the fort, and named it the Mountain of Mist. One of the richest districts in the world lay below, and at a short distance the waves of the Indian Ocean were heard perpetually beating upon the rugged coast. He built a country-house, established himself in it with his family, and was surrounded by wild beasts, and by natives almost equally wild. In three years he had obtained a complete ascendency over the people, and was able to penetrate further into the interior than any European had ever before attempted. An ardent lover of natural history, he revelled in the abundance of the new flora and fauna with which he was surrounded. Three hundred years of European intercourse with the coasts of Sumatra have yielded but little knowledge of its interior, or of the character of its native races. That it abounds in the elements of wealth is certain, and many of its native manufactures are considerably advanced. The British settlement of Bencoolen was one of the first establishments formed by the East India Company in the archipelago. It was selected solely for the purpose of growing pepper. The expenses of the establishment were enormous, and the returns only a few tons yearly, obtained by compulsory labour. The British establishment in Sumatra was withdrawn in 1824, and the place relinquished to the Dutch in exchange for Malacca and the Straits settlements. Nothing shows more clearly the advanced state of native civilization in portions of Sumatra than the development of manufacturing industry, the products of which have long been known in commerce. The workmanship in iron and steel is unsurpassed, and the kris or dagger-blades are famous throughout the archipelago. China silk is worked up into excellent fabrics, and the manufacture of cotton cloth was once extensive, but has been destroyed by the introduction of British goods from Singapore. The aversion of the native chiefs to the establishment of the Dutch power is said to have been very decidedly displayed; and so strong was the feeling of one of the principal native rulers, that he offered his territory to the British Government if one-half of its revenue was reserved to him. England, by yielding the whole of Sumatra, undoubtedly sacrificed important interests, and resigned a prospect of service to civilization in a country which might then have had a great career. The Dutch have entered on a course of systematic territorial conquest, and claim a sovereignty over the whole. The financial prospects are said to be the reverse of satisfactory.

There is something which strongly excites the imagination when the island of BORNEO, divided into two nearly equal parts by the equator, is contemplated, with its vast area and almost unknown people dwelling in a land of fertility unsurpassed probably in any other region of the earth, supplied with most of the useful and valuable metals, and provided with a hundred navigable rivers to transport the varied produce of their magnificent country to the sea. The interior is still hidden in almost impenetrable mystery. The existence of lofty ranges of mountains in the centre is undoubted; and in the northwest, as far as the country was penetrated by Spencer St. John, its first and only European explorer, in 1858, the whole was found to be mountainous, each range becoming more lofty as he approached the interior, but presenting one uniform aspect of jungle covering hill and valley. From the summit of the great mountain Kina Balu, in the northeast of Borneo, 13,000 feet high, and when looking towards the interior in a southerly direction, St. John obtained a distant view of a mountain peak which he supposes to be very considerably higher than the one on which he stood, and to be situated very nearly in the centre of the island. The land on all sides gradually slopes towards the coast. Borneo may be said to bear the same relation to Eastern India that the continent of America has borne to Europe, being a region in which tribes inhabiting the remoter east have occasionally found a refuge from religious persecution and from the pressure of a superabundant population. Brazen images, ruins of temples, and other remains of Hindoo civilization are still to be seen on the southern coast. The shores are inhabited by nations totally unconnected with each other. The west is occupied by Malays and Chinese, the north-west by the half-caste descendants of the Moors of Western India, the north by the Cochin-Chinese, the north-east by the Sulus, and the east and south coasts by the Bugis tribes of Celebes. There are besides numerous tribes who live in prahus among the islands near the coast. The Dutch claim a territory exceeding 200,000 square miles; but all beyond a mere fringe of the coast was, until the recent exploration of a portion of the interior, absolutely unknown.

Balambangen, at the north-east side of Borneo, was once a possession of England, and from the extreme richness of that portion of the island it might have proved a settlement of great value, but it was relinquished to Holland in 1827. The west coast possessed a considerable commerce before the arrival of the Dutch in the archipelago, and fifteen large junks arrived annually from China laden with cloth and porcelain, and returned freighted with gold, diamonds, camphor, beeswax, edible bird's-nests, ebony and fragrant woods. The trade must have been highly remunerative, for the passion for European and Asiatic manufactures now continues general: thus two China jars of no remarkable workmanship have been known to be exchanged by an American trader for produce worth 200*l.* sterling; and six cakes of beeswax, each a foot thick and three feet in diameter, were commonly given for a musket, which, like the powder supplied to the pirates from the United States, may be presumed to have been of a very harmless character. The Borneo gold is very pure, and is worked with considerable profit by the Chinese. Antimony ore abounds, and is obtained with facility. This mineral forms one of the chief sources of the revenue of the English Rajah of Sarawak. The diamonds of Borneo are small, but of a brilliant water: they have been hitherto chiefly found in districts occupied by the Chinese, but will probably be discovered in other localities. The equatorial position of Borneo and the character of its alluvion detritus afford a strong presumption that it is a country rich in gems. There is a tradition that a great diamond is in the possession of a petty chief, and that it is worth by weight 270,000*l.* St. John heard something of this wonderful diamond during his recent

explorations, and was gravely informed that the prince who owned it would gladly bestow it on him if he would kill for him a rival chief and assist in a projected war. Few courts in Europe, Sir Stamford Raffles states, could boast of more brilliant diamonds than were displayed by the ladies of Batavia in its prosperous days. They were obtained doubtless at a small cost from Borneo.

The prevailing warmth and moisture of Borneo, acting upon its rich soil, have covered it with forest; but it is nevertheless a country which, if brought under cultivation like Java, would even exceed it in the abundance and variety of its productions. The planters of Java are so well aware of this, that they have desired to form settlements for sugar plantations, for which the soil is known to be better adapted than in Java; but the want of labour has been an insuperable obstacle, no Chinese being permitted to enter the country. It is believed to be capaple of supporting at least a hundred millions of people, and possessed of every requisite for the sustenance of civilized man. Nine-tenths of it are as yet an untrodden wilderness, and the remainder is subject to petty chiefs, under whose barbarous rule neither commerce nor agriculture can make any progress, and the exuberant riches of nature are as useless to themselves as to the world.

The Sultan of Brunei, who claims the sovereignty over the independent portion of Borneo, is a mere shadow of royalty. His government is weak and corrupt, and seemingly incapable of improvement. It can neither dispense justice nor compel obedience, and a general lawlessness prevails. There is a system in the interior called the serra or forced trade. Any noble who may think proper goes to a tribe with cloth or some other commodity, and calling upon the chief orders him to divide it among his people. He then demands as its price a sum enormously exceeding its value, and debts thus unavoidably incurred enable him to exercise a fearful oppression for years, and under the pretence of their liquidation to carry off children into slavery. This nominal sovereign draws from his kingdom a revenue of 2500*l.* a year. The city of Brunei, the capital, with its 25,000 inhabitants, presents an aspect of the most squalid poverty. The Sultan's palace is a rude barn. He and his nobles are said to deplore the condition of their country, but do not comprehend that it is the consequence of their own rapacity. There is no regular system of taxation, and the aborigines suffer so severely from exactions that in despair they cultivate less and less every year, and look to the jungle instead of to their fields for a subsistence. The late Sultan offered, in consideration of a pension, to resign the sovereignty of the whole of his country to Great Britain.

(To be continued.)

For "The Friend."

Religious Instruction.

Much has been said respecting the benefit of religious instruction for the young, and not a little zeal and activity have of late years been manifested among Friends, in many places, in the establishment, and support of First-day schools for this especial purpose. It is undeniably, a solemn obligation on the part of parents and others having the care of children, to endeavour, by precept and example, to lead them to the dear Redeemer, and, as ability is afforded, to train them up in his nurture and admonition. The fear of the Lord is declared to be the beginning of wisdom, and the knowledge of the Holy to be understanding, and nothing surely can be compared with the value and blessedness of such knowledge, and of a firm establishment in the unchangeable Truth. Let us however, remember, that the Lord Jesus Christ is himself the great Teacher and Instructor of his children, and that those who would obtain that knowledge which is indeed life eternal, must come to Him in simplicity and dedication of heart, and take his yoke upon them. All who truly take up the cross of Christ, seeking to be conformed to his holy will, looking singly to and waiting upon him, he condescends to instruct by his grace and good Spirit, leading them safely in the path of humility and self-abasement, and supplying such knowledge of spiritual things as is adapted to their several needs, and will most certainly promote their everlasting good.

This is indeed a cardinal principle of true Quakerism, and most lamentable will it be, if we should, from any cause, insensibly slide from this foundation, and fancy that such a knowledge of scripture truths as may be imparted in First-day schools, will make our children disciples of Christ, or real Friends. The views of the late John Barclay on this very important subject are well deserving our careful consideration. The letters from which the annexed extracts are taken have perhaps already appeared in "The Friend," but the writer believes that many of our readers will again peruse them with renewed interest and instruction. In a letter written in the year 1818, he expressed his lively concern that a mere formal knowledge of scripture on the part of young persons might not take the place of a spiritual nurture in the Lord, and an inward growth in grace. On this subject he thus expressed himself:

"Bear with me, who am but a younger brother, if in a little of that love, which is ever ready to esteem another better than one's self, I should be bold to express to thee my opinion, that any contrivances to store and stock the memories of young persons with a literal knowledge respecting religious matters, cannot of themselves, be productive of that true and living faith, which we as a people profess to seek an establishment in. I am in the full belief that scripture doctrines, cannot be really, rightly, and savingly known and held by any, it they come not to have them written in their hearts; so that, though they may be ever so well initiated in something which looks like a perfect knowledge of these things,—though they may be able, by the exercise of their natural understanding, and by dint of their memory, skilfully and readily to reply to those who may make inquiry of them,—though they may be wise as Apollos, in the words of Scripture, and seem competent to explain and support our religious principles,—yet all this will avail nothing, if the wrong wisdom be uppermost in them, and sit as an angel of light, and rule and reign in their hearts; while the babe, the seed, the very Truth in them, is crushed and crucified. I desire, therefore, that I myself and all others, might be engaged in patiently waiting upon the Lord, in the silence and subjection of the fleshly wisdom, that so, that disposition which would be setting us upon manufacturing for ourselves something to believe in, or to profess a belief in, might be starved and tired out: thus should we, in the Lord's own time, be led into a true and saving knowledge of those truths which are needful for us to understand. I well remember what Robert Barclay's experience was, as described in that part of his *Apology* which treats of worship. He says, that he did not come to receive the Truth by strength of argument, or by a particular disquisition of each doctrine, and convincement of his understanding thereby; but by being secretly reached by the life:—"for" says he, "when I came into the silent assemblies of God's people, I felt a secret power among them, which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up: and so I became knit and united to them, hungering more and more after the increase of this power and life, whereby I might feel myself perfectly redeemed. And indeed, this is the surest way to become a Christian; to whom afterwards, the knowledge and understanding of principles will not be wanting, but will grow up so much as is needful, as the natural fruit of this good root; and such a knowledge will not be barren nor unfruitful. After this manner, we desire therefore, all that come among us to be proselyted, knowing that, though thousands should be convinced in their understandings, of all the truths we maintain, yet if they were not sensible of this inward life, and their souls not changed from unrighteousness to righteousness, they could add nothing to us."

It seems a very truth with me, that though for good reasons we, as a people, account our children to be our members, yet no one can be rightly and truly our member, who comes into the fold by any other way than by the *door*, Christ Jesus; and that although we may do all for our dear youth, which our wisdom is competent to do, in the way of religious instruction, yet nothing will supply the place of that earnest travail, that patient exercise of spirit on their account, which is indeed availing with our Heavenly Father, and which is much wanted among teachers and guardians amongst us. So that the line of our labour seems to me to be more in endeavouring to direct them to the fear of the Lord,—to engage them to self-examination,—to show them the place of true waiting,—to point out to them where the Fountain is, where the treasure lies,—and to prevail with them to come, taste and see the goodness of the Lord, and what he hath in store for them that love and wait upon him.

Some may be disposed to lament over the little acquaintance which young persons in our Society appear to have, with the reasons or grounds of our peculiar religious profession. No one, I am ready to think, laments it more than myself: but if such think to patch up a remedy by the adoption of those creeds, catechisms, and confessions of faith, which the worldly professors adopt, and have adopted, (as I believe,) ever since the apostasy, and out of which Truth led our forefathers,—I lament this remedy, still more than the disease. Because then we stand in danger of having a set of young formalists rise about us; whose hearts are likely to be more filled with notions, than with that nothingness of self, which is as truly the introduction to all right knowledge on these subjects, as the other is a snare and stumbling-block in the way of it. I apprehend that the principal cause of the ignorance above adverted to, of our religious principles, and of the reasons that may be rendered in support of them, is not so much the want of having examined such books as have been written on these subjects, as of a serious seeking unto Him, "in whom are hid all the treasures of wisdom and knowledge," who said, "Seek, and ye shall find,"—and whose promise of finding was, and is, only to the wrestling seed of Jacob, who, doing the will of the Father, know of the doctrine of the Son, and to whom it is given in the very hour of need, what they shall answer, and what they shall say in defence of the Truth.

In another letter upon the same subject, this truly wise man expressed himself as follows.—"As to religious instruction, it consists, if I mistake not, in bringing up children in that nurture and admonition which is of the Lord, as saith the scripture. Now, how can any bring up children in the Lord's nurture and admonition—in the Lord's

ordering, in his counsel, direction and teaching,—I say how can this be rightly and effectually done, except the parent or teacher *stand in this counsel himself*, and abide himself under this best direction? How can he be instrumental to instruct, help, and lead forward, if he be himself out of this counsel,—if he be not under the ordering of that which is meek and lowly in the heart, of that pure principle, which is said to lead into all truth, as it is heeded, waited on, and submitted unto, in its simple, silent instructions? How needful it is for a master or a parent to be brought to see that that which is to be known of God is manifested in man; and that there is no really knowing the things of God, but by his light and spirit in the heart,—as said an eminent minister and messenger of the gospel, George Fox,—"no knowing the Son, nor the Father, but by the revelation of the Holy Spirit; no knowing the Scriptures but by the same Holy Ghost that moved the holy men to give them forth; no calling Jesus, Lord, but by the same Holy Ghost; no true wisdom, but from above; no true receiving it, but in the fear of the Lord; no true understanding of spiritual things, but what Christ gives; and no true love to God, but what he sheddeth abroad in the heart.'"

I firmly believe, that as the deficiency complained of in our children, chiefly arises from a want of true living christian concern in the minds of parents and masters for their religious welfare, so they ought not to be put upon, or to put themselves upon any contrivances, which best Wisdom does not lead them into, and control them in the use of, but they must come to that which alone can quicken and raise up in them a living concern for the religious welfare of their charge; and they must yield *themselves as obedient children* to its teachings. Thus will they come to know something of an establishment in the Truth, and a growth in living experience and substantial knowledge of the principles and precepts of the gospel, which is the *power* of God.

From "Silliman's Journal."

Colorado River of the West.

(Concluded from page 331.)

"The approach of darkness stopped further observations, and we descended to camp, having first taken a good look in every direction, for the smoke of Indian camp fires, but without discovering any. In making the sixteen miles from last night's bivouac, we have had to labour hard for thirteen hours, stemming the strong current, and crossing the numerous rapids, and being thoroughly exhausted, depend for security to-night more upon our concealed position than upon any vigilance that is likely to be exhibited."

The greater portion of Lieut. Ives' report is in the form of a journal, noting the current events of each day, in a style clear and attractive. His descriptions of the numerous canons along the Colorado are exceedingly graphic and beautiful. On page 101 we have the following description of the side canons of the Colorado.

"A few of the Hualpais paid us a visit, but their intelligence is of so low an order that it is impossible to glean information from them, and their filthiness makes them objectionable. Our new guides seemed to think we should have difficulty in ascending to the portion of the plateau which they traverse on the way to higher points upon the river. The route they ordinarily pursue follows the canon of Diamond creek, but this they pronounced impracticable for mules, and said that we must retrace our course for several miles in order to strike a more circuitous, but easier trail, that ascended one of the branch canons.

Following their advice and guidance, yesterday morning we toiled up the rough road by which we had come, for six miles, when they struck off into a side ravine that led toward the southeast. Half a mile from the mouth, the Hualpais told Ireteba that our camping place was just ahead, and scrambling over the summit of a hill, in a minute were both out of sight. For a mile we kept on, every few minutes coming to a fork, where the selection of the right road was left to chance. There was a network of canons, and the probabilities were that nine out of ten would lead to an impassable precipice. The ascent became so rough that it was already almost impracticable for the mules, and at last the Mojaves stopped, declaring that they had lost their way, and had no idea how to find the camping place or the water, and that the Hualpais were a very bad set. This opinion no one was inclined just then to dispute. I however asked one of the Indians to go back and endeavour to find the deserters or some other member of their tribe. We waited impatiently for half an hour, and then the order was given to countermarch, for I intended to search for the route by which we had come; but before going far, the little Hualpais came back. He seemed amused that we should not have been able to find the water, and again took his place at the head of the column. He conducted us for two miles through a difficult and intricate maze of ravines, and then climbed a side hill, and in a most unexpected place pointed out a little spring. There was a sufficiency of water, and tolerable grass near by. The second Hualpais came back during the evening, and seemed also to be astonished that we should have had trouble in finding what to him was so familiar. They both professed a determination to accompany the train, and Ireteba told me that it was time for himself and companions to return."

In securing the services of Dr. Newberry as Geologist and Naturalist of the expedition, the Department was fortunate—his well known ability in these branches of science, as well as his previous experience in connection with other expeditions in the far west, peculiarly fitting him for the task. His report is ably drawn up and contains lucid descriptions of the geological and physical features of the country along the line of exploration. The numerous great gorges and profound canons cut by the erosive action of water, through thousands of feet of strata, in a district where the rocks have, for the most part, suffered little or no disturbance since their deposition, afforded him a fine opportunity to study its geological structure. Probably in no other part of the world can so great a thickness of strata be seen and examined inch by inch in one continued section as here. These tremendous chasms cleaving the beds, as they do almost vertically sometimes to the astonishing depth of from three to six thousand feet, reveal every bed and layer of rock from top to base, as clearly and distinctly as they can be seen in the artificial excavations along our rail-roads.

In the great canon of the Colorado, on a high mesa, west of the Little Colorado, Dr. N. saw at a single exposure in regular succession the following formations:

1st. Upper Carboniferous limestone surmounting beds of cross-stratified sandstones, and red calcareous sandstones with gypsum, altogether, 1200 feet.

2d. Lower Carboniferous limestone, 1000 feet.

3d. A great thickness of limestone shales, and grits, apparently of Devonian age, resting upon heavy deposits of limestone, mud rocks, and sandstones, apparently of Silurian age, with a sandstone at the base, probably representing the Potsdam sandstone of New York: the whole not less than 2300 feet.

Beneath all these stratified rocks the gorge is excavated so as to expose 1000 feet of granite.

Of these rocks Dr. Newberry remarks that, "the Silurian and Devonian strata are entirely conformable among themselves, and with the Carboniferous rocks. They lie nearly horizontal upon the granite, forming a series of sandstones, limestones, and shales, about 2000 feet in thickness. The Carboniferous series consists of over 2000 feet of limestones and gypsum, apparently all massive, and often highly fossiliferous. The upper members of the latter series form the surface of the mesas of the Little Colorado, upon which the volcanic group of the San Francisco mountains rest as a base."

At other localities Dr. N. had opportunities to examine the succeeding formations above those just alluded to. One of these, at the crossing of the Little Colorado, where one side of the valley is formed by a third mesa wall, which with the slope of its base rises to an elevation of at least one thousand feet in height above the stream.

"This mesa," he says, "is composed of deep-red sandstones, shales, and conglomerates, resting conformably on the Upper Carboniferous limestone, over which is a series of variegated marls, with bands of magnesian limestone. The latter series forms the surface of the mesa for many miles towards the northeast, and has an aggregate thickness of perhaps 1500 feet.

The variegated marls and the underlying red sandstones are all regarded as Triassic by —Marcou; but the marls exhibit a remarkable lithological identity from top to bottom, and the upper portion contains plants of Jurassic affinities. Without more fossils from these formations, it seems to me at least doubtful whether we can draw the lines of classification as sharply as he has done; and it would even be a little surprising if there should ever be found good palæontological evidence for the identification of all the European subdivisions of the Permian, Triassic, Jurassic, and Chalk, of which he claims to have demonstrated the existence in this vicinity.

Upon the mesa of the variegated marls at the Moquis village rises still another, to the height of 800 or 900 feet, composed of coarse yellow sandstones, green shales, and beds of lignite—a group of strata which has been called Jurassic, but which contain impressions of dicotyledonous leaves, with *Ammonites*, *Gryphæa*, and *Inoceramus* of Cretaceous species. These fossils leave no room for doubt in reference to the age of the strata which contain them, but prove them to be Lower Cretaceous."

The enormous thickness of strata is at places surmounted by another series of great thickness. This series is thus alluded to by Dr. N.

"Going north from the Moquis villages, on the Lower Cretaceous mesa, our progress was arrested by a want of water; the surface being everywhere cut by deep canons, by which it is drained to excess; every rain drop which falls finding its way immediately into the bottom of these ravines, where it is hurried off to the far deeper canons of the Colorado and its larger tributaries. Before we turned back, however, we had approached nearly to the base of a wall rising abruptly from the mesa in which we stood to the height of more than 1000 feet. This wall was as white as chalk, and reflected the sunlight like a bank of snow. It is evidently the edge of another and higher plateau, and apparently reaches to the Great Colorado, where it caps the 'high mesa,' forming part of the stupendous mural faces, presented toward the south and

west, which were distinctly visible when we had receded from them to the distance of a hundred miles.

What is the character of this upper mesa I had no means of determining at this time, and even now there may be some question about it; but I have scarcely a doubt that it is composed of the Upper Cretaceous strata, the equivalents of the 'white chalk' of Europe."

In regard to the causes which have produced the remarkable topographical features of this interesting region, Dr. Newberry shows that it is not due, as would probably be supposed by one not accustomed to the study of such phenomena, to volcanic or eruptive agencies, but solely to the erosive action of running water. Thus he continues:

"The sketch which has been given of the table-lands of the upper Colorado, though brief, will perhaps suffice to convey an idea of the generalities of their structure and relations. But before returning to the details of the local geology of our route, I ought perhaps to refer briefly to two questions of general import, which would naturally suggest themselves to any geologist who should traverse the table-lands west of the Rocky mountains, or should receive an accurate description of them from others.

The first of these questions is: To what cause is due the peculiar topographical features of the surface of the table lands—where the different formations succeed each other in a series of steps, which generally present abrupt and wall-like edges—the more recent strata occupying the highest portion of the plateau? The other has reference to the place and extent of the dry land, of which the erosion furnished the sediments now composing the table-lands.

The first of these questions belongs appropriately to the subject of surface geology, and will be referred to again. I may say here, however, that, like the great canons of the Colorado, the broad valleys bounded by high and perpendicular walls, *belong to a vast system of erosion, and are wholly due to the action of water.* Probably nowhere in the world has the action of this agent produced results so surprising, both as regards their magnitude and their peculiar character. It is not at all strange that a cause, which has given to what was once an immense plain, underlaid by thousands of feet of sedimentary rocks, conformable throughout, a topographical character more complicated than that of any mountain chain; which has made much of it absolutely impassable to man, or any animal but the winged bird, should be regarded as something out of the common course of nature. Hence the first and most plausible explanation of the striking surface features of this region will be to refer them to that embodiment of resistless power—the sword that cuts so many geological knots—volcanic force. The Great Canon of the Colorado would be considered a vast fissure or rent in the earth's crust, and the abrupt termination of the steps of the table-lands as marking lines of displacement. This theory though so plausible, and so entirely adequate to explain all the striking phenomena, lacks a single requisite to acceptance, and that is *truth.*

Aside from the slight local disturbance of the sedimentary rocks about the San Francisco mountain, from the spur of the Rocky mountains, near Fort Defiance, to those of the Cerbat and Aztec mountains on the west, the strata of the table-lands are as entirely unbroken, as when first deposited. Having this question constantly in mind, and examining with all possible care the structure of the great canons which we entered, I everywhere found evidence of the exclusive action of water in their formation. The opposite sides of the deepest chasm showed perfect correspondence of stratification, conforming to the general dip, and nowhere displacement; and this bottom rock, so often dry and bare, was perhaps deeply eroded, but continuous from side to side, a portion of the yet undivided series lying below."

The necessity of dying to ourselves, and of becoming fools that we may be truly wise.—Oh! that men could die to themselves, even to their own wisdom and prudence, and not lean to their own understandings, nor idolize their own apprehensions and conceivings, but wait to receive understanding from God, who giveth liberally of the true wisdom to those that ask and wait aright! And how doth God give true wisdom and understanding? Is it not by the shining of his light in the heart? Oh! that men were turned inwardly thither and were inwardly dead to that wisdom and prudence from which God ever hid things, and ever will! He that will be truly wise, *must first become a fool,* that he may be wise; that is, he must not strive to learn in the comprehensive way of man's wisdom and prudence the things of God's kingdom, but feel the begettings of life in his heart, and in that receive somewhat of the new and heavenly understanding, and so die to the other, and know no more of the things of God after the flesh,—(that is, as a wise man, as a learned scribe, as a great disputant,—for where is the wise? Where is the scribe? Where is the disputer of this world? Can they find out the mystery of life, the mystery of God's kingdom in this age, any more than they could in former ages?)—but become a babe, a fool, and so receive and bow to that which his own wisdom will call foolishness, and account weakness; but the other birth, which is begotten and born of God, will know, and daily experience, to be the wisdom and power of God unto salvation.—*Isaac Penington. I. P.'s works, vol. 2nd, p.* 184.

Voices of Animals.—There is a chapter in the *Natural History of Animals* that has hardly been touched upon as yet, and that will be especially interesting with reference to families. The voices of animals have a family character not to be mistaken, All the canidæ bark and howl; the fox, the wolf, the dog, have the same kind of utterance, though on a somewhat different pitch. All the bears growl, from the white bear of the Arctic snows to the small black bear of the Andes. All the cats *miau,* from our quiet fireside companion to the lions, and tigers, and panthers of the forest and jungle. This last may seem a strange assertion; but to any one who has listened critically to their sounds and analyzed their voices, the roar of the lion is but a gigantic *miau,* bearing about the same proportion to that of a cat, as its stately and majestic form does to the smaller, softer, more peaceful aspect of the cat. Yet, notwithstanding the difference in their size, who can look at the lion, whether in his more sleepy mood, as he lies curled up in the corner of his cage, or in his fiercer moments of hunger or of rage, without being reminded of a cat? And this is not merely the resemblance of one carnivorous animal to another; for no one was ever reminded of a dog or wolf by a lion. Again, all the horses and donkeys neigh; for the bray of the donkey is only a harsher neigh, pitched on a different key, it is true, but a sound of the same character—as the donkey himself is but a clumsy and dwarfish horse. All the cows low, from the buffalo roaming the prairie, the musk-ox of the Arctic ice-fields, or the yak of Asia, to the cattle feeding in our pastures. Among the birds, this similarity of voice in families is still more marked. We need only recall the harsh and noisy parrots, so similar in their peculiar utterance. Or take, as an example, the web-footed family; do not all the geese and the innumerable host of ducks quack? Does not every member of the crow family caw, whether it be the jackdaw, the jay, the magpie, the rook in some green rookery of the Old World, or the crow of our woods, with its long, melancholy caw, that seems to make the silence and solitude deeper? Compare all the sweet warblers of the songster family—the nightingales, the thrushes, the mocking-birds, the robins; they differ in the greater or less perfection of their note, but the same kind of voice runs through the whole group.—*Agassiz.*

Concerning Love.

BY ISAAC PENINGTON.

Q: What is love?

Ans. What shall I say of it; or how shall I, in words, express its nature? It is the sweetness of life—it is the sweet, tender, melting nature of God, flowing up, through his Seed of life into the creature; and of all things, making the creature most like unto himself, both in nature and operation.

It fulfils the law, it fulfils the gospel—it wraps up all in one, and brings forth all in the oneness. It excludes all evil out of the heart; it perfects all good in the heart. A touch of love doth this in measure—perfect love doth this in fulness.

But how can I proceed to speak of it! Oh! that the souls of all that fear and wait on the Lord might feel its nature fully; and then would they not fail of its sweet, overcoming operations, both towards one another, and towards enemies. The great healing; the great conquest; the great salvation, is reserved for the full manifestation of the love of God. His judgments; his cuttings; his hewings by the word of his mouth; are but to prepare for, but not to do, the great work of raising up the sweet building of his life; which is to be done in love and in peace, and by the power thereof.

And this my soul waits for, and cries after; even the full springing up of eternal love in my heart; and the swallowing of me wholly into it; and the bringing of my soul wholly forth into it, that the life of God, in its own perfect sweetness, may fully run forth through this vessel; and not be at all tinctured by the vessel, but perfectly tincture and change the vessel into its own nature; and then shall no fault be found in my soul before the Lord; but the spotless life be fully enjoyed by me, and become a perfectly pleasant sacrifice to my God.

Oh! how sweet is love! How pleasant is its nature! How takingly doth it behave itself in every condition, upon every occasion, to every person, and about every thing! How tenderly, how readily, doth it help and serve the meanest! How patiently, how meekly, doth it bear all things, either from God or man, how unexpectedly soever they come, or how hard soever they seem.

How doth it believe; how doth it hope,—how doth it excuse; how doth it cover even that which seemeth not to be excusable and not fit to be covered. How kind it is, even in its interpretations and charges concerning miscarriages! It never overchargeth; it never grates upon the spirit of him whom it reprehends; it never hardens, it never provokes; but carrieth a meltingness and power of conviction with it. This is the nature of God: this, in the vessel capacitated to receive and bring it forth in its glory; the power of enmity is not able to stand against, but falls before, and is overcome by it.—*Works, vol.* 2, *p.* 415–16. *Edit.* 1784.

THE FRIEND.

SIXTH MONTH 28, 1862.

LONDON YEARLY MEETING.

From the account of the late London Yearly Meeting published in the British Friend of this month, we take the following extracts.

Fourth-day Morning, 21st of Fifth month.—Assembled at ten o'clock, presenting, as regards numbers, rather a smaller appearance than on some previous occasions.

The representatives' names were called over, and all responded except seven, most of whom assigned satisfactory reasons for their absence.

The reading of the epistles was then proceeded with, commencing with the one from Dublin Yearly Meeting. That from New York followed, with New England, Baltimore, Ohio, Indiana, and the Western Yearly Meeting. No epistle had been received from Philadelphia, for reasons already known to Friends; neither had North Carolina been able to communicate by epistle, on account of the distracted state of the country.

The epistle from Ohio adverted, as in some previous years, to the separation which had taken place among them, intimating the desire for a reunion, and that no action had been taken in the way of disowning those who had established separate meetings. As was to be expected, all the American epistles referred to the civil war now raging in their land, and acknowledged how grateful it had been to receive the sympathizing salutation sent them last year by this meeting.

The consideration whether anything could be done in the way of assisting Friends of Ohio to a restoration of unity, as also to a re-opening of correspondence with Philadelphia, occupied the attention of the meeting for some time, but way did not appear then to open for any action in either case.

The epistle from Ireland contained the information that, in accordance with the recommendation of the conference appointed by their last Yearly Meeting, their queries and advices, their rules for relief of the poor, and in regard to marriage, had been assimilated to those of London Yearly Meeting.

On adjourning about one o'clock, the representatives met in committee as directed, to consider of suitable Friends for clerk and assistants, when they agreed to propose Edward Backhouse for the former office, with Joseph Crosfield and William Thistlethwaite for the latter.

Fourth-day afternoon.—Met at four. The committee of representatives presented their report, in terms of their appointment, informing the meeting that they had agreed to propose the Friends above-named as clerk and assistants; and these being acceptable, were appointed accordingly.

In order to allow the committee of representatives to proceed with the business intrusted to it, this sitting was but short, and it was adjourned shortly after six, that committee being directed to meet in half-an-hour thereafter, which it did, and nominated sub-committees to prepare answers to the various epistles that had been read in the forenoon.

Some time was occupied in discussing the extent to which Friends in America had been unfaithful in our testimony against war, and in considering how best to treat the subject of the critical position in which they are placed by the desolating strife now pervading that country. After much expression, the course which seemed to carry most weight was that which inculcated the simple conveying, through the answers to their respective epistles, our sympathy towards our American brethren, and of encouragement to faithfulness in the maintenance of our christian testimony against all war, without reference to any shortcoming of theirs in this respect.

Fifth-day morning.—Met at ten o'clock. After a Friend had offered supplication, the remainder of the Answers to the Queries were proceeded with and concluded at this sitting. The answer to the fifth Query, from Lancashire and Cheshire Quarterly Meeting, elicited somewhat of protracted remark, on account of an exception on a point which the Query did not seem to embrace, namely, the payment of seat-rents in other places of worship. One or two individuals appeared inclined to justify such a procedure, but it was generally considered to be a decided infraction of the Society's testimony, if not against "all ecclesiastical demands," at least against that to the freedom and spirituality of ministry and worship, and the Query was said to be defective in not embracing this particular.

Occasion was taken to advocate the discontinuance of the term "*hireling* ministry," because of its seeming harshness, particularly in the case of many who were earnestly devoted to the winning of souls to Christ, and this often on but slender pecuniary remuneration. It was suggested that the word "*paid*" might now very properly be substituted for "*hireling* ministry."

A condensed statement of distraints for ecclesiastical purposes was also read, from which it appeared that the amount of sufferings in this account was £5155, 18s. The tabular statement as to number of Quarterly, Monthly, and Particular Meetings, number of members and attenders of meetings, births, burials, accessions by convincement, resignations, disownments, &c., as ordered by last Yearly Meeting, was also read, showing a diminution of eighteen in number, as compared with the preceding year. The statement showed the admissions by convincement to be much about the same as usual. The attenders in proportion to the members, varied in some places very considerably, preponderating most in Scotland and the northern English counties.*

Fifth-day afternoon.—Met at four o'clock, and entered upon the consideration of the state of Society, the meeting having been put in possession of all the usual information necessary for the purpose.

[In the course of the consideration one Friend] referred to certain changes which had recently been adopted, but these were rather adaptations of principles to altered circumstances, and not changes of principles. The movement in this direction, he was aware, had been viewed with apprehension by many; with what may be called a godly jealousy, not to lay waste what ought to be preserved. He wished his friends of this class to cherish a hopeful mind, trusting that the great Head of the church will overrule even the errors of his people for their good. On the other hand, he well knew there was a large class who rejoiced in what they looked upon as needful alterations. Not a few of them, he felt persuaded, love their Lord. The effect of these alterations has been to throw a large individual responsibility upon us; and he appealed to his junior friends to look to themselves, seeing so much has been done by the church for them. Where, he would ask them, would they enjoy privileges so great as in the Society of Friends? No other church had the same amount of liberty. If there is any lack, it is in ourselves; we must therefore come back to the individual work, cherishing that self-control and retiredness of mind, which distinguish the christian from the man of the world. All our meetings being maintained in their integrity, and in the power of God, they will be times of true refreshing.

Adjourned till four o'clock to-morrow afternoon.

The committee of representatives came together soon after the adjournment, and separated a sub-committee to prepare the general epistle.

The propriety of addressing Philadelphia Yearly Meeting was brought under review at this sitting, and many Friends took part in the discussion, in which much affectionate feeling was manifested for that Yearly Meeting; indeed it may be said to have been the unanimous desire to re-open the correspondence, had it not been for the known determination on the part of Philadelphia Friends, neither to write, nor to receive epistles.

Sixth-day afternoon.—Met at four o'clock. The summary of Answers to the Queries, as already intimated, not having been all overtaken last evening, the remainder were now read, and the consideration of the state of the Society further entered upon.

The answer to the fifth Query was adverted to, and dwelt upon at very considerable length. To some Friends it was cause of regret, to find the exceptions in this matter on the increase; the Society's testimony herein being the most important of any that had been committed to it to hold. On the other hand, it was distinctly avowed that many Friends had no conscientious scruple against tithes, but simply refused the payment of them because it was the rule of the Society. The discussion of a question of such comprehensive bearing was, however, seen to be undesirable at this juncture; and the answer to the sixth Query came under review, and gave rise to considerable comment.

Taking into account the extraordinary excitement in regard to war, which had recently pervaded the country, some Friends considered it satisfactory to have so few exceptions on this head; while it could not but be deplored, that public sentiment had greatly retrograded within the last few years. Occasion was hence taken, to urge upon Friends greater diligence in the way of diffusing the pacific principle of the gospel, especially among other christian professors.

The answer in reference to the attendance of meetings for discipline, being thought to exhibit very extensive deficiency, several Friends were led to show of what importance was a due regard to our duty on this matter. In addition to what the three answers appeared particularly to call for in the way of animadversion, there was a free expression of sentiment in reference to the cause of our deficiencies in the general, which some ascribed to a forsaking of first principles, especially in regard to what was the distinctive feature in the profession of our worthy predecessors—a close adherence to the dictates of the Light or Spirit of Christ in the soul.

The summary of answers being thus disposed of, the tabular statement introduced at a previous

* In the tabular statement above referred to, the principal details are as follows, viz:—

Number of Monthly Meetings in England and Scotland,	81	
Number of Monthly Meetings with upwards of 500 members,	7	
Number of Monthly Meetings with less than 50 members,	10	
Number of Meetings for Worship,	317	
Number of men overseers,	358	
Number of women overseers,	384	
Number of male members,	6463	
Number of female members,	7378	
		13,841
Number of habitual attenders,		3,190
Number of births in the year,		288
Number of deaths in the year,		208

Ireland is not included in the above returns.

sitting was next read; the contents being considered fully as indicative of the state of the body as the answers to the Queries.

Isaac Brown spoke at great length, dwelling more particularly on the great number of small meetings, and on their being so many without even an overseer. He also looked upon the statement as incomplete, inasmuch as it did not indicate how many meetings might also be without a minister. The circumstances of the Society in the present day, he observed, were widely different from what they were at its rise, when it chiefly consisted of the awakened, earnest, and converted; whereas now, the great majority are birth-right members. What he appeared to desire was increased instrumental instruction for the young, the ignorant, and unconverted, apart from meetings for worship. He recurred to what had been his position in early life, when sitting in a meeting for worship before some fifty or sixty children, when for probably five or six months not a word of ministry was ever heard among them. And again, to his position now in a meeting, where the children of many now present (several hundred in number) sat before him—on whose behalf, as well as on theirs abovementioned, his sympathies seemed largely excited, in commiseration of their want of instrumental help in the promotion of their religious welfare. He also referred to the practice of the first ministers among Friends in London, to meet together every week, and depute certain of their number, by two and two, to attend the various meetings in London, in order that there might be no meeting without a minister. Something of this sort he seemed to think to be now called for, though he explicitly admitted that he pleaded for no ministry of merely human appointment, nor for any other mode of worship than that which Friends have always followed.

Joseph Pease took a different view of the Society's condition, and spoke at great length and with much feeling, drawing a vivid picture of what the early Friends were by a living faith in Christ as the light of the world, quoting that text in 1 John, "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." And it was his assured conviction that it would be ours to realize the like blessed experience, had we but the like energizing faith in the *name*, which is the *power* of Jesus—there being none other name or power under heaven, given among men, whereby we can be saved.

Alfred Lucas, Joseph Armfield, and some others, spoke as to the cause of the state of things revealed in the tabular returns, the last named Friend particularly expressing his conviction that the alterations recently adopted had not resulted beneficially, inasmuch as there was no evidence of increased attendance of meetings for worship, or of greater regard for the distinguishing testimonies of the Society, neither was there evidence of additional convincement and accession to our numbers.

John Bright spoke briefly, counselling to let the revelations contained in the tabular returns become subject of deliberate, serious reflection, with Friends individually, at their respective homes; trusting this might lead to the discovery of a remedy another year, his conviction being, that there must be something wrong, when a body professing a faith so sublime, so simple, and so scriptural, not only did not increase as it ought, but decreased and threatened to become altogether soon extinct.

Besides the Friends already named, several others took part in the discussion.

The meeting adjourned till eleven next morning.

Seventh-day morning.—Met at eleven o'clock. The principal business of this sitting was introduced by the reading of a minute of last Yearly Meeting, in reference to what was required at the hands of Friends towards the unenlightened in foreign countries, as well as the ignorant and depraved in our own land.

Edward Smith was the first to speak on the question, and while he could not but sympathize with what was being done by others in carrying the tidings of salvation to heathen countries, he considered it might be more appropriate for Friends to concentrate their attention on such of those around us as the minute described. He felt interested in what had been done in an agricultural district, as related by Francis Dix at a previous sitting; but the condition of many in our large cities and towns he considered more degraded, and called for more energetic action, their numbers being also incomparably greater. From carefully prepared statistics, the extent of vice and ignorance in a certain district of Lancashire, was shown to be greater than it was easy to believe. In a given population there was declared to be a large proportion who could neither read nor write; who could not even count one hundred, even among adults; who knew neither the name of the Saviour, nor that of the sovereign of our country; who could give no explanation of the common words vice, virtue, righteousness; who never were within the walls of any place of worship, and who had not even clothing suitable for going there! Altogether, the picture of the abject, degraded, and depraved condition of so large a class in our very midst, was a truly appalling one, and made a deep impression on the minds of Friends. He disclaimed all intention of urging upon Friends any step in the least at variance with our religious principles, but he thought much could be done for the help of those in the deplorable condition which he had described, not only without compromising, but in strict accordance with those principles. The remedies which he suggested lay in the employment of scripture-readers, where Friends could not undertake that service themselves; and in having "Bible-women," who would go from house to house among this neglected class of our fellow-citizens.

At an early part of the sitting it was felt that it would be desirable to have the company of our women Friends, who would doubtless be deeply interested in the question. It was accordingly arranged to invite them to a meeting to be held on Third-day morning, at ten o'clock, Edward Smith, Samuel Bowley, and Samuel Fox, being requested to take charge of the proceedings.

Adjourned till Second-day morning.

Second-day morning, 26th of Fifth month.—The Yearly Meeting convened at eleven o'clock.

The clerk introduced the business of the sitting by reading the minute of last Yearly Meeting, which referred to future consideration the subject of appointing a committee to pay a visit, in the love of the gospel, to the Quarterly, Monthly, and other meetings of Friends in Great Britain. The propriety of the proposed measure was assented to, it may be said with entire unanimity, very many Friends encouraging its adoption in the belief that the present was the right time. A large committee was accordingly appointed, consisting of about eighty or ninety Friends.

Second-day afternoon.—Met at four o'clock. A minute was presented by Sussex, Surrey, and Hants Quarterly Meeting; its object was to request that the Yearly Meeting would not order the preparation next year of a tabular statement similar to the one brought in this year. Joseph Crosfield, as one of the representatives from that Quarterly Meeting, explained that there was no intention, in the minute which had been read, to find any blame with the action of the Yearly Meeting, but simply to signify that Friends of that Quarterly Meeting considered it inexpedient and prejudicial to make such a return annually.

Josiah Forster inclined to believe that the Yearly Meeting, in adopting the recommendation of the conference to order such a tabular statement for one year, was not committed to more, and he seemed to think that the request of the Quarterly Meeting might be complied with.

Henry Crosfield complained of the amount of labour thus imposed upon large Monthly and other meetings, especially as the information obtained was of little value, it being, in his opinion, of no importance to learn that there were so many members in this particular place and so many in that.

William Bennett stated that the Monthly Meeting in which the minute originated was nearly, if not quite unanimous, in deprecating the statistics in question, considering the engagement of preparing them as inimical to the best interests of the Society.

On the other hand, there was a very general and decided expression of desire for the production of the said returns, not only for another year, but also for its indefinite continuance.

In consequence of the meeting previously arranged to be held at ten o'clock to morrow, of men and women Friends simultaneously, to consider the Yearly Meeting's minute of last year, in reference to the "ignorant and depraved in our own land," the adjournment was fixed for the afternoon at four o'clock.

Third-day afternoon.—The Yearly Meeting assembled at four o'clock, and proceeded with sundry selected minutes of the Meeting for Sufferings.

Some interesting yet painful information, respecting Friends at Pyrmont and Minden, chiefly on account of their refusal to bear arms [was given.] It appears that the exemption enjoyed by them for many years from personal service was likely to be withdrawn; and this had induced them to present a memorial to the king of Prussia, setting forth the grounds upon which Friends conscientiously decline to take any part in war; and intreating that they might continue to meet with the indulgence heretofore provided originally for them, through the goodness of the late king. It was stated by a Friend of Minden, that no answer had as yet been received to the memorial, which was a beautiful specimen of simplicity in style, combined with becoming respect for royalty. Much sympathy was felt and expressed for those under our name in that country, and the close relationship now existing between it and our own was alluded to, as leading to the hope that influence might be used by Friends here in procuring relief in the direction sought by the memorial.

In the autumn of last year the Meeting for Sufferings had deputed some four or five Friends to visit, in gospel love, the meetings at Pyrmont and Minden. An interesting report of the service of these Friends was read, from which it appeared that a number of individuals, resident some distance from Minden, assembled for worship after the manner of Friends, their attachment to the Society having been the result of some tracts distributed among them. Four of these individuals have been since received into membership.

Robert Doeg gave further a pretty lengthened detail on this subject, informing the Yearly Meeting as to the number of their meetings and members. Taking into account the habitual and the casual attenders, he stated that those professing

with Friends in Norway amount to nearly 400; one half of these belong to Stavanger, the remainder being scattered over the country, and forming other eighteen meetings, many of these, of course, being very small. He also gave some information regarding the sufferings sustained by Friends in Norway on ecclesiastical accounts, and the efforts made to induce the young to go over to the Lutheran state church, which was a temptation, because of the secular advantages accruing from that connection. He mentioned a very trying case of a young man in Sweden, who, being convinced of Friends' principles, could not submit to be married by a priest, but accomplished his marriage after the manner of Friends, having given publicity to his intention by advertising in the public papers. He was fined for this offence against the law, and being unable to pay, was imprisoned. He was advised to emigrate in order to evade punishment, but this he declined. In this respect Friends of Norway are not molested. Other information of a general character respecting them was communicated by Robert Doeg, and was listened to with much interest.

The last minute embraced a correspondence with a few individuals at Calcutta, including M. D'Ortez and his wife, who were allowed to attend last Yearly Meeting. An epistle from this small company stated their being convinced of the principles held by Friends, and that they had formed themselves into a society under our name, meeting together on First-days for worship, after our manner. In their epistle they express a desire that a minister might be sent to them. The reply, in behalf of the Meeting for Sufferings, explained the views of Friends in relation to ministry. Some books appear to have been forwarded to them, especially the new edition of "Christian Doctrine, Practice, and Discipline," to which, in their epistle from Calcutta, allusion is made, and a copy requested—these friendly people there having learned from *The British Friend* that this work was in preparation.

Isaac Brown took occasion to explain his views as to ministry and worship, as he had reason to believe that what he expressed at a previous sitting had been misunderstood. He said he thought the Church possessed the power to send forth its ministers; at the same time, he admitted they could not preach under any other than divine authority. He said he objected to the term *silent* worship, not because he disapproved of silence, which he held ought ever to be the basis of that service; but the testimony of the Society was not to *silent*, but to *spiritual* worship; and he hoped the day would never come, when silence would not occupy a portion, and that a large one, in our meetings. The value of silence he said was coming to be more understood and appreciated by other denominations; and even to a large extent by clergymen, of which he gave some striking instances. Notwithstanding this, he adhered to his previously expressed opinion in reference to preaching, quoting the text: "How shall they believe on him of whom they have not heard? How shall they hear without a preacher, and how shall they preach except they be sent? How beautiful on the mountains," &c., &c.

A Friend in the ministry related how he had been engaged last First-day evening in preaching to a large crowd waiting for admission at the doors of the Victoria Theatre, and in view of the neglected spiritual condition of many in this great metropolis, he was so anxious for his brethren in the ministry running to and fro, that he wished them to hold a prayer-meeting, to prayerfully seek the Divine counsel in regard to their duty to the masses, and that they might be enabled to offer themselves, saying, "Here am I, send me."

Richard Fry observed in reply, that he never could approve of the term "prayer-meetings;" all our meetings for worship being for prayer and praise; they were also for the purpose of listening to Divine counsel, so that we could not consistently appoint meetings for preconcerted purposes.

The meeting then adjourned till four o'clock tomorrow afternoon:

Fourth-day afternoon.—Met at four o'clock. Previous to entering on the regular business, the clerk stated that two or three Friends were desirous of briefly addressing the meeting, without intending to lead into any discussion.

Thomas Pease was then called on, and said he had witnessed with regret a departure from the well-known and long-established practice of the Society, by some of our members, in regard to mourning apparel; and he requested the clerk to read the advice on this subject in the book of Christian Doctrine and Practice, as conveying his sentiments better than he was competent to express them, and the request was complied with.

James Backhouse here referred to the case of a Friend whose family declined to put on mourning habits at his decease, because they knew he disapproved of that practice, although themselves unconnected with Friends. The pious regard for a parent in this case, J. B. thought, was an example worthy of imitation by our younger members in similar circumstances.

Joseph Stickney Sewell followed, and mentioned that a concern had rested upon his mind during greater part of the previous sittings, to invite the company of his younger brethren, and also those of middle age, to a meeting for prayer, for imploring the Divine counsel in reference to our duty as individuals. An opportunity of this kind he thought would be embraced for giving expression to their feelings; it might be in silent or in vocal supplication by numbers who would shrink from doing so in this or in an ordinary meeting; and he requested the use of part of the Devonshire House premises for the proposed concern.

A few Friends readily, but apparently without due reflection, expressed their cordial concurrence in the request, and hoped it might be granted.

Josiah Forster was of the judgment that such a meeting was at variance with the views of Friends in reference to worship. All our meetings for worship, as had been stated at a previous sitting, are meetings for prayer, thanksgiving, &c. He desired not to be misunderstood; the spirit of supplication was what he coveted might more and more abound among us; but in consistency with our views, we could not appoint meetings with the preconcerted intention of praying for any specific object. A number of others coincided in the view so expressed, and it was concluded not to accede to J. S. Sewell's request.

Joseph S. Sewell seemed surprised at his having led the meeting into difficulty; or that there was any inconsistency with principle in his request, which he at once withdrew. Caleb R. Kemp, and some others, who had approved of the request, expressed satisfaction with the conclusion of the meeting, after the explanations which had been given.

Phillip D. Tuckett called attention to the condition of Friends in Norway. Some of the sufferings which they are sustaining, he ascribed to the teachings of the Society in this country, and the bonds thereby imposed upon them, especially in regard to ecclesiastical demands. He was, however, mistaken in this opinion; as it was explained by George Richardson, junr., and Robert Doeg, that the action of Friends in Norway was the result of their own individual enlightened conviction, independent entirely of foreign influence; many of them are strangers to our book of Christian Doctrine, Practice, and Discipline, as it is not translated into their native tongue.

The report of the General Meeting for Ackworth School was read, followed by the report of the Conference Committee on schools, which gave some interesting information. The number of children, members of our Society, in the various institutions is said to be about 500, with 230 not in membership, while there is room for a considerably larger number of both classes in nearly all the schools. The average cost, on the whole, is about £25; the sum received on behalf of each child averages £15, thus leaving a sum of £10 for each, or upwards of £7000 per annum, to be provided by the funds of the various institutions, supplemented by annual subscriptions and by donations.

The Friends intrusted with the management of the united meetings of men and women Friends, held yesterday in the men's and in the women's meeting-houses, presented a minute which they had prepared for adoption: and after some slight alterations, it was recorded. The minute simply states that those meetings had been held, and that a free exchange of sentiment had taken place on the question brought under notice, which commended the subject to the continued serious consideration of Friends.

Fifth-day morning.—The large committee came together at nine o'clock, to hear the drafts of the remaining epistles. The Yearly Meeting assembled at eleven o'clock, and was engaged with these epistles during the sitting. With very little alteration, they were adopted, and being signed by the clerk, were confided to the Meeting for Sufferings to forward.

After the epistles had all been signed, Thomas Bayes briefly and impressively addressed the meeting on the subject of silent meetings, giving his own experience respecting them, and with some instances of their remarkably beneficial results, especially in the case of an individual whom he had visited on his dying bed, and who at that solemn hour could not be supposed to speak anything but the truth.

William Thistlethwaite, in contemplating the close of the Yearly Meeting now approaching, said he desired to call the attention of Friends to a few words of Holy Scripture, descriptive of the condition of the christian church at the close of the first persecution, as not in his view inapplicable to our circumstances at the present time—"Then had the churches *rest* throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and the comfort of the Holy Ghost, were multiplied." He did not intend to convey the idea that this *rest* is to apply to our individual progress in the christian life, nor to that service which the church owes to those by whom it is surrounded. In this sense we may *not* rest. But are there not times when, after having rightly devoted much attention to external arrangements, our true strength may be best promoted by withdrawing from too exclusive a reliance on these? The church will ever acquire strength and be in safety in proportion as it deepens in that inner life which is the source of all true service for ourselves or others.

A few others having briefly addressed the meeting in a similar strain to those who had preceded, adjournment took place till five o'clock this afternoon.

Fifth-day afternoon.—The concluding sitting of the Yearly Meeting was held at five o'clock. The minute from women Friends having been disposed of, Joseph Thorp was requested to read the general

epistle. It was adopted as brought in, with very little remark except from John Bright, who dwelt at some length upon the war in the United States, and its probable effects in regard to slavery. He seemed desirous that the subject had been more particularly adverted to in the epistle, in the way of expressing a hope that an evil of such magnitude as the war now desolating that country might be overruled for good, especially in regard to the millions in bondage there.

John Hodgkin concurred in what had fallen from John Bright, whose desire respecting the epistle, he said, might have been attended to had it been brought forward at a previous stage of the business.

With a slight exception this sitting was a solemn and instructive one; three Friends were engaged to offer prayer, and several others briefly by way of exhortation.

The clerk then read the concluding minute, acknowledging the loving-kindness and mercy of the Lord in having qualified for the transaction of the business in brotherly love and condescension. With the intention of meeting again next year at the usual time, the meeting separated after an impressive silent pause.

SUMMARY OF EVENTS.

UNITED STATES.—*Slave Emancipation.*—The House of Representatives has passed a bill, by a vote of 82 to 54, which provides for the full emancipation of all the slaves held by the following classes of persons:

First.—Of every person who shall act as an officer of the rebel army or navy.

Second.—Of every person who shall act as President, member of Congress, Judge of any Court, Cabinet Officer, Foreign Minister, Commissioner or Consul of the so-called Confederate States.

Third.—Of every person who shall act as Governor of a State, member of a Convention, Legislature, or Judge of any State Court of the so-called Confederate States.

Fourth.—Of every person who, having held an office of honour, trust or profit in the United States, shall hold an office in the so-called Confederate States.

Fifth.—Of every person who shall hold any office or agency under the so-called Confederate States, or under any of the States thereof; but persons in the third and fifth classes must have accepted their appointments since the date of the passage of the secession ordinance of their States, or have taken an oath of allegiance to the Confederacy.

Sixth.—Of every person not within the above classes who, after the passage of the act, being willfully and without compulsion, engaged in armed rebellion, shall not, within sixty days after proclamation by the President, lay down his arms and return to his allegiance.

The bill also disqualifies the said six classes from holding office under the United States Government.

Emmigration.—The books of the Emigration Commissioners at New York, show the arrivals during 1862, to the 18th inst., to be 27,417, of which there came from Ireland, 13,324; from Germany, 7,663; from other countries, 6,430. The arrivals in 1861, during a corresponding portion of the year, numbered, 38,928.

New York.—Mortality last week, 341.

Philadelphia.—Mortality last week, 276.

The Pacific Railroad.—The bill for the construction of a railroad to California, has passed the U. S. Senate by a vote of 35 to 5.

Arkansas.—An expedition was sent recently from Memphis, for the purpose of removing obstructions placed by the rebels in White river, at the town of St. Charles, eighty-five miles from its mouth. Upon arriving at the designated point, a combined attack was made upon the fortifications, resulting in their capture, one having been silenced by the gun boats, and the other taken by the forty-sixth Indiana regiment, at the point of the bayonet. During the engagement, a ball from a siege-gun, struck the Mound City, penetrating the casemates and passing through the steam drum, the escaping vapour killing and severely injuring 152 out of 175 of the officers and men on board. The rebel General Hindman, of Arkansas, is among the prisoners taken on White river. A rebel steamer was captured in Bayon Lagrenx, with 1000 bales of cotton on board.

Missouri.—The Emancipation Convention met at Jefferson City, and continued in session for three days. The proceedings were harmonious, and there was a firm determination evinced to energetically push forward the great policy which the Convention is to inaugurate. A series of resolutions was adopted, heartily endorsing the national Administration, recommending the gradual emancipation of the slaves in the State, and the acceptance of the aid tendered by the General Government; submitting to the people of the State the details of such action and such legislation as may be necessary to accomplish the end in view, to be indicated by them to their representatives to the next General Assembly.

Florida.—The towns on the west coast of Florida, which were a few weeks ago evacuated by the rebels and the garrisons sent to Beauregard, have been re-occupied. Apalachicola, Cedar Keys, St. Marks, and Tampa Bay, are now in the possession of much larger rebel forces than were ever in possession before. This is said to be partly owing to the retreat of Beauregard, part of whose forces have returned. The conscription also has furnished a great number of men for the Southern army.

Alabama.—The rebel forces at Mobile, which were much weakened for the purpose of assisting in the defence of Corinth have been largely reinforced, and extraordinary efforts have been made to render the position too strong to be captured. At the latest dates immense earthworks, in addition to those previously made, were going up, the rebels working night and day to complete them.

Louisiana.—The city of New Orleans appears to be very orderly under Gen. Butler's iron rule. Gen. Butler has issued an order that all citizens who hold places of trust, which call for the doing of any legal act whatever, must take the oath of allegiance. The same must be done by all citizens requiring protection, the privilege of passports, to have money paid them, or having the benefit of the power of the United States, except for protection from personal violence. Foreign residents must swear or affirm to do no act, or be privy to none, that shall aid or comfort the enemies of the United States, so long as their own government remains at peace with the United States. The Custom House has been converted into an asylum for the contrabands, of whom nearly 1000 were quartered in the building. Efforts were being made to raise and clean the cotton from the bottom of the river where it was thrown after being set on fire. Considerable shipments of sugar and molasses have been made.

North Carolina.—The Newbern *Progress* reports that 100 rebel dragoons had given themselves up at Washington, N. C. The same paper says that six North Carolina regiments had been disbanded at Richmond. Gen. Burnside has returned to Newbern, and preparations were being made for further military movements.

Tennessee.—Cumberland Gap has been occupied by the Federal forces under Gen. Morgan without opposition, the rebels retreating upon his approach. The Gap was one of their strongholds, and its possession by the U. S. army opens the way for the liberation of East Tennessee. It is reported that Major General Buel, heretofore with Gen. Halleck in Mississippi, has started with his army for East Tennessee, by way of Huntsville, Alabama. A despatch from Memphis, dated on the 17th says: The shipments to the North to-day comprised 3000 bales of cotton, 5000 barrels and 3000 half barrels of molasses, and 6000 barrels of sugar. There was a large supply coming in yesterday. On the first day the Post Office was opened in Memphis, the citizens mailed 1000 letters, mostly on business to the Northern cities, and bought $3000 worth of postage stamps. Every day the oath of allegiance was being administered to hundreds of men, a large part of whom had been in the rebel army. Guerillas continued to prowl about the country, for the purpose of destroying cotton and annoying the peaceable inhabitants.

Mississippi.—A force from Gen. Sherman's command, has occupied Holly Springs, Miss. The town is on the line of the Mississippi Central Railroad, and has a population of about 5000. The present position of the great rebel army is not clearly stated. Grenada had been abandoned by them, and the left wing of the army is said to extend to Hernando, south. The chief command has fallen upon Gen. Bragg.—Beauregard having started for Richmond immediately after the battle on the Chickahominy. A part of his forces have also, it is said, set out for the same destination. The ravages of war having produced great suffering among the inhabitants of northern Mississippi, Gen. Halleck has caused a large amount of provisions to be brought from St. Louis and distributed liberally among the people, who seemed grateful for the timely assistance.

Virginia.—The forces of Fremont and Shields, appear to have suffered severe losses in their encounters with the rebels under Jackson's command. They are both said to have been out generalled by the rebel commander, who has been reinforced, and at the latest dates was again slowly pushing his way down the Shenandoah valley. The Richmond Despatch says that the United States forces must either combine their columns or fall back across the Potomac. Fremont had retreated to Mount Jackson, and Shields had concentrated his army at Strasburg. Affairs near Richmond remain as last week. Several threatening demonstrations have been made by the rebels, and skirmishes were of frequent occurrence, but they have not ventured upon any serious attack. The U. S. army has been reinforced, and the Southern army, has according to all reports, been greatly strengthened, and numbers at least 150,000 men, most of whom are disciplined and well armed. It is stated that Gen. M'Clellan's delay has been caused chiefly by the impossibility of getting his right wing over the Chickahominy. The stream itself is not wide, but there is a considerable stretch of swampy land, which has to be bridged under peculiar difficulties. The health of the U. S. troops is said to be improving, as they become accustomed to the climate.

South Carolina.—The Richmond papers of the 21st, contain a brief account of a bloody battle fought on the 16th, on James Island, four miles from Charleston. The battle lasted all day, with a heavy loss on both sides.

The Charleston Mercury feared that the battle would be renewed the next day, and expressed apprehensions for the safety of the city, in consequence of the great exhaustion of the Southern troops and the loss of many officers.

The Tax Bill which has claimed so much of the attention of Congress for several months, finally passed both Houses on the 23rd. The vote in the Senate was unanimous, in the House of Representatives there were eleven negative votes. If the bill is approved by the President, it will take effect from the first of Eighth month next. Cotton will be taxed half a cent per pound; on tobacco, if valued at 30 cts. or less per pound, the duty will be 10 cts., if valued at more than 30 cts., the tax will be 15 cts. a pound. On whiskey, 20 cts. a gallon. The bill is very comprehensive in its provisions, but few available subjects of taxation having been overlooked.

The Markets.—The following were the quotations on the 23rd. inst. *New York.*—Sales of 200,000 bushels wheat a 92 cts. a $1.03, for Chicago spring; 98 cts. a $1.05, for Milwankie club, and $1.14 a $1.16, for red winter western; sales of 213,000 bushels corn, at from 48 cts. to 53½ cts. Oats, 42 cts. a 46 cts. Cotton, 32 cts., for middling uplands. Gold, 7 per cent. premium. Amount of specie held by the New York banks on the 21st inst. was $31,047,945. *Philadelphia.*—Red wheat, $1.20 a $1.24; white, $1.20 a $1.33; rye, 67 cts.; good yellow corn, 52½ cts. a 54 cts.; oats, 37 cts. a 40 cts. The trade of New York the last week was very active in the export movement of both gold and ordinary domestic produce. The aggregate was about six and a half millions, nearly equally divided between gold and bread stuffs and provisions.

RECEIPTS.

Received from S. Hobson, Agt., O., for Thomas Emmons, $4, to 27, vol. 35.

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NOTICE.

An active young man, a member of our Society, wants a situation in a wholesale store; he has some knowledge of book-keeping, and is a good penman. Inquire at the office of "The Friend."

DIED on the 3rd of Sixth month, 1861, SUSANNA N. wife of Daniel Wills, in the fifty-seventh year of her age, a member and overseer of Rancocas Particular Meeting. Her sufferings were long, but she bore them with much christian patience, and her friends have the consoling belief that their loss is her eternal gain.

——, on the 18th of Fifth month last, at the residence of his father, Westfield, N. J., JOSEPH STOKES, aged thirty-five years, a member of Chester Monthly Meeting.

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From Evenings at the Microscope.

Spiders and Mites.

Spiders, I am sure, are not favourites with you. With the exception of the poor prisoner in the Bastile, who had succeeded in taming a Spider—the only creature besides himself that inhabited his dungeon—I do not think I have ever heard of any one who loved or admired Spiders, *morally*. Yet, physically, we may find much to admire in them, as not a few naturalists have done before us; there are men who have devoted their lives to the study of this unamiable race, and who have discovered in them the same wondrous skill, and the same perfect adaptation of organ to function, of structure to habit, that mark all God's works, whether we think them pretty or ugly, amiable or repulsive.

I am going to show you some of these pieces of mechanism. Remember that the whole tribe is sent into the world to perform one business,—they are commissioned to keep down what would otherwise be a "plague of flies." They are fly-butchers by profession; and just as our beef and mutton-butchers have their slaughter-house, their steel, their knives, their pole-axe, their hooks, so are these little slaughterers furnished with nets and traps, with caves, with fangs, and hooks, and poison-bags, ready for their constant work. They have, in fact, nothing else to do: their whole lives are spent in slaughtering—with the exception of bearing fresh generations of slaughterers—and I suppose they think, and are intended to think, of nothing else.

"No one," says Professor Rymer Jones, "who looks at the armature of a Spider's jaws can mistake the intention with which this terrible apparatus was planned. 'Murder' is engraved legibly on every piece that enters into its composition." But surely the Professor is rather severe. I do not think this paragraph was written on an autumn morning, when the flies had driven him out of bed prematurely early, by incessantly alighting on his nose; nor on coming home from a summer evening's walk through the marsh, when clouds of singing and stinging gnats had been the only objects of cognisance to sight, hearing, and feeling. If so, he would have been ready to pronounce "killing no murder," and have blessed the slaughtering Spiders as pursuing a most praiseworthy and useful occupation. Circumstances change opinions.

We will not then touch the moral question; but just look at this apparatus from the head of one of our common Spiders (*Clubiona atrox*,) a long-legged and swift species, that builds a compact cloth-like web in our out-houses, with a gallery open at each end for retreat in danger. The specimen is a part of the slough or cast skin, which you may always find in the neighbourhood of such a web; and it is particularly suitable for examination, because it is sloughed in the most perfect condition; every part, the fangs, the palps, the legs with all their joints, the cornæ of the eyes, the entire skin with every hair,—all are here, and all *in situ*, with a cleanness and translucency which it would require much skill in dissection to obtain, if we captured a living Spider for our purpose.

There are in front of the head two stout brown organs, which are the representatives of the antennæ in insects; though very much modified both in form and function. They are here the effective weapons of attack. Each consists of two joints: the basal one, which forms the most conspicuous portion of the organ, and the terminal one, which is the fang. The former is a thick hollow case, somewhat cylindrical, but flattened sidewise, formed of stiff chitine, covered with minute transverse ridges on its whole surface, like the marks left on the sand by the rippling wavelets, and studded with stout coarse black hair. Its extremity is cut off obliquely, and forms a furrow, the edges of which are beset with polished conical points resembling teeth.

To the upper end of this furrowed case is fixed by a hinge-joint the fang, which is a curved claw-like organ, formed of hard chitine, and consisting of two parts, a swollen oval base, which is highly polished, and a more slender tip, the surface of which has a silky lustre, from being covered with very fine and close-set longitudinal grooves. This whole organ falls into the furrow of the basal joint, when not in use, exactly as the blade of a clasp-knife shuts into the haft; but when the animal is excited, either to defend itself or to attack its prey, the fang becomes stiffly erected.

By turning the object on its axis, and examining the extreme tip of the fang, we see that it is not brought to a fine point, but that it has the appearance of having been cut off slant-wise just at the tip; and that it is tubular. Now this is a provision for the speedy infliction of death upon the victim; for both the fang and the thick basal joint are permeated by a slender membranous tube which is the poison duct, and which terminates at the open extremity of the former, while at the other end it communicates with a lengthened oval sac where the venom is secreted. This of course, we do not see here, for it is not sloughed with the exuviæ, but retained in the interior of the body; but in life it is a sac, extending into the *cephalothorax*—as that part of the body which carries the legs is called—and covered with spiral folds produced by the arrangement of the fibres of its contractile tissue.

When the Spider attacks a fly, it plunges into its victim the two fangs, the action of which is downwards, and not from right to left, like that of the jaws of insects. At the same instant a drop of poison is secreted in each gland, which, oozing through the duct, escapes from the perforated end of the fang into the wound, and rapidly produces death. The fangs are then clasped down, carrying the prey, which they powerfully press against the toothed edges of the stout basal piece, by which means the nutritive fluids of the prey are pressed out, and taken into the mouth, when the dried and empty skin is rejected. The poison is of an acid nature, as experiments performed with irritated spiders prove; litmus-paper pierced by them becoming red as far around the perforations as the emitted fluid spreads.

In the slough, the upper surface of the cephalothorax is always detached as a thin plate, convex outwardly, concave inwardly. As it is upon the front portion of this division of the body that the eyes are situate, the slough displays these with great clearness and beauty beneath the microscope. Here you may see them. The whole slough from its thinness is semi-pellucid, but the eyes transmit the light with brilliance, not however as if they were simple round holes, because you can discern very manifestly a hemispherical glassy coat, by which it is refracted.

It is, however, when we examine the forehead of a living or recently killed spider, that we see the eyes to advantage. In this example of the same species (*Clubiona atrox*,) you see them like polished globes of diamond, sunk into the solid skin of the head. Their form is unimpeachably perfect, and the reflection of light from their surface most brilliant.

The arrangement of these lustrous eyes is worthy of attention. They are generally eight in number in Spiders, but their relative position varies so much, as to afford good characters by which naturalists have grouped them in genera. In the *Clubiona* which we have been examining, they are placed in two nearly straight transverse rows on the forehead; but as this surface is convex, it follows that the axis of every eye points in a different direction from that of its fellows. In *Epeira*, on the other hand,—represented by our great Garden Spider so commonly seen in the centre of its perpendicular web, on shrubs and in corners of our gardens,—the four middle eyes form a square, and the two lateral ones on each side are placed in contact with each other.

It is interesting to remark that their arrangement is not arbitrary, but is ancillary to the varying instincts and wants of the different kinds. On this subject I will quote to you what Professor Owen says:—"The position of the four median ones is the most constant; they generally indicate a square or trapezium, and may be compared with the median *ocelli* in hexapod insects. The two, or the two pairs of lateral *ocelli* may be compared with the compound eyes of insects; the anterior of these has usually a downward aspect, whilst the posterior looks backwards; the variety in the arrangements of the *ocelli* of Spiders always bears a constant relation to the general conformation and habits of the species. Dujes has observed that those Spiders which hide in tubes or lurk in obscure

retreats, either underground or in the holes or fissures of walls or rocks, from which they only emerge to seize a passing prey, have their eyes aggregated in a close group in the middle of the forehead, as in the Bird-spider, the *Clotho*, &c. The Spiders which inhabit short tubes terminated by a large web exposed to the open air, have the eyes separated, and more spread upon the front of the cephalo-thorax. Those Spiders which rest in the centre of a free web, and along which they frequently traverse, have the eyes supported on slight prominences which permit a greater divergence of their axes; this structure is well marked in the genus *Thomisa*, the species of which lie in ambuscade in flowers. Lastly, the spiders called *Errantes*, or wanderers, have their eyes still more scattered, the lateral ones being placed at the margins of the cephalo-thorax."

The shining hemisphere (or nearly a sphere) is in each case covered with a thick cornea, a continuation of the skin, perfectly transparent, and throwing off its outer coats successively in the process of moulting, like that of the rest of the body. The centre of its inner surface is deeply excavated for the reception of a crystalline lens, which is globular in form, and which rests behind on the front surface of a hemispherical vitreous body, without sinking into it. The space between this body and the side of the lens forms a ring-like chamel which is filled with an aqueous humour, and into this projects a circular process of the thick pigment-coat, which corresponds to the choroid, thus defining the pupil of the eye, and at the same time confining the lens to its proper situation. The margin of this pigment-ring may be considered as an iris, and is of various colours, as red, green, or brown in those species which are active by daylight, while it is black at the back of the eye. The nocturnal species have no dark pigments, but are furnished with a curtain, (*tapetum*,) which reflects a brilliant metallic lustre, and makes the eyes of these Spiders glare in the twilight, like those of cats.

It will be interesting to compare with this range of eyes, the same organs in a kindred animal, the common Harvestman, (*Phalangium cornutum*.) Here in the centre of the cephalo-thorax rises a short pillar, which is crowned with two rows of conical points, with polished black tips. On each side of the pillar is a large black eye, hemispherical in form, and brilliantly glossy, exactly resembling, indeed, those which we have just examined. There are, however, only this single pair which thus look out laterally, exactly like the eyes of Birds. There is, indeed, a speck on each side of the thorax, considerably removed from the eye-pillar, just above the origin of the first pair of legs, which has been mistaken for an eye; but it is truly a spiracle, or breathing hole.

There are many other points of interest about this Harvestman, such as the conical spines which stud the head, body, and limbs; the multitude of small bead-like joints into which the foot, (*tarsus*,) is divided; and in particular the hammer-like form of the modified antennæ, which bend abruptly downwards, and have pincer-tips. These are highly curious, and you may examine them at your leisure; but for the present we will return to our Spiders.

Ever since those mythic times when Arachne contended with Minerva for supremacy in needle-work, and was changed, for her pains, into a spider, our little spinners have been famous, (*Spider* =SPINNE,) for their matchless achievements in thread. And still their industrious art is plied everywhere around us—in our chambers, in our windows, in our cellars, in our walls, in our gardens, in waste and desert places, and even under water. But you shall hear what Professor Owen says on the degree and mode in which Spiders exercise their singular secreting faculty, which "varies considerably in the different species. Some, as the *Clubionæ*, line with silk a conical or cylindrical retreat, formed, perhaps, of a coiled-up leaf, and having an outlet at both extremities, from one of which may issue threads to entrap their prey. Others, as the *Segestriæ*, fabricate a silken burrow of five or six inches in length, in the cleft of an old wall. The *Mygale cementaria* lines a subterraneous burrow with the same substance, and manufactures a close-fitting trap-door of cemented earth, lined with silk, and so attached to the entry of the burrow as to fall down and cover it by its own weight, and which the inmate can keep close shut by means of strong attached threads.

Selected.

The Origin of the Christian Discipline Established among Friends.

By the term discipline, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a christian church. The meetings for discipline are, of course, for the purpose of carrying those objects into effect: their design was said by George Fox to be—the promotion of charity and piety.

It cannot be said that any *system* of discipline formed a part of the original compact of the Society. There was not indeed, to human appearance, anything systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever-present Head of the Church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher, and friend of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held, in regard to the manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know his will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth, who, in the earliest periods of the society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the christian church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things; so it necessarily separated those who had, as they believed, found the liberty of the gospel, from those who still adhered to that system which was upheld by the existing churche of the land.

Being thus separated from others, and many being every day added to the church, there arose of course peculiar duties of the associated persons towards each other. Christianity has ever been a powerful, active, and beneficent principle. Those who truly receive it no more "live unto themselves;" and this feature and fruit of genuine christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy to which the apostle Paul draws so striking a description of the true church; "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the Society: we shall select one which we believe may be considered as fairly illustrating the practice of early times. Stephen Crisp, in his Memoirs, speaking of his own state soon after his convincement, which was in 1665, and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself:—

"The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve him, and to serve the least of his people among whom I walked; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counsellor of those that were tempted in like manner as I had been; yet was kept so low, that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was enabled to help the weak and feeble ones. And, as the church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me; and being called of God and his people to take the care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honour that cometh from God only."

Thus, then, we believe it may be safely asserted, there never was a period in the society, when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline* did not exist. But as the numbers of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the church.

The history of these proceedings affords no small evidence that the spirit of a sound mind in-

fluenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the Church, they nevertheless recognised the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that, notwithstanding the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found in its main particulars, adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his journal, that some meetings for discipline were settled in the north of England so early as 1653. The first General Meeting of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656; and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, "there were Friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton in 1660, "for the affairs of the church, both in this nation and beyond the seas;" and he says that he had recommended the establishment of this meeting several years before, when he was in the north; "for many Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business Friends met about, and saw Friends' books, and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly."

Next to General Meetings we must notice the establishment of Quarterly Meetings, which were constituted of Friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body, as the Monthly Meetings now have amongst us. George Fox, in an epistle of an early date, writes thus respecting them: "In all the meetings in the county two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the Truth, or have been convinced and gone from the Truth, and so have dishonoured God; and likewise to see if any that profess the Truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest, but run into debt, and so bring a scandal upon the Truth. Friends may give notice to the Quarterly Meetings (if there be any such,) and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power; seek them again by the truth, and by the truth and power of God bring them to God again."

It appears to have been with our society as it had been with the primitive church, that the care and provision for its poor members was amongst the earliest occasions of di-ciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

The members of the persecuted society were far from opulent; but they proved themselves rich in charity, as well as in faith and hope: and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless amongst the practical arguments which at length extorted the commendation even of their enemies.

(To be concluded.)

From the London Quarterly.

Eastern Archipelago.

(Continued from page 338.)

The country of Sarawak is governed by Sir James Brooke, under a cession from the Sultan of Brunei. He has now ruled a territory containing a mixed population of a quarter of a million of souls, for ten years almost wholly by moral influence. Sarawak, including its dependencies, possesses a coast line of about 300 miles, and presents every variety of surface from the low fertile soil that skirts the river banks to the lofty mountains that rise in picturesque grandeur towards the interior. It is one of the best watered countries in the world, possessing rivers adapted for ships of considerable burthen. The exports consist at present chiefly of the produce of the forests and of metals. The capital now numbers 15,000 inhabitants, and the perfect order which prevails has given an extraordinary impetus to industry, and created an emulation under which in very few years Sarawak will become one of the most important trading countries of the Archipelago. A portion of the north-west of Borneo, which has been recently ceded by the Sultan of Brunei to Sir James Brooke, is a valuable addition to his state, and includes fine forest-covered plains, with navigable rivers, and districts rich in mineral productions, including gold, antimony, coal in abundance, iron, copper, and lead, and possesses a more industrious and energetic population than most other parts of Borneo. The Dayaks of Sarawak have become exceedingly expert in commercial transactions, and many who formerly did not know the value of money are now active traders. A Dayak calculates on being cheated by a Chinaman once, but never a second time. A steam communication has been established by Sir James Brooke between Sarawak and Singapore, by which Chinese emigrants are granted a free passage to his state, which they are steadily enriching by their industry; for in the present condition of the aborigines, although their progress is satisfactory, cultivation depends chiefly on Chinese labour. A Chinese population has its disadvantages, but in Sarawak it is gladly welcomed; the people soon amalgamate with the native race; and as that part of Borneo, like England, possesses a redundancy of females, the Dayak women, many of whom are pretty, are by no means unwilling to unite themselves with these sturdy immigrants. The Chinese, when prosperous, are found to be great consumers of English goods, and are excellent customers, as they live freely and are far from being parsimonious in their habits.

The principle of government which Sir James Brooke has applied with such remarkable success at Sarawak, is applicable to all countries in a similar state. That principle is to rule by and through the people, scrupulously abstaining from wounding their pride and hurting their self-respect. No people in the world are so sensitive to rudeness, arrogance, and self-assumption as the Malays. Sir James Brooke at once recognised the importance of this social feature, and his first and greatest difficulty was in exacting that habitual courtesy from his subordinates which was indispensable to the success of his scheme. The result has been that the innate gentleness of the natives has gradually softened and refined the rudest Europeans. The government is more popular than monarchical. Taxes are imposed and justice is administered by the assent and co-operation of the inhabitants. The ruler is strictly dependent on the country for support; and the population is consulted, and its consent required, before any new impost is created. The militia has recently given place to a small regular force, with the full concurrence of the people, who thus strongly display their confidence in the good intentions of their chief and the security of their freedom.

Of a population consisting of about 250,000 souls, the Malays number from 30,000 to 40,000, the Chinese 3000, miscellaneous tribes 15,000; and the remainder are the Dayaks or the aborigines of the country. Much remains to be accomplished before these people are trained to habits of regular industry; but the materials are promising, and a few more years of settled government and good example will probably effect a complete revolution in their character. Model gardens and farms will bring home to their understandings the practical results of well applied labour. They present a marked difference to the Malay element of the population in one very important respect. As Mahomedans the Malays are impervious to any impressions from the christian missionary. The Dayaks, on the contrary, are extremely susceptible of religious instruction. They have no stubborn prejudices or fanatical priesthood. They hold a simple faith, although doubtless overlaid by many superstitious observances. They possess a clear idea of one Omnipotent Spirit who created and governs the world, and they believe in a

future life; holding that the spiritual part of man lives forever. They worship no graven images, nor do they practice any species of idolatry, but have a general sense of Providential government; and it is a common saying among them, "With God's blessing, we shall have a good harvest this year." The field is an inviting one for the christian missionary, but hitherto the labourers have been few. The elements of European civilization are presented in Sarawak in connection with a christian government—a combination not often seen in the regions of missionary enterprise, and which can scarcely fail to subserve the high purposes to which it is zealously, but prudently and cautiously directed.

Celebes is a most remarkable island. In configuration it has been compared to a star-fish, from which the radiating limbs on one side have been removed; and this very singular form also distinguishes Gilolo, an island not far distant from it to the eastward. The bold and broken coasts possess several excellent harbours, but the principal interest which attaches to Celebes consists in the character of its population. Physical causes have doubtless operated to form a people essentially different from any other in the Archipelago. Its surface possesses more of an European than an Eastern character, presenting on the coast broad plains gradually rising into regions of forest. The inhabitants of Celebes are the most enterprising of the Eastern Archipelago. Although they bear some personal resemblance to the Malays, arising probably from a common origin, in every quality but courage they are essentially different. Exposed to the same temptations, and most skilful and adventurous navigators, they have never adopted the occupation of piracy, but abhor and resist it, and defend themselves against the Malay prahus with the most heroic and desperate valour whenever they are attacked, proceeding, if overpowered, to blow up their vessels rather than submit. The poorest of these hardy islanders is as impatient of a blow as an European gentleman, and it is permitted to any one to avenge an affront by the death of the person who offers it. A more than Spartan training is bestowed on children. The males at the age of five or six are removed from their parents lest they should be made effeminate by indulgence, and they are not restored to their family until they are of an age to marry. They are the Phœnicians of the Indian Archipelago, and there is not a coast from the northern shores of the Australian continent to the Malay peninsula where their ships are not habitually seen. These adventurers leave their country in the beginning of the eastern monsoon on a trading voyage, and proceed westward until they reach Singapore. With vessels of peculiar build, of from forty to fifty tons burthen, they conduct almost the whole carrying trade of the Archipelago. They own at least 1000 ships, the outward cargoes consisting of cotton-cloths, gold dust, edible birds'-nests, tortoise-shell, trepang or sea slugs for Chinese epicures, scented woods, coffee, and rice; and in spite of the jealous and restrictive policy of the Dutch, they have greatly contributed to diffuse British manufactures throughout the islands of the Eastern Seas. The political institutions of this energetic people bear some resemblance to a constitutional monarchy. Women also possess a status and an importance wholly unknown in savage communities; they take an active part in all the business of life, and are consulted in public affairs. The native governments in Celebes are not despotisms, such as were found in Java, but elective monarchies, somewhat resembling the old constitution of Poland. A woman or a minor may be raised to the throne, and in the latter case the constitution provides a regent. The honour in which women are held strongly contrasts with the Mahomedan faith, but political traditions have here proved too strong to be counteracted by religion.

The population of Celebes is estimated by — Crawfurd at 900,000: if it were as well peopled as Java, it would number 14,000,000 inhabitants.

(To be continued.)

Selected.

THE GIFTED.

The Gifted—How ye look on them with envy's jealous gaze,
And grudge them in your narrow thoughts their lofty meed of praise,
How do ye strive to drag them down from fame's high summit proud,
And place them in some nook obscure, amid the ignoble crowd!

The Gifted—How ye fawn on them with flattery's subtle arts,
With hollow smiles and honied lips, and envy in your hearts!
Ye hang upon their lightest word, ye clamor round their way,
Ye laud them to the very skies, yet mean not half ye say.

The Gifted—Ye should pray for them—ye know not of the snares,
The tempter in his malice lays for spirits such as theirs.
Ye see the towering pinnacle on whose steep height they stand,
But not the shelving precipice that yawns on either hand.

The Gifted—Can ye look on them, nor think how much ye owe,
To those exalted minds who teach your colder hearts to glow?
Who clothe with living eloquence; who trace in words of light,
The burning thoughts ye have not power to utter forth aright.

The Gifted—Marvel ye at these, if flattered and caressed,
The seeds of pride take deepest root within the noblest breast?
They are but dust and ashes, with passions like your own,
And can ye wonder at the blaze whose spark your breath hath blown?

The Gifted—From my childhood's days this heart hath loved their names,
With that deep reverence of the soul which greatness only claims.
And with my childhood's earliest prayers, for them I learned to pray,
That God would charge his angel-bands to keep their steps alway.

The Gifted One—Oh! whencesoe'er the insidious shaft be hurled,
Still be it mine to plead his cause before an envious world:
And let this young heart cease to beat, ere it shall cease to swell
Responsive to the glorious thoughts in heaven-tuned minds that dwell.

Worcester, 1851.

For "The Friend."

The Responsibility of Parents.

There is surely no relative position in which parents are placed, involving greater responsibilities, than that in which they stand to their children and families. It seems as though they were designed to be a kind of under shepherds, in no small degree accountable for a very interesting and important stewardship, to the Great Shepherd of us all. Would that each of us who are thus circumstanced, were incited to increased diligence in watching, in the fear of the Lord, over our own hearts in the first place, and then with no less stirring application and sincerity, be engaged to build over against our own houses—our families, and especially the dear children. That so no neglect of religious restraint; no want of living desires, as well as earnest effort to train them in the Lord's nurture and admonition; neither any lack in coming ourselves to *that* which alone is profitable to direct thereunto, may mar the work, or rob any of us of that precious peace here, as well as its fruition hereafter, which is designed for, and most surely awaits all those who are faithful in this, as in every other of their religious duties.

Should these lines meet the eye of some bowed down, mournful and almost discouraged fellow-pilgrim traveller, who, as a parent or head of a family, may feel encompassed with weakness, and much alone in striving faithfully to uphold the standard, and to keep to the testimonies given to us as a Society to maintain; may such be incited to fresh courage, in that aforetime in doing a great work, the builders were "separated upon the wall, one far from another:" and that the Lord, the ever present helper and preserver of his people, knows our anxieties, fastings and fears, with our sorrows also, and sense of great weakness on this, and on every other account, and will strengthen as he is sought unto for every good word and work; and in his own time bless with the incomes of enriching peace. His is the power; who is as near to his tribulated, wrestling seed as ever he was. And how fraught with encouragement as well as consolation to the fainting soul, is the holy assurance: "My grace is *sufficient* for thee: for my strength *is made perfect* in [thy] weakness." May we then be earnestly engaged to keep near to the inexhaustible Fountain of all our sure mercies. Watching unto and waiting upon Him, even "as the eyes of the servants look unto the hand of their masters;" and as ability is from season to season vouchsafed, intercede for ourselves and our beloved offspring, that the Lord in his tender, though unmerited mercy, may give us our own lives for a prey, and also raise up of the dear children for prophets and for Nazarites (Amos, ii. 11, 12,) who shall not be turned aside by the wisdom, or other varied allurements of this perishing world, but in meekness and lowliness, from taking their dear Redeemer's yoke upon them, grow up in him in all things, *which is the head*, even Christ.

As this is the case, the Lord will assuredly show himself strong on the side of these, no matter what degree of loneliness, obscurity and weakness they may feel bowed under. For as truly as the house of Obed-edom, *he, and all that he had*, were blessed while the ark rested therein, so will it yet be with those parents and heads of families who, in humility and godly sincerity, are preserved watchful and faithful in the maintenance of the precious doctrines and testimonies committed to our section of the christian church to uphold.

A True Narrative.—J—— relates the following very impressive history of a parishioner. Jane B—— was a young lady of wealthy parentage, and had all the means of culture and enjoyment of the world that affluence and affection could furnish. She was also a child of many prayers. The power of "things seen and temporal" was upon her spirit like a spell; and her golden dreams were disturbed only by the still small voice of the Holy Ghost, which at times made her weep. She resolutely stifled her convictions. While at a boarding-school, completing her education, she was taken ill. No attention and medical skill were spared to save her from the embrace of the skeleton destroyer of all things terrene. When it was apparent that the effort was vain, the physician advised her removal home. She was borne to the bosom of domestic sympathies and care. As she crossed the threshold, and met her mother with

uch tears as she alone can shed, the invalid exlaimed: "Mother, I have come home to die; *nd I am lost! I am lost!*"

She continued to waste away, often repeating he same words; and when only the faintest whisper could be heard, it was still "*I am lost!*" In Virginia, where she lived and died, the weather was intensely warm, which, with the nature of the disease, made it necessary to have the burial the same night. At nine o'clock in the evening, the procession moved to the cemetery. When the coffin was lowered, and the light of the lanterns fell into the gloom, the silence was broken by the sudden and convulsive starting of a sister of the dead, who, stepping forward to the margin of the grave, cried in tones of piercing agony, as she gazed into the narrow home of the decaying body, "*Jane is lost! Jane is lost!*"

It is not strange that the good pastor should say, "those accents of woe ringing out upon the still air of night, and over the place of graves, are still in my ear, and will be while I live." How true of the impenitent are the words of the living oracles, "*Madness* is in their hearts, and after that *they go to the dead.*"—*Congregationalist.*

A Seasonable Exhortation.

BY ISAAC PENINGTON.

Let all strive to excel in tenderness, and in long suffering; and to be kept out of hard and evil thoughts of one another; and from harsh interpretations concerning anything relating to one another.

Oh! this is unworthy to be found in an Israelite toward an Egyptian; but exceeding shameful and inexcusable to be found in one brother toward another. How many weaknesses doth the Lord pass by in us! How ready is he to interpret everything well, concerning his disciples, that may bear a good interpretation! The spirit, saith he, is willing, but the flesh is weak. When they had been all scattered from him, upon his death, he did not afterwards upbraid them, but sweetly gathered them again.

Oh, dear friends, have we received the same life of sweetness? Let us bring forth the same sweet fruits: being ready to excuse, and to receive what may tend towards the excuse of another in any doubtful case; and where there is any evil manifest; wait, oh! wait to overcome it with good.

Oh! let us not spend the strength of our spirits in crying out of one another, because of evil; but watch and wait where the mercy, and the healing virtue, will please to arise!

O Lord, my God, when thou hast shown the wants of Israel, in any kind, sufficiently; whether in the particular, or in the general; bring forth the supply thereof from thy fulness; so ordering it, in thine eternal wisdom, that all may be ashamed and abased before thee, and thy name praised in and over all.—*Works, vol. 2, p.* 471–2.

Professor Voelcker on Milk.

The last meeting of the Royal Agricultural Society, England, called together a large number of distinguished men, (C. F. Adams, United States Minister, among others,) to listen to an essay on milk, from the eminent Professor Voelcker. We condense for our readers a portion of his interesting remarks:—"The fatty matter of milk is not contained in it in a free condition, but enclosed in a little cell consisting of the very identical substance which in a state of solution exists in milk, and which is precipitated when milk gets sour; in other words, the butter, or the fatty portion of the milk, is encased in curd. These are milk globules. They are of different sizes in different animals, and even in animals of the same kind they vary from 1-2000th to the 1-4000th part of an inch. They are generally round, but sometimes they are slightly egg-shaped. Milk invariably contains a certain proportion of mineral matter, consisting essentially of the same material of which the incombustible part of bone is composed. Butter, curd, milk-sugar, and mineral substances are the normal constituents of milk. The red colour in madder, the blue in indigo, and the colour of the common weeds *Mercurialis annua* and *Polygonum aviculare*, likewise pass into milk and colour it. So also there are, no doubt, smelling substances which give a taste and flavour to the milk, and readily pass into it; and when these peculiar flavoured substances are richly infused, they greatly affect the milk. Thus we know, for instance, that the turnip flavour is imparted readily to milk. Milk appears white on account of the suspended milk globules. In the measure in which these globules separate in the shape of cream the milk becomes clearer, and acquires a peculiar bluish tint, which is a very good indication of the character of the milk. The less transparent milk is, the better; the more opaque it is, the more butter it contains. In autumn the quality of milk very greatly improves, and the quantity becomes smaller. While this is true generally, it is not so always; for if animals are stinted in food, they yield not only little, but also poor milk, and that at a time of the year when they ought to and generally do produce rich milk. Generally speaking, milk is richer in the fall, and poorer in the spring; but other circumstances may influence the character of the milk, so as to produce totally different results. The milk of carnivorous animals is very much richer than that of herbivorous animals, in all the various constituents, especially in casein or curd, and also in butter. It is so extremely rich that we have no other food which will at all compare with it. It is well known that an old cow does not yield such good milk, or as much milk as a young one. I have seen an analysis of a very poor milk, which was analyzed in Holland by Dr. Baumbar. He mentions that it was the milk of a cow which has had ten calves. Nothing appears so unprofitable as to keep cows for so long a period. Generally speaking, as is well known to practical men, the milk becomes poorer after the fourth or fifth calf. Climate affects the quality of milk in a remarkable degree. In moist and temperate seasons and localities we obtain a larger quantity though generally a poorer description of milk, than in dry and warm countries. The quality of milk is thus affected by the temperature, and the amount of moisture in the atmosphere. Something, no doubt, is also due to the greater amount of water which in wet seasons is present in the produce. That the general state of health and condition of the animal has a marked influence on the quality of the milk, is so well known that it need hardly be mentioned. The time at which the milk is taken is said to have also an effect upon the quality. In most agricultural treatises you will find it stated that morning is generally richer than evening milk; but my results do not favour that general notion. Out of thirty-two samples of milk which I have analyzed, taken in the morning and the evening of the same day, I found in eight cases the morning poorer than the evening milk, in four cases I found it rather richer, and in four I found no perceptible difference between the quality of the morning and that of the evening milk. The time of day has not so much to do with the matter, as the quantity and quality of the food which is given some three or four hours before milking. I have traced this distinctly. At one time I have found the milk of our dairy stock poor in the evening. The cows were then out at grass, and were not supplied with a sufficient quantity of grass. They received in the evening oil and rape-cake, and then they produced in the morning richer milk. This shows plainly the effect of the food upon the morning milk. At another time, in the winter, I found that when the cows were fed in the morning and in the middle of the day with barley meal and rape-cake, they produced richer evening milk. I believe, then, that the quality of the milk is affected by the food, and by the time at which food is given to cows. It certainly cannot be said that in a general way milk is richer in the morning than in the evening. It may be one way or the other, poorer or richer, as the case may be, or both may be perfectly alike. The race, and breed, and size of the animal, have also an important influence on the quality of the milk."

Selected.

Little Faults.

If some religious people keep their faults to the last, it is because they have all their life imagined that religion was not intended to interfere with "little things;" that is, with small points of manner and character. We get from our religious principles what we use them for, and no more. If the power of a renewed will is not brought to bear directly upon our little faults, they will increase even while the religious character deepens and improves. There is no fault so small that it will disappear of itself. I often wonder that believers should be content to carry with them to the grave the lesser evils of a fallen nature. If we shall one day be restored to the perfect likeness of our glorified Redeemer, shall we put a limit which God has not put to the degree in which, even in this world, the wonderful change shall be wrought upon us?

For "The Friend."

A letter has been addressed to the Treasurer of the Women's Aid Committee of Friends in Philadelphia, by Hannibal Hamlin, President of the National Freedman Relief Association of the District of Columbia, asking for aid in carrying out their truly benevolent objects.

It appears that a large number of the freed slaves have arrived, and continue to arrive in the District. They come in a very destitute condition, in great need of the absolute necessaries of life. Many of them are sick, and the Government has provided two large rooms for hospitals. These must be furnished through private benevolence, and the resources of the Association are exhausted. The need is urgent, and they appeal in the letter for supplies of cotton sheets, pillow cases, and under garments, suitable for the warm season. Friends and others having these articles to spare, are earnestly desired to send them promptly to either of the following members of the Committee, or to their depository at the House of Industry, No. 112 North Seventh Street.—Sarah W. Cope, Treasurer, 1312 Filbert Street; Mary Huston, 1208 Arch Street; Elizabeth P. Fogg, 1310 Cherry Street; Hannah Kaighn, 716 Arch Street.

Contributions in money to purchase materials for the purpose, will be also very acceptable.

Extracts from the letter of Hannibal Hamlin.

"The sick have as yet, had no cotton sheets or clothing. The heat of the weather absolutely requires it, and our physicians say it must be supplied. We have already done something and are still doing. Among other articles, we need as soon as

possible 100 plain cotton sheets, 50 shirts for the sick, 50 pairs of drawers, 50 night-gowns for women, girls and children, 50 cotton pillow cases. The articles named are but a small part of what we need, but our benevolent friends in other cities are aiding us, and we ask you to join with them.

"I visited our hospital last evening and saw a poor man dying, whom his master had beaten nearly to death. Some good Samaritans found him, put him into a wagon and brought him to this city, and to our rooms. His flesh wounds were terrible, but he was injured internally about the chest, and congestion of the lungs resulted. He gasped and threw back his head in agony for breath. Three large windows were wholly removed to give him fresh air, but without relief. I presume he died during the night."

Selected.

The truly holy soul ceases from all action, which has its origin in merely human impulse. It is characteristic of souls, which are in this state, that they move as they are moved upon by the Holy Ghost. "As many as are led by the Spirit of God, they are the sons of God." They move, therefore in God's order; neither falling behind by indolence, nor precipitated by impetuosity. They move in God's spirit, because they are sustained by faith; benevolent, just, immutable in their purpose, so far as immutability can be predicated of anything that is human, but always without violence. Such sometimes appear to be inactive, because their action is without noise. But they are God's workmen; the true builders in his great and silently rising temple; and they leave an impression, which although it is not always marked and observable at the time, is deep, operative and enduring. In this respect at least, I think we may say, that they are formed in the desired likeness. God is the great operator of the universe; but what he does is generally done in silence. The true kingdom of God comes without observation.

Extracted.

Terrestrial authority has, it may be, its mitres, its acts of synods, and all the smothering weight of ecclesiastical canons; or it has, it may be, its elective chair, its salaried orations, and its mercenary sceptre, with an usurpation of all ministerial life, and an assumption by one man of that which, if it really exists, should be open to all; and these things have their glory; but heavenly authority in the church, that which comes down with the gifts distributed to the saints, is the manifestation of superintending care in those whose hearts the Lord directs and enables to watch over the footsteps of the flock, and by counsel and character, by prayer and precept, by patience and forbearance, by gentle firmness, and by spiritual wisdom to keep aloof from the enclosure those things which would disturb communion, or prevent the beloved One from coming into his "garden and eating his pleasant fruits." Government is a distinct gift of the Holy Spirit, and it is not in the power of man, by election, or any other known process, to produce this blessing. It is indeed very easy to make an appointment to ecclesiastical rule, either by royal mandate, or patronal nomination, or popular suffrage; but wide is the difference between ecclesiastical and spiritual rule; man's law can give the outline and the shadow of spiritual rule, but the substance, the living and powerful reality, can be imparted only by Him who is the giver of every good and perfect gift, and with whom there is no variableness, neither shadow of turning. Spiritual rule is neither for lucre nor for lordship, but it is a branch of service, of ministry, of diaconia; a branch springing out of the true vine; a form of the life of Him, who, in making himself the servant of all, thereby made himself the Lord and Master of his disciples.

Government is the lowest and the highest service in the church; it is the lowest because he that is over the flock and has been called to this service by the Lord, must ever be washing the disciples feet. The basin and the towel are the badge of this government, and how low it calls upon those who are exercised in it to stoop down; how deep is the humiliation, how trying to faith and patience, how wearisome to flesh and blood, how closely surrounded with anxieties and solicitudes, how deeply acquainted with tears and prayers and sighs, how conversant with despondency, feebleness and weariness, none can tell or imagine who have looked at these things only through the medium of ecclesiastical custom, but have not tasted them in spiritual power. "And who is sufficient for these things?" Truly, we can reply only in the words of scripture, "Our sufficiency is of God, who hath fitted us to be servants of the New Testament." But in the service there is also a recompense, which though it be nothing less in the day of full payment than a crown of glory, is not in the mean time forgotten by the Chief Shepherd, who knows how to reward his servants even during the heat and burden of the day. Therefore we plead for government; and we know that when it appears it strengthens the church, because it draws forth more love, augments the service in all, and establishes that peace which Paul connects with the presidency of a few and the service of all. (1 Thess. v. 12 & 13.)

Management of the Gooseberry.

In the February number of your excellent magazine, in the monthly remarks on the "Fruit Garden," it is stated that pruning ruins the gooseberry. During the season of 1860, I sent to the Baltimore markets twenty-five bushels, and in 1861 nearly thirty bushels, for which I averaged from three to five dollars per bushel, the most part of which was sold green for pies and tarts. About five bushels I left to ripen, which were very fine. I have some few varieties of the English gooseberry, which do not mildew. My patch consists principally of the Cluster and some Houghtons. In part of my patch, the bushes are between eight and nine years old. They are very vigorous and productive. The other portion are about five years old, producing last year as fine a crop as I ever saw. In the spring of 1860, I planted out another bed of gooseberry plants; and in 1862 they bore a fair crop of fruit. My plants are planted in rows four and a half feet one way, and four the other, (but this I find is too close.) I cultivate them one way with a horse, and then hoe thoroughly.

And now I must say something with regard to pruning. I must say that mine are thoroughly pruned every year. I trim my gooseberry bushes any time during the months of January and February, cutting away anything in the shape of a sucker, and a portion of last year's growth. The ground that I have occupied with gooseberries is about one-eighth of an acre. My gooseberries are always fine, clear, and perfectly free from mildew. In passing through the markets, I can see at a glance which are my gooseberries, and which are not. Often would a country farmer come along and ask, "What makes your gooseberries so superior to mine?" Says I, "Do you prune and work your bushes?" "No." "Well, that is the cause."

A near neighbour of mine has some of the same variety as I have. They are standing around the borders, surrounded with grass. They are unproductive, small, and scarcely worth picking.—*Gardener's Monthly.*

THE FRIEND.

SEVENTH MONTH 5, 1862.

DUBLIN YEARLY MEETING.

The following extracts are taken from the British Friend:—

The Yearly Meeting at large convened on Second-day, Fourth month, 28th, at ten A. M. The attendance was somewhat larger than for several years past. . . . . .

The clerk proceeded by reading the opening minute, and called over the names of representatives from our three Quarterly Meetings, viz. Ulster, Leinster, Munster, nine of whom were absent, their non-attendance being accounted for, except two. Minutes on behalf of ministering Friends from a distance, attending this Yearly Meeting, were read. . . . . .

The report from the Yearly Meeting of Ministers and Elders did not exhibit any features different from former years. It stated that one elder was added to their number, while three Friends had been removed by death during the year. In connection with this report, a Friend from the south spoke very strongly about the London Yearly Meeting's new Book of Discipline not containing any direct explanation as to the duties of elders, alluding to what the apostle Peter says they ought to be,—bishops, elders, overseers, being all one.

A minister from England said he thought it would not be right to let the remarks of the Friend that opened the discussion pass without explanation. He said that if the Book of Discipline was examined, it would be found to contain sufficient information about elders. It is true, he said, that our Society had, in early days, thought it right to divide the office of bishop, as described in Peter. This was one thing; and having done so, he did not see why elders might not do all the duties laid down in Scripture, and the overseers might also do the same, adding that we had to-day abundant evidences of such being the case.

The clerk introduced the queries, by reading a minute under that head in the Book of Discipline. The answers received from the Quarterly Meetings then followed. The first query had the usual exceptions as to the neglect of afternoon and midweek meetings, also meetings for discipline. There seemed to be an unusual number of omissions in the holding of sundry small meetings belonging to the largest of the Quarterly Meetings. We are now getting accustomed to hear that some Friends never attend, others attend but rarely, while others make a practice of going to other places of worship. A Friend having asked how it was that some of our members never attended, it was explained that they attended the worship of other religious bodies.

A Friend said he looked on this as a very important query, that admonition ought to have been given, &c.; quoted Scripture, "If thy brother trespass against thee," &c. He thought this and the third query were both very important, but that this was more so than the third, inasmuch as this spoke of a want of love to God, while the other only of love to man, and said that if we each endeavoured first to take the beam out of our own eye, we might then see clearly to take the mote

rom our brother's eye. Another Friend said that he whole thing lay in not taking the beam out of ur own eye. A minister from England spoke on he same subject.

The answers to the second query were the same s on former occasions. A few brief remarks were ade on this and the third query.

The fourth query was answered as it has been or the last few years, with a note at its conclu- ion, signifying that there is an increased remiss- ess in the due performance of these important uties.

Fifth query. There were four exceptions of nsolvency, and one as to want of punctuality in ayment. A clear answer was returned from Iunster.

Sixth query. Two cases of excess in drinking, ne of which was reported before; one case of ttendance of a place of diversion. There were ome exceptions as to field-sports and places of di- ersion, in two of the Quarterly Meetings.

A Dublin Friend regretted that Munster Friends ad returned the case of excess in drinking. He ien enlarged on the undesirability of returning hese cases until everything was done that could be one by Monthly Meetings, in the way of trying o reclaim them.

A Friend proposed that an epistle should be read t the conclusion of each sitting. This met the pprobation of some Friends, but no decision was ome to, except that the one from London should ien be read, which was accordingly done. After hich, a Friend proposed that the same plan which as been adopted in London, for the last few years, hould also be tried here—namely, to close the oor five minutes past the appointed hour, and for ie meeting to settle down in quietness for a few iinutes until the clerk reads the opening minute; ien the door to be again opened, so as to let those ho may be late come in. This was agreed to, lthough it was opposed by a few; but it having een mentioned last year seemed to open the way o have it tried this time. The representatives ad to meet after the rise of this sitting, in ac- ordance with a rule in the Book of Discipline, hich the clerk read. The meeting separated at bout half-past one. . . . . .

Second-day.—Four P. M. A Friend informed ie meeting that the representatives had met and greed to propose that Thomas White Jacob be ontinued as clerk, and Jonathan Goodbody and ames Nicholson Richardson assistants for this ear also. This met the approval of the Yearly Meeting.

The answers to the queries were then resumed ith the seventh. In Ulster, six cases of payment f tithe rentcharge had occurred. In Leinster, in ie largest Monthly Meeting, twelve Friends were able, who all paid. The other Monthly Meeting pported the testimony, but in some only weakly. n Munster a few Friends paid rentcharge, but ie rest were faithful.

Clear answers were returned to the ninth query. Friend said we ought to be thankful to the Al- ighty for such a state of prosperity amongst our iembers. In his Monthly Meeting only one Friend eceived relief; while a Friend from England ob- erved that the state of society is more healthy here there is a mixture of rich and poor.

Eleventh query. Ulster returned eight persons; hile in Leinster and Munster none had joined ie Society, on the ground of convincement, since st year. A Friend asked to have the Ulster an- ver explained; he asked were those who joined om other religious bodies or not? A Belfast riend said four had been educated at Friends' chools, and one was from without.

Twelfth query. A Friend thought it inconsistent for Friends to ask leave of the registrar, before going to be married in meeting.

Thirteenth query. In Ulster, three meetings have no overseers. In Leinster there are also three meetings without overseers; while in Munster there are one or more overseers in all the meetings.

Fourteenth, fifteenth, and sixteenth. Clear answers.

A Friend said that the Holy Scriptures are more read than before, and thought the fourth query ought to be divided, as it cannot now be answered as full as it might be. Another Friend spoke on the subject of convincements.

The clerk mentioned that the following epistles had been received, viz., from London, New York, New England, Ohio, Indiana, Western, and Baltimore Yearly Meetings. They were read, except London, which had been read in the morning. A Friend proposed that these epistles might be read in the Youths' Meetings.

The epistles were referred to the representatives, and other Friends who might incline to attend the committee, to prepare answers if ability were afforded, and produce drafts of the same to a future sitting. The Yearly Meeting's committee to meet at half-past seven P. M.

Third-day.—Ten A. M. The clerk asked if all the answers were to be read over, as the state of the Society in Ireland was now about to be considered. A Friend asked to have the first read, while another asked to have all read as far as the seventh; a few more agreed to this, but more seemed to think it best only to read the first answer, and such others as might press on the minds of Friends. The answer to the first was accordingly read; the Friend who proposed it then enlarged on its importance, and quoted several passages of Scripture in support of his views. . .

Third-day.—Four P. M. Consideration of the state of society continued. A provincial Friend admired the manner of the discussion, and the sweet quiet which had pervaded the morning sitting. A Friend at the table spoke on the same subject. Another adverted to the advantages to be derived by holding meetings for young persons, and for religious instruction, &c.; the more simple the better in the carrying out. He recommended country meetings to take up the subject; he then spoke of the want of ministers in our society in this land. A Friend spoke of youths' meetings, and the best means of carrying them into effect in country meetings—they are very valuable and instructive. He thought the gift of teaching not sufficiently carried out in this society. Another Friend spoke on the same subjects. . . .

An Irish Friend wished to encourage Friends' families, where two or three are in a neighbourhood, to meet together and read the scriptures; he gave an instance of a child being instrumental in producing a change of heart in a parent. Another Friend said, the more spontaneously such things were done the better, it sufficiently simple they would be productive of good. He had watched how the fears, which were at first entertained by some Friends, have been dispelled. He thought such meetings a legitimate carrying out of the fourth query. It is better for individual responsibility than society action, the more we feel this responsibility the greater will be the benefit of such efforts. A Friend from the south recommended, that for scripture reading meetings the chapter should be given out a month before, in order that there might be an opportunity for considering and studying it in private. Two Friends entertained some fears respecting too much activity; said it was better not for this meeting to take any action, or even Monthly Meetings; rather that each meeting should do for itself, &c.

An elder of Ulster expressed his interest in such meetings, thought it best not to press the matter, but to leave it to take its course, as there are some against it. The clerk thought the subject had now had sufficient time allowed for its full consideration. He then read a short minute to the effect, that this and a preceding sitting had been taken up with the consideration of the state of society in this land, as brought to view in the answers received to the queries. . . . . .

Fourth-day—Four P. M. Reports from the three Quarterly Meetings on the care and oversight extended to children and young persons in profession, though not in membership, were now read, and a very full consideration given to this interesting subject: There are but a small number of this class in Munster; in Leinster a somewhat larger number, especially in Dublin, where there are over thirty of this class; the report from Ulster was very full, inasmuch as it stated the number of families and individuals residing within each Monthly Meeting. It appears that in Ulster province there are upwards of 412 who have extended to them by Friends religious care and oversight, and as they are chiefly of the poorer class, Friends have assisted them in educating their children, and in other ways. It appears that Brookfield Agricultural School was established for this class many years ago, and has been useful in this respect. The meeting has extended its concern to all attenders of meetings of every age, and issued directions to the Quarterly Meetings to produce the number of such in each meeting to next Yearly Meeting.

Fifth-day, 5th month, 1st.—A minute of last year was read respecting the appointment of a conference, to meet in Dublin in the course of the year, to revise the queries, advices, the rules respecting removals and settlements, and the relief of the poor, and to assimilate our marriage rules with those in England, so as to admit of persons in profession, though not in membership, to marry according to our mode in the meeting-houses, and for marriages where one is a member and one not. The report of this conference was read—it met in Dublin from the 25th to the 28th of Eleventh month last, and had agreed to propose to the Yearly Meeting that the changes which had taken place in England should with some small alterations be adopted for Ireland also. A few paragraphs in the report explained the nature of the changes contemplated. A minister expressed his desire that Divine assistance, &c., would be given in the consideration of this important subject.

The clerk then read our first query, afterwards the new one, and compared both, pointing out the difference, and when the matter left out was added to the advices, he read them also. A Friend remarked that those that had the opportunity of expressing themselves in the conference, might now make way for those who had not; another Friend agreed to this, but hoped that any Friend might be at liberty to make any remark which might press on his mind. A Friend remarked he did not think the first query, as altered, any improvement. Another remarked he was favourable to the report of the conference, while a minister said he had neither part nor lot in the matter, &c. A Friend wished very briefly to remark that he could come to no other conclusion but that the conference had come to the right decision on the matter.

A Friend here proposed that the matter should be put off till next year; a few others were of the same mind. A Friend made a remark about a growth in the truth, &c.; another Friend said his

mind would be comforted if the meeting would adopt the proposed changes; several spoke in rapid succession, most of whom were in favour of the changes; some willing to submit, while others wished to have the matter put off for another year; here again Friends rose after each other, so that a very full expression of opinion took place. A minister from England said he admired the manner in which the discussion of this morning was conducted. The meeting then adjourned.

Four P. M.—Resumed the consideration of the conference report. The queries for the women Friends were then compared, as the men's were in the morning, and agreed to; then the queries for ministers and elders—then advices to ministers and elders—then the general advices—then the arrangements for answering the same, and for reading unanswered queries. There was some diversity of opinion before these were passed, especially with regard to part of the advices to ministers and elders—it was, however, agreed to leave it as brought in by the conference. The clerk asked how the women's meeting was to be informed. It was settled that William J. Barcroft, clerk of the conference, Samuel Bewley, and Thomas W. Jacob, clerk of the Yearly Meeting, should go in and read and explain the new arrangements to women Friends on Seventh-day morning.

Sixth-day.—Ten A. M. Meeting for worship—full attendance. Sitting, four P. M. The clerk read minute of conference, then minute of last year's proceedings, then regulations of conference respecting the alterations proposed in the new marriage rules. The clerk was of opinion that it was best to consider the whole subject together, which was accordingly done, as near as could be, as over forty Friends spoke, and some a second time. It was proposed in this, as well as in the other matters, to put off till next year, but it was thought better to decide at once, as otherwise the society in Ireland would be kept in an unsettled and unsatisfactory state for a year, which would be very undesirable.

Seventh-day.—Half-past nine A. M. A minute of last year, and a paragraph of report from Yearly Meeting committee, were read respecting the collection for North Carolina Yearly Meeting school, which was deeply in debt. Total amount from Ireland, £432, 9*s.* The educational fund of the Yearly Meeting had three grants made from it to the amount of £29 odd, being a few pounds more than last year; the names of the six trustees were then read. The Book Depository under the care of the Yearly Meeting made sales in the year to the amount of £33, 14*s.*, being somewhat less than last year. The distraints for the non-payment of ecclesiastical demands was from Ulster, about £105; Leinster, £139; Munster, £77; being a total of nearly £323. Some further minutes of last Yearly Meeting, and corresponding paragraphs in the report from the Yearly Meeting's committee, were read respecting ecclesiastical demands, tithe rentcharge, capital punishment, (a petition on which subject was presented to both houses of parliament since last year,) educational fund, and respecting Friends in foreign parts; these matters did not occupy much time. During this sitting the deputation went into the women's meeting, and remained there about an hour.

. . . . . .

The epistles to the following Yearly Meetings were passed, viz. London, New York, New England, Ohio, Indiana, Western, Baltimore, and North Carolina. The meeting was delayed some time for the minute from the women's meeting, which, having at length come up, and our concluding minute being read, the meeting came to a satisfactory conclusion about 2 P. M.

SUMMARY OF EVENTS.

Foreign.—The Liverpool cotton market continued to advance. Sales of the week, ending 14th ult., 84,000 bales, prices ½ a ⅝ higher. Wheat, 2*d.* a 3*d.* higher. Corn 6*d.* a 1*s.* higher.

The Paris *Patrie* gives a rumor of approaching negotiations for a joint offer, by France and England, of mediation between the United States and the Southern Confederacy.

The London Times editorially approves of the mediation, and says that Europe ought not to look calmly on, and if the offer of mediation is delayed, a more important question, that of the recognition of the Confederates, may have to be considered. Lord John Russell stated in Parliament, that there had yet been no communications between the French and British Governments, in relation to mediation in the war in America. He conceived that in the embittered state of feeling prevailing there, an overture of that kind would have no good results, and might retard the time for such an offer being favourably made. Lord Palmerston also said that there was no intention at present to offer mediation. The steamer Columbia had left Plymouth for Nassau, with warlike stores, believed destined for the Southern Confederacy. Two other steamers, the Merrimac and Sylph, had also arrived at Plymouth, believed to be intended for the same destination. The brig E. Fleming, from Charleston, had reached Liverpool, with a cargo of rosin and turpentine. She left Charleston in company with seven other small vessels.

United States.—*Slave Emancipation.*—The bill from the House of Representatives, freeing the slaves of certain classes of persons engaged in the rebellion, was rejected by the U. S. Senate. Another bill, differing in some of its provisions, was passed by a vote of 28 to 13.

New York.—Mortality last week, 361.

Philadelphia.—Mortality last week, 273.

The Export of Gold from New York continues to be quite large, the total shipments of coin and bars last week, amounted to $3,056,562. The premium has advanced to 9¾ per cent. for gold coin.

The Pacific Railroad Bill, which has passed both Houses of Congress, gives alternate quarter sections of land along the line of the road to the "Union Pacific Railroad Company," who are to organize and open subscriptions to the stock of the company within three months. All the land of this grant that is not sold in three years after the road is finished, is to be open to pre-emption, at the rate of $1.25, per acre. The Government also agrees to aid the road by its bonds to the amount of $16,000 per mile, to be issued, however, only whenever a section of forty miles is completed and equipped, and in running order; and afterwards for other like sections.

Arkansas.—The U. S. fleet, after the recent battle, proceeded up White river a considerable distance, but in consequence of the low water, was compelled to return. The rebel gun boat Van-Dorn is reported to be up the Arkansas, and also another called the Pontchartrain. It is understood that General Curtis is in a perilous condition in Arkansas, the rebel General Rains, having got in his rear with 15,000 men.

Mississippi.—A large rebel force is collected at Vicksburg, and the determination is expressed to defend the place to the last extremity. The U. S. forces do not appear to have moved far southward in this State. A rebel battery of eight guns at Grand Gulf, between Vicksburg and Natchez, was destroyed on the 17th, thus opening the river, and clearing out the guerilla bands between New Orleans and the latter point.

Louisiana.—In New Orleans, General Butler is making strenuous exertions to alleviate the condition of the poor; but as business generally is dull, his efforts are only partially successful. The high prices of provisions —consequent on their scarcity—add much to the sufferings of the people. The Union sentiment is gaining strength. The applicants for taking the oath of allegiance have become so numerous, that General Shepley has been obliged to extend the time of registering. Merchants advertise stocks of cottonades, shirts, drawers, clothing of all description, matting and other articles, "just received from the North," and the produce dealers announce invoices of corn, rice, bacon and other edibles, so that the people of New Orleans are no longer in danger of starving. Shipping announcements are also multiplying. The *Picayune* of the 20th, contains advertisements of steamers and sailing vessels up for New York and Philadelphia; and Adams' Express has resumed operations between New Orleans and New York. The Bank of America, in New Orleans, has resumed specie payment. Com. Porter's mortar fleet had been sent up the river to Vicksburg.

Tennessee.—A train on the Memphis and Ohio Railroad was captured on the 26th, when at a distance of fourteen miles from Memphis, by a rebel cavalry force. The rebels destroyed the locomotive, burned the cars, and captured a company of Ohio troops. Shipments of cotton in limited quantities continued to be made. Gen. Grant has assumed command of the district of West Tennessee. At Nashville, a number of Methodist and Baptist ministers have been sent to the penitentiary, on the charge of disloyalty.

South Carolina.—The attack upon the rebel batteries on James Island, near Charleston, is said to have been a lamentable blunder, and resulted most disastrously for the U. S. forces, who were repulsed and defeated with a heavy loss. Gen. Benham, who commanded the Federal troops, has been sent home under arrest by order of his superior, Gen. Hunter. The Charleston papers give the loss of the Southern troops as 48 killed and 106 wounded. The loss of the U. S. troops is stated by the same accounts, to have been about 1130, including 130 prisoners. The British steamship Memphis, arrived in Charleston recently, with a valuable cargo of British goods.

Virginia.—No further engagements are reported in the Shenandoah Valley. The troops under Gen. Fremont's command had on the 25th ult., retreated to Strasburg. The crops of grain in this part of Virginia, are said to be very good, and are now ripe for the harvest, but there are few hands to gather them. Both white and black labour have fled the region—the whites to the Confederate army, and the negroes to the North. The houses of the farmers, with few exceptions, contain none but old men, women and children. The forces under Major Generals Fremont, Banks and McDowell, have been consolidated into one army, to be called the army of Virginia, and Gen. Pope has been especially assigned by the President to the chief command. This arrangement gave offence to Gen. Fremont, who was unwilling to serve in a subordinate position. He was consequently relieved from his command, and Gen. Rufus King appointed in his place. The military operations near Richmond during the last week were important. A series of sanguinary engagements between the two great hostile armies, appears to have resulted in a change of their relative positions. Gen McClellan's army, having, in consequence, been massed south of the Chickahominy, in nearer proximity to Richmond. His line of communication with the North by means of the Pamunkey river, has been abandoned to the rebels, and a new one, it is stated, is to be established by the route of James river. The rebels in strong force have occupied the ground heretofore held by McClellan's right wing. Their army is reported to be immensely large, and all their more noted military leaders are collected there, including Generals Beauregard, Price and Jackson. The apprehension is entertained by some that the U. S. army is in a critical position, while others think the defeat of the rebels and the occupation of Richmond is near at hand. The crisis of the long struggle is evidently approaching.

RECEIPTS.

Received from David Naylor, O., $2, vol. 35; from Mary Ann Baldwin, Pa., $2, vol. 35.

FRIENDS' ASYLUM FOR THE INSANE.

NOTICE.

NOTICE.

WM. H. PILE, PRINTER,
Lodge street, opposite the Pennsylvania Bank.

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From Evenings at the Microscope.

Spiders and Mites.

"The arrangement of Spiders by M. Walckenaër into families, characterised by their habits, places the principal varieties of their webs in a very concise point of view.

"The *Cursores*, *Saltatores*, and *Laterigradæ*, make no webs: the first catch their prey by swift pursuit; the second spring upon their prey by insidious and agile leaps; the third run, crab-like, sideways or backwards, and occasionally throw out adhesive threads to entrap their prey. The *Latebricolæ* hide in burrows in fissures, which they line with a web. The *Tubicolæ* inclose themselves in a silken tube, strengthened externally by leaves or other foreign substances. The *Nidiielæ* weave a nest whence issue threads to entrap their prey. The *Filitelæ* are remarkable for the long threads of silk which they spread about in the places where they prowl in quest of prey. The *Lapitelæ* spin great webs of a close texture, like hammocks, and wait for the insects that may be entangled therein. The *Orbitelæ* spread abroad webs of a regular and open texture, either circular or spiral, and remain in the middle, or on one side, in readiness to spring upon an entangled insect. The *Retitelæ* spin webs of an open mesh-work and of an irregular form, and remain in the middle or on one side, to seize their prey. Lastly, the *Aquitelæ* spread their silken filaments under water, to entrap aquatic insects.

"The silken secretion of Spiders is not applied only to the formation of a warm and comfortable dwelling for themselves, or of a trap for their prey; it is often employed to master the struggles of a resisting insect, which is bound round by an extemporary filament, spun for the occasion, as by a strong cord. It forms the aëronautic filament of the young migratory brood. It serves to attach the moulting *Hydrachna* to an aquatic plant by the anterior part of the body, when it struggles to withdraw itself from its exuvium. Lastly, a softer and more silken kind of web is prepared for the purpose of receiving the eggs, and to serve as a nest for the young."

The silk with which these various fabrics are constructed is a thick, viscous, transparent liquid, much like a solution of gum arabic, which hardens quickly on exposure to the air, but can meanwhile be drawn out into thread. So far, it agrees with the silk of the silkworm and other caterpillars; but the apparatus by which it is secreted, and that by which it is spun, are both far more complex and elaborate than those of the latter. Generally speaking, there are three pairs of spinnerets, or external organs, through which the threads are produced, but in some few cases there are only two pairs, and in others, as the Garden Spiders, (*Epeira*,) the hindmost pair seem to be united into a single spinneret. These are always situated at the hinder extremity of the body, and I will show them to you presently. First, however, I will describe the internal apparatus—the source of the threads.

The glands which secrete the gummy fluid are placed in the midst of the abdominal viscera, and in some instances—as in the female of *Epeira fasciata*, a species which makes a remarkably large web—they occupy about a quarter of the whole bulk of the abdomen. About five different kinds of these glands may be distinguished, though they are not all present in every species. The *Epeiræ*, however, present them all.

In this genus there are:—1. Small, pear-shaped bags, associated in groups of hundreds, and leading off by short tubes, which are interlaced in a screw-like manner, and open in all of the spinnerets. 2. Six long twisted tubes, which gradually enlarge into as many pouches, and then are each protracted into a very long duct, which forms a double loop. 3. Three pairs of glandular tubes, similar to the preceding, but which open externally through short ducts. 4. Two groups of much branched sacs, whose long ducts run to the upper pair of spinnerets. 5. Two slightly branched blind-tubes, which terminate by two short ducts in the middle pair of spinnerets.

It is not very easy to examine the spinnerets with a microscope, so as to make out their structure. If we confine the Spider in a glass cell, it is so restless that the least shock or change of position will cause it to move to and fro; and, besides, when it does become quiescent, the spinnerets are closed in towards each other, so that we cannot see their extremities. By selecting a specimen, however, recently killed, such as this *Clubiona*, we may discern sufficient to enable us to comprehend their construction.

Looking, then, at the abdomen from beneath, we see the three pairs of spinnerets clustered together close to the extremity. The pair most forward are shaped somewhat like barrels, whose free ends bend over toward each other. They are covered with stiff black hairs, and just within the margin of what may be called the *head* of the barrel, (for it is cut off horizontally, with a sharp rim,) there is a circle of very close-set, stiff, whitish bristles, which arch inwards. The whole flat surface of the "head," within this circle of bristles, is beset with very minute horny tubes, standing erect, which are the outlets of the silk-ducts, that belong to this pair.

The minute horny tubes are themselves composed of two joints, the basal one thick, the terminal one very slender, and perforated with an orifice of excessive tenuity; through which the gum oozes at the will of the animal, as an equally attenuated thread. On our *Clubiona*, the number of tubes in all the spinnerets is about three hundred; but in the Garden Spider, (*Epeira*,) they exceed a thousand.

This remarkable multiplicity of the strands with which the apparently simple and certainly slender thread of the Spider is composed, has attracted the attention of those philosophers who seek to discover the reasons of the phenomena they see in nature. The explanation was first suggested, I believe, by — Rennie, but it has been amplified with much force by Professor Jones, in the following words:—

"A very obvious reflection will here naturally suggest itself, in connection with this beautiful machinery; why, in the case of the spider, it has been found necessary to provide a rope of such complex structure, when in so many insects a simple, undivided thread, drawn from the orifice of a single tube, like the thread of the silkworm, for instance, was sufficient for all required purposes. And here, as in every other case, it will be found, on consideration, that a complicated apparatus has been substituted for a simple one only to meet the requirements of strict necessity. The slow-moving caterpillar, as it leisurely produces its silken cord, gives time enough for the fluid of which it is formed to harden by degrees into a tenacious filament, as it is allowed to issue by instalments from the end of the labial pipe; but the habits of the Spider require a different mode of proceeding, as its line must be instantly converted from a fluid into a strong rope, or it would be of no use for the purposes it is intended to fulfil. Let a fly, for example, become entangled in the meshes of a Spider's web; no time is to be lost; the struggling victim, by every effort to escape, is tearing the meshes that entangle it, and would soon succeed in breaking loose did not its lurking destroyer at once rush out to complete the capture and save its net, spun with so much labour, from ruin. With the rapidity of thought, it darts upon its prey; and before the eye of the spectator can comprehend the manœuvre, the poor fly is swathed in silken bands, until it is as incapable of moving as an Egyptian mummy. To allow the Spider to perform such a feat as this, its thread must evidently be instantaneously placed at its disposal, which would have been impossible had it been a single cord, but being subdivided into numerous filaments, so attenuated as we have seen them to be, there is no time lost in the drying; from being fluid they are at once converted into a solid rope, ready for immediate service."

No doubt you have often admired the exquisite regularity of those Spiders' webs which are called geometric; that of our abundant Garden Spider, for instance. You have observed the cables which stretch from wall to wall, or from bush to bush, in various directions, to form the scaffolding, on which the net is afterwards to be woven; then you have marked the straight lines, like the spokes of a wheel, that radiate from the centre to various points of these outwork cables, and finally the spiral thread that circles again and again round the radii, till an exquisite net of many meshes is formed.

But possibly you are not aware that these lines are formed of two quite distinct sorts of silk. It has been shown that the cables and radii are perfectly unadhesive, while the concentric or spiral circles are extremely viscid. Now the microscope, or a powerful lens, will reveal the cause of this difference; the threads of the cables and radii are perfectly simple, while the spiral threads are closely studded with minute globules of fluid, like drops of dew, which, from the elasticity of the thread, are easily separated from each other. These are globules of viscid gum, as is easily proved by touching one or two with the finger, to which they will instantly adhere; or by throwing a little fine dust over the nest, when the spirals will be found clogged with dirt, while the radii and cables remain unsoiled. It is these viscid threads alone that have the power of detaining the vagrant flies which accidentally touch the net.

The diversity of the secreting organs already alluded to, as well as in the spinnerets, is no doubt connected with this difference in the character of the silk; and it is worthy of remark that this diversity is greatest in such Spiders, as the *Epeiræ*, which spin geometric nets.

Immense is the number of globules of viscidity that stud the spiral circles of one these nets. — Blackwall, the able and learned historian of the tribe, has estimated that as many as 87,360 such pearly drops occurred in a net of average dimensions, and 120,000 in a large net of fourteen or sixteen inches diameter; and yet a Spider will construct such a net, if uninterrupted, in less than three-quarters of an hour.

Scarcely less admirable is the ease and precision with which the little architect traverses her perpendicular or diagonal web of rope; a skill which leaves that of the mariner who leaps from shroud to backstay in a ship's rigging immeasurably behind. To understand it, however, in some measure, look at this last joint of one of the feet of our well-used *Clubiona*. It is a cylindrical rod, ending in a rounded point; every part of its surface is studded with stiff, rather long, horny bristles, which, springing from the side, arch inward towards the point. Now this array of spines effectually prevents a false step, for if any part of the leg, which is sufficiently long, only strikes the thread, the latter is certain to slip in between the bristles, and thus to catch the leg. But more precision than this is requisite; especially when we observe with what delicacy of touch the hinder feet are often used to guide the thread as it issues from the spinnerets, and particularly with what lightning-like rapidity the larger net-weavers will, with the assistance of these feet, roll a dense web of silk around the body of a helpless fly, swathing it up, like an Egyptian mummy, in many folds of cloth, in an instant.

Look, then, at the extreme tip of the ultimate joint. Two stout hooked claws of dark horny texture are seen proceeding from it side by side, and a third of smaller size, and more delicate in appearance, is placed between them, and on a lower level. The former have their under or concave surface set with teeth, (eighteen on each in this example,) very regularly cut, like those of a comb, which are minute at the commencement of the series near the base of the claw, and gradually increase in length to the tip. These are doubtless sensible organs of touch, feeling and catching the thread; and they, moreover, act as combs, cleansing their limbs, and probably their webs, from the particles of dust and other extraneous matter which are continually cleaving to them.

The more we fear God, the less we shall fear man.

Selected.

The Origin of the Christian Discipline Established among Friends.

(Concluded from page 347.)

A second, and perhaps contemporaneous, object of the meetings for the discipline of the society, was the obtaining of redress for those illegally prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges and the government, of illegal proceedings, and to use every legal and christian effort to obtain redress. Several friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the society. Marriage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of the youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the society's care.

The last object of the discipline, in early times, which we shall enumerate, was the exercise of spiritual care over the members. As the society advanced it was soon reminded of our Lord's declaration: "It must needs be that offences come." Evidencing, as the society did to a large extent, the fruits of the Spirit, there were those who fell away from their christian profession, and walked disorderly; and sound as was the body of Friends in christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and christian subjection as were the principles of religious liberty advocated by the society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts: "Now concerning gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or a sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel that there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the Truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church.'"

We now proceed to notice the more regular and systematic establishment of Monthly and Quarterly Meetings, and of the Yearly Meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was doubtless much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the society he laboured diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says in his Journal: "Whereas Friends had had only Quarterly Meetings, now Truth was spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation." In 1667 he laboured most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668 he thus writes: "The men's Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men's Monthly Meetings in those countries, for they had their Quarterly Meetings before." These Monthly Meetings, so instituted, took a large share of that care which had heretofore devolved on the Quarterly Meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the church, the free course for which he was so anxious to promote. With reference to this subject, he observes, in one of his epistles: "The least member in the church is serviceable, and all the members have need one of another."

The Quarterly Meetings from this time received reports of the state of the society from the Monthly Meetings, and gave such advice and decisions as they thought right, but there was not, until some years after this period, a general Yearly Meeting at which all the Quarterly Meetings were represented. Of the establishment of that meeting we come now to speak.

In the year 1672 a General Meeting of ministers was held at Devonshire House, London: among

s proceedings we find the following minute, in hich we trace the origin of the Yearly Meeting, onstituted as it now is of representatives from va- ous parts of the kingdom. "It is concluded, greed, and assented unto, by Friends then pre- nt, that, for the better ordering, managing, and gulating of the public affairs of Friends relating the truth and service thereof, there be a General eeting of Friends held at London once a year, the week called Whitsun-week to consist of six riends for the city of London, three for the city Bristol, two for the town of Colchester, and one two from each of the counties of England and Vales respectively."

This representative Yearly Meeting met at the me proposed in 1673, and came to the conclusion, at the General Meeting, constituted as it then as, "be discontinued till Friends, in God's wis- om, shall see a further occasion;" and it was further greed, that the General Meeting of Friends who bour in the work of the ministry, do continue as rmerly appointed. This meeting of Friends the ministry appears to have been regularly eld annually from this time to the year 1677 in- usive.

In 1675 a series of important advices and in- ructions were agreed upon, and sent forth to the veral meetings: they are contained in an epistle, nd are thus introduced: "At a solemn General eeting of many faithful Friends and brethren oncerned in the public labour of the gospel and rvice of the church of Christ, from the most arts of the nation." This document is signed by ghty-one Friends, most of whom are well-known conspicuous in the early history of the society; nd the spirit of fervent piety and charity which breathes is well worthy of their character. In 677, it was agreed again to convene the meeting of presentatives in the ensuing year, and then to vise respecting its continuance. Accordingly in 678 the representative Yearly Meeting assembled London, and, after agreeing upon several mat- rs, the substance of which was conveyed to the arious meetings of Friends in the form of an pistle with much christian counsel, concluded to eet again the next year after the same manner; nd these meetings have continued to assemble nce a year in London, with unbroken regularity, the present time.

When the General Meeting of ministers trans- rred much of its duties to the representative Yearly Meeting, of which they formed a part, here were some portions of the service of these eetings which more particularly belonged to the inisters. Although the power to approve and isapprove of ministers rested with the members f the church to which they respectively belonged, the capacity of a Monthly Meeting, yet it was eemed fitting that the ministers should have an special oversight of each other, and that they hould meet together for mutual consultation and dvice in regard to those of their own station.

George Fox, in 1674, writes thus: "Let your eneral assemblies of the ministers [in London, or lsewhere,] examine, as it was at the first, whether ll the ministers that go forth into the counties do valk as becomes the gospel; for that you know vas one end of that meeting, to prevent and ake away scandal, and to examine whether all vho preached Christ Jesus, do keep in his governent and in the order of the gospel, and to exhort hem that do not." Meetings for these purposes, n which Friends in the station of elder are now nited, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men; but it was one f the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual, as well as in temporal things; holding in the former as well as in the latter a distinct place, and having duties which more peculiarly devolved on them. For this purpose meetings were established among them, with a special regard to the care and edification of their own sex. The views of George Fox in regard to the establishment of these meetings are conveyed in the following passages: "Faithful women, called to a belief of the Truth, and made partakers of the same precious faith and heirs of the same everlasting gospel of life and salvation, as the men are, might in like manner come into the profession and practice of the gospel order, and therein be meet-helps to the men in the service of truth, and the affairs in the church, as they are outwardly in civil and temporal things; that so all the family of God, women, as well as men, might know, possess and perform their offices and services in the house of God; whereby the poor might be better taken care of; the younger sort instructed, informed, and taught in the way of God; the disorderly reproved and admonished in the fear of the Lord; the clearness of persons proposing marriage more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body, the church, might watch over and be helpful to each other in love."

Thus was a system of order and government, in conformity with the spirit of christianity, established amongst us in early times; and thus a field was opened for the exercise of the various gifts, by which the church, the body of Christ, is edified.

From "The Leisure Hour."

Anecdotes of the Blind.

Those who have closely observed the conduct of the blind must, we imagine, have been sometimes startled with the precise knowledge they appear to possess of what is going on around them. It would seem as though some new sense had stepped in to supply the want of the faculty which they have lost, or have never possessed. We know that this is not the case, and that the ready powers of perception and appreciation which sometimes astonish us are the results of that finished education of the other senses, which is in a manner enforced upon those who live in perpetual darkness. We shall jot down a few instances which have come within our own observation and knowledge, and which, while interesting in themselves, will serve to illustrate the operation of what some writers, in alluding to this subject, have wrongly termed the sixth sense.

A poor blind pensioner, who travels London daily to call on his patrons for their contributions, and whose rounds are not much short of a hundred miles per week, on being asked how he finds his way about, tells us that, on starting from home he counts the turnings and crossings, however numerous they may be (perhaps over a five miles' route,) until he arrives at the street or row of buildings which he wants. He then "sticks it," or counts the houses, by their entrances, with his stick, until he comes to the right dwelling. This, once certified, is never afterwards forgotten; for, if he should chance to miscount, he would be made sensible of his error by the differing shape of the bell-handle, the knocker, the railings, or some trifling peculiarity in the door-step, etc., which though they might escape the observation of ordinary persons, are obvious enough to the blind. He knows his friends as they approach him, by the sound of their footfall, and will not allow them to pass him without giving them the "good day." He can always tell when he is passing a house or houses of two, three, or four stories high, by the difference in the sound of his own step, or of the touch of his stick on the flags. He knows the trees by their odour. A grocer's shop, a chemist's shop, a leather-cutter's, or a butcher's, is as palpable to him as a milestone to a traveller or a lighthouse to the sailor. If he is ever put out of his reckoning, it is through meeting a friend and having a gossip until he forgets himself; in this case he has either to go back or forward, "sticking it," until he has recovered one of his landmarks. This poor fellow has perambulated London alone for twenty years, in all weathers, with no other guide than his stick, yet is never known to lose his way. If the reader will compare these facts with his own experience in the dark, or with the cases of persons who lose themselves in a London fog, in neighbourhoods with which they have long been well acquainted, he will see sufficient cause to marvel at the resources of the blind.

A friend of the writer, attending church on the Sunday morning in a village where he had arrived the day before, encountered a blind man groping at the principal door, which, for some cause, happened on that day to be closed. Our friend took him by the hand and led him in at a side door. After the service he led him out; but the blind man was quite non-plussed, and did not know in what direction to go. "Will you be so good as to put me where you found me first?" he said; and he was conducted back to the front door. Having certified himself of his position by a touch, he at once set off for his home, which lay at three miles distance—our friend accompanying him part of the way. When they had walked something more than a mile along the road, the blind man stopped. "Will you have the kindness," he said, "to put your hand behind that hurdle in the hedge, and lift out my walking-stick? I always leave it there when I go to church." Now the man had been talking all the way from the village, and he could not have been counting his steps or his invisible landmarks, and there appeared to be nothing whatever in the level road which could have indicated to one stone blind the exact spot on which he stood. As our friend lifted out the stout cudgel, which certainly did not look at all like a church-going article, he asked him how he could tell so precisely where he was. "There is a tree in the hedge," said the blind man, "and that causes a lull in the air, because it stops the current; I always know when I come to the tree."

Not many months back, a traveller was riding on one of the bleak and stormy nights for which the past year will long be remembered, over a dreary district of hill, down and dale, in central Yorkshire. He had a weary way to go, and his whole route lay in the teeth of the wind and tempest, which threatened to sweep him from the road. As he struggled on, the night grew dark and the storm more furious. Not relishing the idea of being belated on that wild spot, he set spurs to his steed, and, trusting to the animal's instinct and surefootedness, galloped through the darkness towards his destination. He had reason to repent of his precipitation, for the horse diverged from the track and became entangled in a clump of gorse and scrub, and he himself was thrown, but fortunately, without any serious injury. He was able to mount again, and to recover the path, and proceeding more cautiously, arrived at the village inn, where he intended to put up, about midnight. Here, on dismounting, he discovered that he had lost his watch, which had been severed from the ribbon that served as a guard, and had most likely fallen to the ground among the gorse where he had

been thrown. He grieved at the loss of a valuable time-piece, and bemoaned his misfortune with the landlord.

There was a poor blind man sitting in the bar who immediately rose and volunteered to go in search of the missing watch. The case appeared hopeless to the traveller, who could scarcely describe the spot where his misfortune had overtaken him, and who deemed the attempt to recover it on the part of a blind man as supremely ridiculous; and, indeed, he hinted as much. In spite of this discouragement, however, the blind man seized his staff and set forth in the midst of the wind and pouring rain. He knew the district better than the traveller did. He traversed the six miles of stormy heath and mountain, and, heedless of the driving sleet, commenced his search. Having arrived at the spot, he set his ear to the ground, and groped through the gorse in all directions; the wind howled, and the long grass whistled around him, but amidst those wild and melancholy sounds he was able at length to identify the still small ticking of the watch, which he recovered, placed in his bosom, and brought back in triumph. Here is an exploit rivalling almost the fairy feats of Fine-ear himself; it is one, however, for the truth of which we can vouch, while it is one which it is most certain that none other than a blind man could have accomplished.

It is probable that, in most blind persons, that faculty of the mind which phrenologists have supposed to be demonstrated by the organ of locality, must be exercised and perfected to an extraordinary degree. A blind workman, if he use a score or more of tools, always places his hand on the right one when it is wanted, and will tell in an instant, and even after a considerable lapse of time, whether his tool-box has been tampered with, or the arrangement of the implements altered. The perfection of this faculty is sometimes exhibited in blind chess-players, who generally attain to remarkable proficiency in the most complicated of all games. We have seen boys of tender age, and who were born blind, playing this difficult game in a masterly way, and generally checkmating their more mature antagonists. Their sole guide is their sense of touch; and it is astonishing to note with what rapidity they ascertain all they want to know by this means. By merely laying the palm of the hand and the finger-tips on the pieces as they stand, they master in a moment the position of the contending forces, and, without being informed of the adversary's moves, make the necessary disposition to defeat them.

Before the establishment of the Crêche in Paris, many poor women used to get their living by taking charge, during the day, of the infants of those of the poorer classes who had to be at work in the streets, when they should have been at home nursing their helpless offspring. The most noted of these general mothers was a certain blind and poverty-stricken dame, who went by the name of old Susanne, and who had her infant hostelry in the Rue Gît le Cœur, near the quay. It was remarkable that while all her rivals in the nursing trade were a nuisance in their neighbourhoods, owing to the crying and squalling of their unfortunate little clients, Susanne was as much noted for the unbroken tranquillity of her dwelling, where a cry or a complaining voice was never heard. It followed as a consequence that all the most unmanageable and refractory little brats were made over to her; and as surely as they came into her hands, they ceased their squalling, and either laughed, gambolled, or slept away the hours of absence from their mothers. If you entered Susanne's apartment, you found that all the noise that was made she made herself, as she sat crooning a scarcely audible lullaby amidst her babies. Her system of management was expressed in very few words—"I sing to them softly," she would say, "and I handle them softly."

For "The Friend."

THE PRAYER OF THE SLAVE.

God! we are lowly, and our brothers, men,
Look on us as the outcasts of the earth,
Wilt thou not be a Father to us, then?
Ours are as theirs, souls of immortal birth.

Love, strong and deep, within our bosoms lies,
And sympathies, that ask an answ'ring tone,
There sweet humanities, affection's ties,
Vibrate with pulse as tender as their own.

What tho' thou gavest us under burning skies,
A skin as dark as is night's ebon hue!
Within our breasts, a fountain, welling lies,
Of feelings, oft refreshed by heaven's dew.

Ours the hard lot of bitter scorn to bear,
Of slav'ry's chain, and nature's rights refused,
Grant us, Great God! a gracious Father's care,
And in thy mercy aid the long abused.

We, too, are purchased, by that holy blood,
A Saviour dying, shed upon the cross;
We with that holy spirit are endued
That purges from the soul its secret dross.

But oh! debased by hard oppression's sway,
Our grov'ling souls with feeble wing aspire,
On us, falls not the renovating ray
That springs from liberty's ennobling fire.

God! in thy mercy touch the hearts of men;
Guide them with wisdom in the path of right,
Let Justice' equal scales prevail, and then,
Shall nations walk as brothers in thy sight.

Haste thou the day, when Ethiop shall come
With outspread arms to worship at thy shrine;
Prepare the way, and lead the chosen on
Who spread the knowledge of thy light divine.

Let the harsh tones of angry discord cease,
From selfish views sublime the human heart,
Then shall the brooding wing of heavenly peace,
Its influence of purity impart.

L. D.

For "The Friend."

Good and Seasonable Advice.

The following epistle seems calculated to stir up the pure mind by way of remembrance. Should the Editor approve of its publication, we would commend it to the careful perusal of the readers of "The Friend."

An epistle from the national half-year's meeting, held in Dublin, by adjournments, from the 3d day of the Fifth month, 1778, *to the 7th of the same, inclusive.*

To the Monthly and Quarterly Meetings, and other Meetings of Discipline of Friends in Ireland:

Dear Friends and Brethren,—We have, in this our general assembly, been deeply affected and humbled under the sorrowful view and feeling of the declined state of many in our society from the life and power of pure religion, and that humble, self-denying conversation which it leads into: and under this concern we have been afresh made feelingly sensible of this great loss and hurt that both individuals, and the society in general, have sustained by letting out the mind and affections after great things in this life; many of the professors of Truth, as it is in Jesus, departing from under the discipline of his holy cross, have let up an high and aspiring mind, that affects ostentation and show, and seeks after many superfluities, to gratify the vain and ambitious cravings of the unmortified part in them; the noble simplicity of manners, habit, and deportment, which Truth led, and still leads into, hath been much departed from; the plainness of apparel which distinguished our religious profession is by too many despised, and the testimony which we have been called to bear against the unstable, foolish fashions of the world has been trampled as under foot; the mind, not limited by the girdle of Truth, hath coveted an evil covetousness, the wedge of gold and the Babylonish garment have been the objects of its inordinate desire. And one exampling another, and the lesser fondly copying after the greater, an evil emulation hath gotten in, not provoking one another to love and good works, but vying with each other in the grandeur of their houses, the order and provision of their tables, the richness of their furniture, and the gaiety of their own dress, and that of their children, contrary to the self-denial, the humility and meekness prescribed by the gospel of Christ in which they profess to believe, and the constant tenor of the salutary advices of the society they profess themselves members of, from the beginning to this very day.

Every superfluous thing occasions a superfluity of expense; and superfluity of expense requires extensive, and frequently exorbitant and precarious engagements in trade, beyond the capital and abilities of the managers to support it. And when their own fails, many too frequently keep up this honourable state on the property of other men, till insolvency fatally ensues to the ruin of themselves and families, the loss and damage of their creditors, the reproach of the Truth, and the great trouble of Friends, who are concerned to keep good order amongst us.

It is an undoubted truth, that the society which doth not frequently recur to its first principles will go to decay; if, then, we look back to our beginning, we shall find that from the beginning it was not so. In a postscript to an early epistle from the province-meeting at Castledermot, we have this lively description of the effect which Truth had in that day. "Then, (say they) great trade was a great burden, and great concerns a great trouble; all needless things, fine houses, rich furniture, gaudy apparel, were an eye-sore; our eye being single to the Lord, and the inshining of his light in our hearts, which gave us the sight of the knowledge of the glory of God; this so affected our minds, that it stained the glory of all earthly things, and they bore no mastery with us." The Divine principle of Light and Grace remains still the same, and would work the same effect in us, if we were obedient thereto; would even introduce gradually, by the operation of its Divine power the new creation in Christ Jesus, whereby man, returning from the fall, would be placed in dominion over all the creatures.

We are, therefore, dear Friends, impressed with a zealous concern of mind, in this day of trial when "the judgments of the Lord are in the earth, that the inhabitants thereof may learn righteousness," (Isaiah xxvi. 9.) As this is a time of danger, uncertainty, and distrust, we most earnestly desire that Friends may let their moderation in all things appear, that those who have launched out extensively in trade, with as little delay as possible, set about contracting their engagements therein into a moderate compass, and instead of risking the reputation of Truth, the peace of their own minds, and the welfare of their immortal souls, in grasping at things beyond their reach, in order to provide for superfluous expense, reduce their wants and expenses within the limits and bounds of Truth, and then a little trade with frugality and industry will be found sufficient.

The love of money is a sore evil, "which, while

some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows," (1 Tim. vi. 10.) Let the Truth itself, therefore, dear Friends, moderate and limit us in our pursuits: "A man's life consisteth not in the abundance of the things which he possesseth," (Luke xxii. 15.) And the limitation and order prescribed by him who is the Truth, the Way, and the Life, is this:—"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," (Matt. vi. 33.) Many, who have transgressed this holy boundary, and reversed this heavenly order, in giving the preference to the pursuit of earthly possessions, have in themselves, or their offspring, furnished a verifying proof of the declaration of the Almighty by his prophet, viz:—"Ye looked for much, and lo, it came to little; and when ye brought it home, I did blow upon it: Why? saith the Lord of hosts, because of mine house that is waste, and ye run every man to his own house," (Hag. i. 9.)

And let those, whom Divine Providence hath prospered and blessed with abundance of the good things of this life, ever bear in remembrance, that "the earth is the Lord's and the fulness thereof," (Psal. xxiv. 1;) and that we are accountable stewards, each for his share, of the manifold mercies we receive at his hand. Let them, then, as good stewards, use the same with a due regard to the pointings and limitations of Truth, not indulging themselves in anything wherein is excess; and thereby setting an evil example to others, whose abilities cannot well bear the expense, and yet from the depravity of human nature, may be tempted to copy after them. For those of the foremost rank in society, by the assistance of Divine Grace, may do much good; or neglecting it, by the influence of their example, occasion much evil therein. We therefore earnestly desire, that those who are thus favoured may seriously co-operate with our concern in setting a good example; and we hope it will have a happy influence on others, who may be discouraged from aiming at expense unbecoming their circumstances, when they behold those who have it in their power, decline it through their regard to Truth, and for preserving inviolate the testimony of a good conscience toward God. The experienced apostle very pathetically, in his direction to Timothy, points out the particular duty of this class of christians:—"Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," (1 Tim. vi. 17, 18, 19.)

Finally, brethren and sisters, as example must accompany precept, if we be sincere toward God, we desire especially that ministers, elders, overseers, and other active members in the society, may seriously, in the first place, set about this necessary work of retrenching and reformation where needful: that their nearest connections, their children and families, in regard to the point of view in which their partners in life and parents are placed, may lay to heart the evil consequences of their deviating from the simplicity of Truth, and the pernicious influence of their evil example: that these and the children the Lord hath given them, being as signs and good examples from the Lord of hosts, they may go forth strengthened by the cleansing of their own hands and those of their families, and so be enabled to say to the flock, "follow us as we follow Christ." And that parents, heads of families, and all Friends, each in their proper places, may be engaged to wash their hands in innocency, and be qualified to encompass the Lord's holy altar, that the "offerings of Judah and Jerusalem may be pleasant to the Lord, as in days of old, and as in former years." (Mal. iii. 4.)

In the extendings of that real affection, which desires your present and everlasting well-being, we salute you, and conclude,—Your friends and brethren.

Signed on behalf of our said meeting, by

JOHN GOUGH, Clerk.

From the London Quarterly.

Eastern Archipelago.

(Continued from page 348.)

It would be difficult to fix on any regions on the earth's surface which have been more conspicuous for the display of human passion than the famous group of islands extending from the eastern coast of Celebes to the western coast of Papua or New Guinea, and known as the MOLUCCAS, or Spice Islands. Before they were visited by Europeans, the Chinese had accidentally landed on them, and discovered the clove and the nutmeg; and a taste for these pungent spices was thus communicated to India, and soon extended to Persia and Europe. The Arabs, who then engrossed almost all the commerce of the world, speedily sought out the country of these valued productions. The Portuguese followed, engrossed the traffic, and took possession of the islands. The wildest dreams of avarice were, they thought, about to be realised as soon as they had obtained possession of the countries in which grew the nutmeg and the clove. The tales which were told by navigators of the wonderful things they had seen in this remote region were generally listened to with a smile of incredulity. Thus a distinguished geographer of the sixteenth century, with that learned incredulity which is sometimes as difficult to overcome as popular ignorance, warns his readers to give no credit to such 'a huge and monstrous lie' as that there were in that sea stones which grew and increased like fish. The description given of the Moluccas by De Barros, one of the first Portuguese visitors, was not inviting. 'The land of these famous islands,' he says, 'is ill-favoured and ungracious to look at, for the sun is always very near, —now going to the northern and now to the southern solstice; this, with the humidity of the climate, causes the land to be covered all over with trees and herbs. The air is loaded with vapours which always hang over the tops of the hills, so that the trees are never without leaves. The soil for the most part is black, coarse, and soft, and so porous and thirsty, that, however much it rains, the water is drunk up; and if a river comes from the mountains, its waters are absorbed before they reach the sea.' Four of the Moluccas are, in fact, mere volcanic cones; the more northerly and important of them is still an active volcano, which has been the scene of more eruptions than any other in the archipelago. De Barros also gives an unfavourable character of the people, and says that the islands are 'a warren of every evil, and contain nothing good but their clove-trees.' The Portuguese had just been engaged in a stubborn contest with the natives, which sufficiently accounts for the dislike with which they were regarded. They held the island during eighty years of almost uninterrupted disorder. The Dutch drove out the Portuguese; but their government was even more oppressive. The British and Dutch commercial interests then struggled for supremacy, and massacres that would have disgraced savage tribes characterized the intercourse between two civilized nations. To secure a monopoly of the commodities for which the most extravagant prices were readily paid in Europe, the merchants rooted up the clove and nutmeg-trees from other islands on which they naturally grew, and restricted their cultivation to Amboyna and Banda; and the fabled dragon could not have guarded with more sleepless vigilance the golden apples in the garden of the Hesperides than did these grasping Dutch traders their groves of spice from the intrusion of other nations.

When it was known that the Portuguese navigator, Magalhaens, had discovered the Spice Islands, the excitement in Europe was almost as great as that which had been created by the discovery of America. Vessels returned from the Eastern Seas laden with aromatics which diffused a ravishing fragrance and perfumed the neighbourhood of the warehouses which received the precious freights. A passion for spices took possession of Europe, and is one of the most singular of the manias with which mankind seem to be periodically affected. It was the more remarkable since the inhabitants of the islands on which they grew never used them either as condiments or medicine. In Europe they became instantly and immoderately prized as both. They flavoured every dish, and were consumed in every form. The true elixir of life was believed to have been at length discovered; and the most wonderful properties were attributed to the oil which they were made to yield. The universal demand for these new products enhanced their price three thousand per cent. above their original cost; but there was doubtless quite as much of fashion as of taste in this craving for the new luxury.

The cultivation of spices is now permitted in all the possessions of the Dutch in the Eastern Seas; but from the extreme uncertainty of the crops, it has been found more profitable to grow other descriptions of Oriental produce. The area adapted for the production of nutmegs and cloves has been found to be larger than was formerly supposed. Thus the nutmeg now grows freely in Java; and in 1819 it was introduced at Singapore, where for a time it was largely cultivated; but although it produced abundant crops, and of a quality even superior to those of Banda, the soil had an injurious effect upon the trees, which perished in a few years, exhausted by their profuse bearing. The profits of the spice cultivation in the archipelago are now so small that, if left solely to free labour and private enterprise, it is thought that it would almost entirely cease. It is curious to note the revolutions of taste for these Eastern productions. The passion for the clove has subsided, while the consumption of black pepper in the United Kingdom is now twenty-fold greater than that of cloves. The importation of pepper, which, in 1615, was estimated at 450,000 lbs., had increased in 1853, to 3,200,000 lbs; while that of nutmegs, which in 1615 was estimated at 115,000 lbs., was not greater, in 1853, than 200,000 lbs.

(To be concluded.)

For "The Friend."

In addition to the notice taken some time since in "The Friend," of the decease of our late valued friend, Lydia Stokes, it may be truly said that she was not only a valued member and beloved elder of the church militant, but an upright and unflinching testimony-bearer to the truth and obligation of the principles and practices of Friends as a society, endeavouring by both example and precept to encourage others to "come, taste, and see that the Lord is good," and through faithfulness, in dedication to the service of Truth, to participate in the blessed enjoyment connected therewith. While thus encouraging her younger friends, she did not

withhold speaking a word in season where she saw delinquency, and a disposition to slide from the due support of our christian testimonies. With mothers and heads of families she often laboured, in the ability which was given her, to stimulate them to a faithful performance of their important duties, advising them, for their children's sake to "example well and pray for them;" and her counsel and encouragement have left sweet impressions on many minds. She outlived most of her generation in the meeting of which she was a member, but her concern for the welfare and growth of the members of that meeting, as well as for the prosperity of the church generally, appeared to increase, even after she was prevented by debility of body, from assembling with her friends for the purpose of worship. During a protracted sickness, when the natural faculties were failing, when in the company of her friends who visited her, she would often brighten up and enter freely into conversation. On such occasions, when the existing difficulties in the society were alluded to, she would frequently remark, "this will not do, it is not the right way; we must keep near to each other; we must build one another up; we must pray for each other, and each one must build over against his own house; there is no other way; I see it so." Many could truly testify of her, there was greenness in old age, and sweetness in the ripened fruit ready for the garner, which was gathered to the heavenly garner in due time, as a "shock of corn cometh in its season." Her decease took place in the eighty-fourth year of her age.

The people shall dwell alone.—In days that are past this scripture declaration was often quoted as applicable to our society, "The people shall dwell alone."—It was when Israel was abiding in his tent, separate from the surrounding nations, that the emphatic exclamation was uttered, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river side, and as cedar trees beside the waters." And of this favoured people it was declared on the same occasion, "the people shall dwell alone, and shall not be reckoned among the nations."—*Mary Hagger. F. L., vol. 7th, pp.* 454-5.

THE FRIEND.

SEVENTH MONTH 12, 1862.

Some of our subscribers at a distance, to whom opportunities for obtaining information relative to the proceedings of the different Yearly meetings of Friends, are not frequent or satisfactory, being desirous to receive through "The Friend" some notice of such meetings as they occur, we shall endeavour to furnish such extracts from their printed minutes as we may deem of general interest.

EXTRACTS FROM THE PRINTED MINUTES OF NEW YORK YEARLY MEETING OF FRIENDS, 1862.

At the Yearly Meeting of Friends held in New York, and opened on Sixth-day, the 30th of Fifth month, 1862:

By the reports from the Quarterly Meetings it appears that the following Friends have been appointed Representatives to attend this Meeting, who were present with the exception of eight—for the absence of two of whom, reasons were assigned:— . . . . . .

Epistles from our dear brethren of London, Dublin, New England, Baltimore, Ohio, Indiana, and Western Yearly Meetings have been received and read at this time, affording the comforting evidence that we still are one people, engaged in the same precious cause—even the promotion of the Redeemer's cause on earth, and the bringing of souls to Christ.

To respond to these tokens of love, the following Friends were appointed, who were instructed to prepare essays and offer them to a future sitting: . . . . . .

In consequence, as is believed, of the distracted state of the southern part of our country, no epistle has been received from our brethren of North Carolina. A memorial, however, of the Meeting for Sufferings of that section, addressed to the convention of North Carolina now or recently in session, in relation to the sufferings to which our brethren are subjected, was read—bringing them very feelingly to our remembrance; and the Committee were instructed, if way opens for it, to prepare an epistle to our brethren of that Meeting, assuring them of our sympathy with them in their trials.

The representatives were requested to confer together in regard to the appointment of Clerks, and report to next sitting the names of the Friends they may agree upon for this service the present year. .

Adjourned to 4 o'clock this afternoon.

Afternoon, Friends again met.—James Jordan on behalf of the representatives reported, that having taken the subject into consideration, they were united in proposing that William Wood be appointed clerk, and James Congdon, Assistant Clerk: these names having been separately considered, were united with, and the appointments made accordingly. . . . . .

[A committee was] appointed to examine the accounts of the treasurer, and report to a future sitting the sum deemed necessary for defraying the expenses of the ensuing year.

The Minutes of the proceedings of the representative Meeting for the past year were read, giving satisfactory evidence of the attention of that meeting in the discharge of the duties devolving upon it.

The time for which the members of this Meeting were appointed having expired, the following Friends were appointed to take the subject into consideration, and propose to a future sitting the names of thirty Friends to attend to this service on behalf of this Meeting for the next three years: . . . . . .

Adjourned to 10 o'clock to-morrow morning.

Seventh-day morning, 31*st of the Month.*—Friends assembled.

[A] report was received from the Trustees of the Murray Fund, which was satisfactory; and the trustees were encouraged to persevere in the good work in which they are engaged. . . .

Farmington Quarterly Meeting proposed, that in Tenth month that Meeting be held in future at Wheatland instead of at Hartland:

And Scipio Quarterly Meeting proposed, that hereafter that Meeting be held on the last Fourth-day in Third, Sixth, Ninth, and Twelfth months—at North Street in Third month, Union Springs in Sixth month, Hector in Ninth month, and Scipio in Twelfth month: the Meeting of Ministers and Elders the day previous, at 2 o'clock P. M., at Hector in Ninth month, and at North Street at other times.

These propositions were united with, and those meetings were left at liberty to make said changes.

There being some uneasiness felt in regard to the present times of holding the meetings for worship in this city, it was concluded that on First-day there be a meeting at 10½ o'clock A. M., another at 3½ P. M., and a third at 7½ in the evening; and that the meeting on Fourth-day following be at 10½ o'clock—and that they be continued at these times in future, during the session of the Yearly Meeting.

The situation of our brethren in North Carolina was adverted to, in connection with the action of this meeting last year in raising funds for their relief, as detailed in the minutes of our proceedings at that time. The meeting was informed that the sum raised may be materially increased by an early remittance of it, the current rate of exchange being favourable therefor. Upon consideration it was concluded to refer the subject to the Representative Meeting, leaving it at liberty to act in the case as circumstances in its judgment may dictate; and the treasurer was instructed to pay said fund to the parties authorized to receive it, whenever the Representative Meeting may request him to do it.

Adjourned to 4 o'clock this afternoon.

Afternoon, the meeting convened.—The committee having charge of the Boarding School at Union Springs made the following report, affording satisfactory evidence of the attention bestowed on that Institution by the committee, and they were encouraged to renewed effort in sustaining it in accordance with the views of this meeting in the establishment of it.

"The committee having charge of the Yearly Meeting school at Union Springs, submit the following report:

"The school has continued since the report of last year, a change in the time of vacations having been made by means of a short autumn term of 13 weeks; the present arrangement consisting of a winter term of 22 weeks, and a summer term of 18 weeks, with spring and autumn vacations. The average number of pupils in attendance for the autumn and winter terms has been 85—about two-thirds of which were boarders, and of these three-fourths were the children of Friends.

"The receipts and expenses of the autumn term of 13 weeks were as follows: . . . . .

"Loss on autumn term, $90 00

"After the close of the autumn term a new arrangement was made, by which the superintendents, Egbert and Martha Carey, were employed on a salary, with the following results:— . .

"Surplus for whole year, $68 91

"The debt of $720 reported last year has been reduced to $138, chiefly by means of receipts from former sub-criptions and by donations, which amount to $524. There remain unpaid on old subscriptions, from responsible persons, about $600, besides $180 that are regarded as unreliable or worthless. Some deficiencies in household furniture, &c., have been made up by other voluntary contributions for this purpose, amounting to $87.

"The interest on the $4,000 fund, belonging to the Yearly Meeting, and the $100 received from the "Permanent Fund," have been expended in accordance with the purposes of those funds.

"The instruction has been very efficient, and the progress of the pupils has been satisfactory to the committee; and six of the pupils have graduated, after having pursued the entire prescribed course of study, and received the diploma of the school.

"The regulations reported last year for the moral and religious improvement of the pupils, consisting of two daily readings of the scriptures, scripture lessons recited the middle of the week by all the scholars, and First-day Bible classes, have been continued; and the good order which

has generally prevailed has been a source of much satisfaction to the committee.

"On behalf of the committee,

"J. J. THOMAS, *Secretary.*"

The treasurer of the Educational Fund made [a] report. . . . . .

Reports from the committees having charge of the boarding schools in Adrian and West Lake Quarterly meetings were offered for the information of the meeting. The care of our Friends in those meetings in conducting these schools under the difficulties attending them, was very satisfactory—and the committees were urged to renewed efforts, and not to grow weary in well-doing. It is also hoped that the desire expressed by the committee, that those who are blessed with abundance, will remember these institutions in the disposition of their estates, and add to the fund commenced by our late brother David Sands.

The trustees of the Nine Partners Boarding School property made [a] report. . . .

The committee appointed at a previous sitting to consider of and propose the names of thirty Friends to constitute the Representative Meeting, having attended to the service, offered the following list: . . . . . .

The Quarterly Meetings of Ferrisburg, Farmington, Butternuts, Saratoga, Scipio, Le Ray, Pelham, Adrian, Yonge Street, and West Lake were requested each to appoint a member of said meeting to complete its organization, and forward information of said appointments to the clerk of the meeting.

Adjourned to 10 o'clock Second-day morning.

Second-day morning, 2nd of Sixth month.—Friends again met, and entered into an examination of the state of society as exhibited in the Answers to the Queries, and having read the 1st and 2nd Queries with the answers thereto, adjourned to 4 o'clock this afternoon: about which time the meeting again convened, and continued the examination, and having proceeded as far as the seventh Query and Answer inclusive, adjourned to 11 o'clock to-morrow morning.

Third-day morning, 3rd of Sixth month.—Friends assembled and resumed the consideration of the state of society, by reading the remaining Queries with the Answers thereto—and the following summary thereof was adopted:

"1. It appears by the reports, that Friends generally are careful to attend all our meetings for religious worship and discipline, while some are neglectful of this great duty. The hour is represented as being mostly observed; and all the accounts but one, acknowledge more or less unbecoming behaviour: several of them say that care has been taken in the deficiencies mentioned.

"2. All the reports but five are marked with some deficiency in respect to the preservation of love one towards another. When differences have arisen, it is said care has been taken to end them; but one account says 'without effect.' Tale-bearing and detraction appear to be generally avoided and discouraged, yet several of the accounts state, not so fully as is desirable; and one says there is 'quite a deficiency with some.'

"3. It appears that most Friends endeavour to train up their children, and those of other Friends under their care, in the principles of the christian religion as professed by us, and in the plainness and simplicity of dress and language which it enjoins; also, to be good examples in these respects themselves. We believe they endeavour to guard their children, and others under their care, against corrupt conversation and reading pernicious books; yet nearly all of the reports acknowledge there is much need with some of greater attention to the important particulars of this Query.

"4. It appears by the reports that most Friends are diligent in reading the Holy Scriptures in their families collectively; yet there is on the part of others a neglect of this duty.

"5. Five instances excepted, Friends appear to avoid the use of distilled spirituous liquors, except for purposes strictly medicinal, and are clear of frequenting taverns. Five of the reports say there are some instances of attending places of diversion. Care is said to have been taken in most of the cases of deficiency.

"6. The reports say that, with one exception, it is believed the circumstances of the poor, and of those who appeared likely to require assistance, have been duly inspected, and relief afforded when necessary; also, that they have been advised and assisted to suitable employments; and their children, and all others under our care are properly educated for the ordinary duties of life.

"7. Several instances of complying with military requisitions, by paying fines or enlisting in service, are reported, in most of which care is said to have been extended.

"8. Eight of the reports are marked with some deficiency in regard to punctuality in fulfilling contracts, or in conducting business in accordance with our religious profession; in most of which care has been extended.

"9. In dealing with offenders, most of the reports admit that it has not been done so seasonably as would have been best; and in administering the care enjoined by this Query, two of the reports are qualified by the phrase of 'good measure,' or 'good degree,' in performing it."

The deficiencies existing amongst us, as exhibited by these answers, have been cause of concern to the minds of exercised brethren, and counsel pertinent to the occasion has been imparted. We were feelingly exhorted to faithfulness in the discharge of our duty of publicly meeting for the worship of our Father in heaven; being admonished, that if that love of God which characterizes the christian, dwelt fully in our hearts, we would not forsake the assembling of ourselves together for the performance of this interesting service.

Very closely allied to the love of God is love to the brethren; for, if we love not our brother whom we have seen, how can we love God whom we have not seen? We were admonished that the Lord will not accept an offering from us if we are at variance with a brother; that if we come to the altar, and there remember that our brother hath aught against us, we must first go, be reconciled to our brother, and then come and offer our gift.

We were counselled to be diligent in reading the Holy Scriptures—to gather our children around us, and teach them diligently the things pertaining to salvation—to talk of them when sitting in the house, when walking by the way, when lying down, and when rising up.

We were reminded, that if we feel too poor to teach these things, if we feel too great weakness for the discharge of this duty, as we seek for ability with prayerful hearts, unto Him who commanded to feed his lambs, we may rest assured his blessing will rest upon our efforts.

In regard to schools, the following information was received:

There are within our limits—

1361	children	of suitable age to attend school.
118	"	attend schools under care of meetings.
78	"	attend schools taught by members.
932	"	attend District schools.
77	"	attend family schools.
139	children	attend no school, but are mostly receiving instruction at home.
1	blind child	and one partially blind are reported.
4	schools	under care of meetings.
22	family schools.	
42	First-day schools.	

$72.21 have been collected and paid to the Treasurer of the Educational Fund.

No report received from Le Ray.

The evidence thus afforded of the interest of Friends in this very important subject, more especially as manifested in the increased number of First-day schools established and sustained in the limits of the subordinate meetings, was of a cheering nature; and our brethren, both elder and younger, are encouraged to continue their labours in so good a cause.

In making returns of the number of children of suitable age to attend school, it is requested that all between 5 and 16 years of age be included.

It was concluded to continue the collection by voluntary subscription of the Educational Fund, and Friends are encouraged to contribute of their substance for this laudable purpose. The Quarterly Meetings of Adrian and West Lake are left at liberty to appropriate the funds collected there to educational purposes within their own limits, and report the amount collected to this meeting.

In the re-organization of the Representative Meeting, it appears that Stanford Quarterly Meeting is left without a representative therein. It was therefore concluded to add one to the number already appointed. The members of that Quarterly Meeting were requested to propose the name of a Friend for that purpose at the opening of the afternoon sitting.

Adjourned to 4 o'clock this afternoon.

About which time Friends again met. A report of the proceedings of the Tract Association for the past year was presented and read. The propriety of adopting it and recognizing its labours was referred for consideration to next Yearly Meeting. . . . . .

The committee appointed last year to visit Cornwall Quarterly Meeting, made the following report, which was satisfactory, and the committee released:

"The committee appointed to visit Cornwall Quarterly Meeting, report—

"That we have devoted considerable time to Cornwall Quarterly Meeting, and some of its subordinate meetings; and have at various times and places mingled with Friends there.

"The committee have always been received with kind attention by the members of that meeting, and every facility has been offered to enable us to fulfil the objects of our appointment.

"Whilst the committee may report that we have faithfully performed the duties required of us, and believe our labours are brought to a close, we have greatly desired on behalf of Friends everywhere, that we may be enabled to dwell in quietness and christian condescension; so that when diversity of views may prevail, and our minds may be subjected to trial, or our sympathies excited on behalf of others, we may still be preserved in that charity, or brotherly love, which 'suffereth long and is kind.'

"JAMES CONGDON,

"On behalf of the Committee."

Adjourned to 3 o'clock to morrow afternoon.

Fourth-day afternoon, the meeting convened.—

A memorial prepared by Pickering Monthly Meeting, approved by Yonge Street Quarterly Meeting, and examined by the Representative

Meeting, respecting our late sister Bridget Haight was read, and being satisfactory, it was directed to be recorded.

There does not appear to have been any suffering in the support of our testimony against war: no reports however have been received from Ferrisburgh, Butternuts, Saratoga, Adrian, Yonge Street, or West Lake.

All of the Quarterly Meetings report their respective quotas of the fund directed by last Yearly Meeting to be raised for its use, have been forwarded to the treasurer; and all but Nine Partners, Stanford, and Farmington, have also paid their portions of the fund to be raised for the relief of our friends of North Carolina: the three meetings named have paid a part of their quotas, and are requested to pay the balance to the treasurer.

The committee to examine the accounts of the treasurer made the following report, which was satisfactory, and the Quarterly Meetings are requested to raise their respective portions of seventeen hundred dollars, and pay the same to William Cromwell, treasurer. . . . . .

The Representative Meeting having requested the Quarterly Meetings to furnish it with the number of members within their respective limits, and also of the number of copies of the London Epistle needed by them; returns have now been received from all the meetings, except Stanford, Farmington, Scipio, Pelham, and Adrian: these meetings are requested to forward the information asked for to the Representative Meeting.

Purchase Quarterly Meeting reported the appointment of Jesse H. Underhill, as correspondent for Shappaqua Monthly Meeting, in place of Charles R. Underhill, deceased. Address, Shappaqua, Westchester County, N. Y.

Also, William B. Collins, for Amawalk Monthly Meeting, in place of James Brown, deceased. Address, Peekskill, Westchester County, N. Y.

Scipio Quarterly Meeting reported the appointment of Robert B. Howland as correspondent for Scipio Monthly Meeting, in place of Humphrey Howland, who requests to be released. Address, Union Springs, Cayuga County, N. Y.

West Lake Quarterly Meeting reported the appointment of Joseph Wiltse, correspondent of Leeds Monthly Meeting, in place of Philip Wing, released. Address, Farmersville, C. W.

All of which were approved.

Essays of epistles addressed to our brethren of London, Dublin, New England, Baltimore, North Carolina, Ohio, Indiana, and Western Yearly Meetings were presented and read, and with some slight alterations, approved.

The clerks were directed to transcribe them, sign them on behalf of the meeting, and forward them to the meetings to which they are respectively addressed.

And now, having finished the business for the transaction of which we have been permitted to assemble, we desire reverently to acknowledge that it has been through Holy help that we have been enabled harmoniously to work together for the promotion of the cause we have espoused, and in parting from each other, we would ascribe all praise unto the Great Head of the Church who has condescended to be with us.

WILLIAM WOOD, *Clerk.*

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 29th ult. The weather has been unfavourable for the crops both in France and England. In Ireland there were serious apprehensions of a scarcity of food, in consequence of the continued wet weather. Bread stuffs were advancing in price. Flour was 6*d.* a 1*s.* higher. The Liverpool cotton market was excited. Sales of the week, 159,000 bales, including 70,000 to speculators; prices had advanced 1*d.* a 1½*d.* Orleans fair, was quoted at 16*d.* Stock in port, 213,000 bales, of which 75,000 were American. Prices are still advancing for goods and yarns at Manchester, but the sales are small. The bullion in the Bank of England had increased £641,000. Consols, 91¾ a 91⅞. A meeting had been held in London, relative to the African slave trade, presided over by Lord Brougham.

Great activity prevails in France in sending reinforcements to Mexico. It is said that 12,000 troops would be sent immediately. Admiral Gravière is to take command of a strong concentration of French vessels in American waters. The *Patrie* says the concentration is justified by what may arise out of the war in the United States and the affairs of Mexico. It is asserted that henceforth there is no question of establishing a monarchy in Mexico, or of supporting the candidature of Almonte or any other person for the presidency, but the expedition is simply for protecting the interests of Frenchmen.

Rumors had been prevalent of insurrection in St. Petersburg, but at the latest dates all was quiet. A large portion of the city had been destroyed by fire. Loss $5,000,000.

UNITED STATES.—*The War.*—The prospect of an early termination of the war, by the suppression of the rebellion in the South, is regarded as much less favourable since the repulse of the Federal army before Richmond. The conscription has again filled the ranks of the rebel army, and enabled it to present a formidable front in various quarters. Statements, apparently reliable, give the number of rebel troops in Virginia alone, at about 250,000. This sad aspect of affairs has induced the Governors of the loyal States to unite in an address to the President of the United States, respectfully requesting him to call upon the several States for such number of men as may be required to fill up all the military organizations now in the field, and add to the armies heretofore organized, such additional number of men as may be needed to crush the rebellion. In response to this invitation, the President has issued a proclamation, calling into active service an additional force of *three hundred thousand men*, to be enrolled without delay.

Virginia.—The series of battles between the hostile armies near Richmond, began on the 25th ult., and continued until the first inst., a period of seven days of conflict, during which, portions of the two armies were engaged. The change of front forced upon Gen. M'Clellan by the great superiority of numbers on the part of the rebel commanders, is said to have been effected in a masterly manner, and with as little loss as could have been expected under the circumstances. Since the movement has been consummated, and the new line established on James River, below Richmond, the U. S. army has been twice attacked by the Confederate forces, viz, on the 31st ult. and 1st inst, and each time the rebels were driven off with fearful slaughter. On one of these days, a division of 14,000 southern troops, which was much exposed, lost, according to the Richmond Examiner, no less than 8,000 of its number. The total losses of the rebel army in killed, wounded, and missing, are estimated at from 30,000 to 40,000. Gen. M'Clellan's army of 100,000, is said to have been reduced by these battles, to about 75,000 effective men. The army is so disposed that the Federal gun boats, seventeen in number, can afford assistance. Large reinforcements will, it is said, be required before another attempt is made upon the rebel capital. The wounded men, of whom the number is frightfully great, are being sent as fast as possible to the hospitals in Washington and other cities. The Pennsylvania troops suffered severely in these engagements. In that which occurred on the 27th, Gen. M'Call's division was overpowered, Gen. M'Call himself, was wounded and taken prisoner, and twenty-five pieces of cannon were captured by the rebels. The fighting on both sides was of the most desperate character. As part of the rebel forces were cut to pieces, other fresh troops were immediately marched forward to fill their places. The rebel commanders appearing wholly to disregard the lives of their men. On the 5th inst., a partial engagement took place, in which the rebels were defeated, with the loss of three small batteries, and 1000 prisoners. The line now occupied by Gen. M'Clellan, is but nine miles in extent. Some reinforcements had arrived, and all was quiet on the morning of the 7th inst. The head quarters of the U. S. army are now 22 miles from Richmond.

Mississippi.—A despatch from New Madrid, of the 5th inst., announces the capture of Vicksburg. The news is probably correct. The city, which was vigorously defended by a rebel force of 16,000 men, had for some time previously been subjected to bombardment from the gun boats and mortar fleet. Several thousand negroes had been employed by the Federal commanders in cutting a canal across the point of land opposite Vicksburg. It was supposed that when the canal was opened the river would cut a wide channel during high water, and forever leave Vicksburg an inland town. Gen. Halleck reports an engagement near Boonesville, between a detachment of his forces and some of the rebels, in which the latter were defeated. The rebel gun boats Van Dorn, Polk and Livingston, have been destroyed in Yazoo river by the rebels, to prevent their capture by an expedition from the U. S. fleet, which ascended the river for that purpose.

Alabama.—The fortifications around Mobile are understood to be completed. There is a large rebel force there, and the inhabitants are confident in the belief that the city cannot be taken. Gen. Bragg is in command at Tupello, with 45,000 men.

Arkansas.—Advices from this State, are to the effect that General Hindman, who was erroneously reported to be captured at St. Charles, was in the immediate vicinity with an army of 5,000 men. The Federal forces had been compelled to abandon the fort, after spiking the guns. The situation of General Curtis' army is said to be critical, he being unable to obtain supplies, and a large rebel force having cut off his communication with Missouri.

South Carolina and Georgia.—It appears that after Gen. Benham's defeat at James Island, General Hunter ordered all the troops back to Hilton Head. This surrenders all the ground previously gained in the advance upon Charleston. It is understood that no further attempt will be made to capture either that city or Savannah for several months.

The Waste of War.—The New York Evening Post says that the Maine 11th regiment, which passed through Broadway, eight months since, 850 men strong, nearly all young and sturdy lumbermen, has suffered so much, that when they went into the first of the battles near Richmond, they numbered fit for duty, only 180 men. *Nearly one half of this number were killed or wounded.* The accounts of the late sanguinary struggles show that various other regiments have been nearly annihilated.

Mormon Emigration.—The emigration to Utah the present season is very large. As many as six thousand wagons set out recently to cross the plains, a journey of about three weeks. The emigrants are chiefly from England and Scotland.

New York.—Mortality last week, 339.

Philadelphia.—Mortality last week, 254.

The Markets, &c.—The following were the quotations on the 7th inst. *New York.*—Uplands cotton, 40 cts. Chicago Spring wheat, $1.00 a $1.09; winter red western, $1.20 a $1.23; amber Michigan, $1.25 a $1.26 western mixed corn, 52 cts. a 53 cts. American gold 10½ a 10⅝ premium. California gold bars, 11 per cent premium. Amount of specie in the New York banks $31,790,515. Exports of merchandize last week, $2,264,712. Imports, $2,324,594. The weeks export of specie, amounted to $2,647,460. *Philadelphia.*—Pennsylvania red wheat, prime, $1.24 a $1.26; white $1.30 a $1.37; rye, 68; yellow corn, 54 cts. a 55 cts. oats, 40 cts.; barley, 90 cts.; clover seed, $5.00 a $5.12 Beef cattle sold on the 7th inst. at from 8 cts to 9 cts. some inferior sold at 7 cts. per pound.

RECEIPTS.

Received from Moses Child, N. Y., per M. M. Child Del., $8.00, vols. 32, 33, 34 and 35.

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NOTICE.

By an accidental error, our last number was dated Fifth month 5th, instead of Seventh month 5th.

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Scenery on the Organ Mountains.

It is a comfortable day's ride from St. Alexio to Constantia, though the usual manner of procedure is to start at mid-day from Rio in the steamer, arrive at Piedade at three o'clock, where mules and guides are awaiting those who have been prudent enough to announce by letter to the "Jolly Heath" their intention of spending a few days amid the Serra dos Orgões. A few hours across the lowlands, bring us through the town of Majé to Frechal, where the weary and the lazy often spend a night in a crowded inn. But for those who love a dashing ride up the mountains, on a road, in some places paved as the old Roman causeways,—those who wish to feel an evening atmosphere, which in coolness, reminds one of the temperate zone,—the Barriera will be the resting-place. Here is the toll-gate of this fine mountain mule path, which must have been built at an immense cost, as several miles are paved like the streets of a city. We zigzag up the steep sides of the Serras, looking down upon the tops of majestic forest-trees, whose appearance is as curious as it is picturesque and beautiful.

In the months of April and May, (October and November in Brazil,) only the autumnal tints of our gorgeous North American woods can compare with the sight of the forest of the Serra dos Orgões. When the various species of the Laurus are blooming, and the atmosphere is loaded with the rich perfume of their tiny snow white blossoms. The cassias then put forth their millions of golden flowers, while at the same time, huge trees, whose native names are more unintelligible, though less pedantic, than their botanic terms of Lasiandra, Pontanesia, and others of the Melastoma tribe, are in full bloom, and joining rich purple to the brightest yellow, present, together with gorgeously-clothed shrubs, "flowers of more mingled hue than Iris's purpled scarf can show." From time to time the silk-cotton tree, (the Chorisia Speciosa,) shoots up its lofty hemispherical top, covered with thousands of beautiful large rose-coloured blossoms, which gratefully contrast with the masses of vivid green, purple and yellow, that clothe the surrounding trees. Floral treasures are heaped up on every side. Wild vines, twisted into most fantastic forms, or hanging in graceful festoons; passion-flowers, trumpet-flowers and fuchsias in their native glory—tree-ferns, whose elegance of form is only surpassed by the tall, gently-curved palmetto, which is the very embodiment of the line of beauty. Orchids, whose flowers are of as soft a tint as the blossom of the peach tree, or as brilliant as red spikes of fire; curious and eccentric epiphytes draping naked rocks, or the decaying branches of old forest-monarchs; all form a scene enrapturing to the naturalist, and bewildering to the uninitiated, who still appreciate the beauty and the splendour that is scattered on every side by the Hand Divine. The overpowering sensation, which one experiences when entering an extensive conservatory filled with the choicest plants, exotics of the rarest description, and odor-laden flowers, is that (multiplied a thousaud fold,) which filled my mind, as I gazed for the first time upon the landscape, with its tiers of mountains robed in such drapery as that described above; and yet, there was such a feeling of liberty incompatible with the sensation, expressed by the word "overpowering," that it is impossible to define it. From a commanding point, as I once beheld this magnificent forest in bloom, the hills and undulating plains, stretching far away into the horizon, seemed to be enveloped in a fairy-mist of purple and gold.

The Barriera is situated in a spot of great wildness and sublimity: for the Organ peaks, that rise thousands of feet above, seem like the aiguilles, which start fantastically from the glaciers of Mont Blanc; and the rushing, leaping, thundering cascades are comparable to the five wild mountain-torrents, "fiercely glad," that pour into the vale of Chamouny. I was there during a tropic storm, and the foaming, roaring rivers, which hurried down with fearful leap, from the very region of dread lightning and clouds, madly dashed against the huge masses of granite, as if they would have hurled them from their mighty fastenings, and tore their way into the deep valley beneath, with sounds that reverberated among the giant peaks above, giving me a new commentary on the sublime description in the Apocalypse: "And I heard a voice from heaven, as the voice of many waters and as the voice of a great thunder."

From the Barriera, we ascend by zigzags, to the uplands, where is situated the former fazenda of — March. Before reaching it, we climb along the very sides of one of the most precipitous of the Organ pipes, and enjoy a view of commanding extent, of mountain, plain, bay, and ocean,—embracing, it is said, a panorama of more than two hundred miles in circumference, in the midst of which, though distant, the capital of the Empire is seen gleaming amid its verdant and lofty environs. The point for beholding this landscape, is appropriately called Boa Vista, "beautiful view."

So enraptured was the Rev. Charles N. Stuart with the grandeur of this scene, that he doubts if, in its combination of mountain, valley, and water, it has a rival; and adds, that in his wide experience in various continents, he only remembers one other prospect that approximates to it, viz:—the pass through the mountains of Granada, followed by the first view of the "Vega, with the city, the walls and the towers of the Alhambra, and the snow covered heights of the Nevada, above all, lighted by the glowing hues of the setting sun." Here nearly all the European fruits and vegetables thrive, and as at Madeira and Teneriffe, the apple and the orange, the pear and banana, the vine and the coffee plant, may be seen growing side by side.

The scenery becomes more tame as we leave Boa Vista, and we seem to be far removed from the climate of the plains; the palms, ferns, cacti, tillandsias, etc., tell us that we are not beyond the limits of Capricorn. Occasionally, howling monkies hold a noisy caucus over your head, or a flock of bright parrots glide swiftly over the tall and gracefully bending bamboos, which are a distinctive feature in the landscape. This giant of the grass-tribe has frequently been found in these mountains, from eighty to one hundred feet in height, and eighteen inches in diameter. They do not, however, grow perpendicularly, nor often singly, but in vast groups shoot up fifty and sixty feet, and then curve gently downwards, forming most cool and beautiful domes. Few persons have ascended these mountains; Dr. Gardner made, probably, the most scientific exploration; and up these heights, Heath has often pursued the clumsy tapir or the lithe jaguar.

These mountains have been estimated to possess an altitude, ranging from five thousand to eight thousand feet.—*Sketches from Brazil.*

An exhortation to avoid controversy and argument; and to cultivate inward stillness.—If my experience can avail anything for thy help and encouragement, I would say, fret not thyself at the present strife of words! It is nothing new. Controversies and strong voices have existed ever since the fall of man, disobedience having marred the divine image. Enduring mercy, in tender compassion, made a new covenant, in order to redeem mankind, according to the scriptures, which testify that the Son of God was manifested in the flesh,—a body prepared of the Father; this he laid down as a sacrifice for the sins of the world; suffering, the Just for the unjust, that he might bring us to God. And in his spiritual appearance, he is made known to the simple, obedient believer, who will not follow the voice of the stranger; for the voice of the stranger he knows not.

As sheep then of the Good Shepherd's fold, may we, my beloved young friend, press into this safe enclosure, and quietly leave all controversy to those whose food it is. Cultivate inward stillness, that thou mayest be favoured to know the secret teaching of the Holy Spirit. Meddle not with argument. What comes to thy ear, unsought, bear patiently; guard against excitement; wrestle in prayer, both for thyself and others, for strength, if in the right, still in the right to stay; if not, that heavenly wisdom may teach the better way.—*Mary Capper. F. L., vol. 12th, pp.* 128, 129.

Fashionable Attire.—It is a matter of surprise, that awakened persons of all denominations, do not see the necessity of bearing a faithful testimony against the great corruption of this age, in respect to expensive, gaudy, and fashionable attire. Where is our excuse or plea for it, or what sanction therefor can we obtain from the revealed will of our Lawgiver and King!

From the London Quarterly.

Eastern Archipelago.

(Concluded from page 357.)

The use which Holland has made of these great possessions is indicated in her past history. In none of the islands, Java excepted, is any native machinery interposed between the European Government and the native population. The difficulties of administration are proportionably great, and much vigilance is required to repress native insubordination, and to prevent outbreaks. Although the commercial system has been somewhat relaxed, jealousy and suspicion still characterize the colonial policy of Holland. Thus she has endeavoured to bind the native princes of the archipelago never to cede any portion of their territories to another nation, and not to enter into any negotiations without the consent of the Government. She was strongly opposed to the recognition of Sarawak, and even protested against the cession of Labuan.

The nation which, next to the Dutch, has the largest possessions in the Eastern Archipelago is Spain; and the principles of her colonial government, although in some points similar to those of the Dutch, differ from them in one important particular. Spain has in all her conquests kept prominently before her the propagation of christianity in the form embodied in her church. The Philippines, therefore, present a spectacle which contrasts strongly with the Dutch dependencies in the East. Spain appears in the archipelago in her religious earnestness, her ecclesiastical assumption, and her gorgeous establishments. The natives of the Philippines have generally been converted and received into the Catholic Church. It is observed by Malte Brun, in his sketch of the inhabitants of the Philippines, that they are the only people in the Eastern Archipelago who have improved in civilization from an intercourse with Europe. A commercial monopoly formed no part of the Spanish policy in that quarter of the world. The islands of which she took possession produced neither spices nor gold; moderate taxation left industry free; no check was imposed on European colonization; liberal grants were made of unappropriated land; and, while deriving a considerable revenue from the Philippines, Spain has neither degraded nor oppressed them, for slavery has not been introduced or sanctioned in that part of her colonial empire. The Philippine Archipelago extends for 300 leagues from north to south, and 160 leagues from east to west. A range of irregularly-shaped mountains runs through the whole, but the bounties which nature has showered on these islands have often been neutralized by the terrible forces hidden under their beautiful exterior. They are often shaken by earthquakes, and volcanic explosions are so frequent as to be regarded almost as common occurrences. In no other part of the world are storms so terrific as there during the change of the monsoon. In his 'Geographical History of the Philippines,' M. Mallet remarks that, of all the colonies founded by Europeans these regions are perhaps the least known and the most worthy of being known. The number of the islands which constitute the archipelago, their extent and variety, their teeming population, their climate and wonderful fertility are all, (he says,) deserving of the highest admiration. M. Mallet, however, entertains a somewhat extravagant expectation of the future of the Philippines when he thinks that they may become the dominant power of the Eastern world. The Philippines will doubtless increase in value and importance, but they can scarcely aspire to so brilliant a position.

It would be impracticable here to enter upon so wide a field as the ethnology of the Eastern Archipelago. The aboriginal races are various, and their study is replete with interest. There is, however, one race in the Philippines which presents such remarkable peculiarities that we venture briefly to describe it, as it has been represented to us, although it is likely enough that the description would require modification on further acquaintance. In the mountainous regions of Mindanao, we are told, there exist human beings in so low a state of barbarism that they seem to bear a near resemblance to the Bushmen of Southern Africa. They are well formed, nearly black, with woolly hair, rarely exceed four feet six inches in height, live chiefly on roots and fruit, and occasionally on game; they wear no clothes and build no houses, but sleep among the branches of trees. They are without any form of government or religion; their voices resemble the cries of animals, and their language the chattering of apes or the chirping of birds; their weapons are a bamboo lance, and bows and poisoned arrows. The discovery and concoction of poisons seem to exclusively employ the little intellect which these savages possess. The least prick from one of their arrows is mortal, and produces an inextinguishable thirst, and the man or animal dies the moment he has gratified it. These Negritoes ascend trees like monkeys, seizing the trunk with both hands and applying the soles of the feet, and their flight is as swift as that of the deer. Although these people seem scarcely human, they are not incapable of being civilized. One of the race, a boy who had been offered for sale as any wild animal might have been, was afterwards seen waiting at the table of the Governor of Tamboanga, and appeared sprightly and intelligent, watching every sign and mandate of his master. The people are said to bear some resemblance to the wild tribes of Madagascar.

This great region may be hereafter one of the most important that is occupied by the dispersed and diversified human family, and no long period may elapse before islands upon which Providence has showered some of its choicest blessings will exhibit a far higher social and political development than they at present seem to promise: Europe and America may hereafter even find rivals in countries which now occupy scarcely a moment of their thoughts; bays shaded by groves of palms may display forests of masts; and marbles hidden in the recesses of virgin woods and unexplored mountains may be wrought for the erection and adornment of temples and cities surpassing as much in their splendor any that have hitherto been erected in the archipelago as they will excel them in the religion to which they may be dedicated, and in the civilisation which they will represent.

Difference in Results from Diamonds and Coffee.—It is instructive to look at the widely different results of the mineral and vegetable riches of Brazil. After Mexico and Peru, (before the discovery of Australian and Californian treasure,) this empire furnished the largest quantum of hard currency to the commercial world. Here the diamond, the ruby, the topaz, and the rainbow-tinted opal, sparkle in their native splendour, and, yet, so much greater are the riches of its agricultural productions, that the annual sum received for the single article of coffee surpasses the results of eighty years' yield of the diamond mines. From 1740 to 1822, a period which was the most prosperous in diamond-mining, the number of karats obtained were two hundred and thirty two thousand, worth not quite three and a half million pounds sterling. The exports of coffee from Rio alone during the year 1851, amounted to £4,756,794!—*Sketches in Brazil.*

The Street of Everlasting Prosperity.

Let us walk down "the Street of Everlasting Prosperity," the Regent Street of the north suburb of Tien-tsin. At its entrance is a crowd of Chinamen, which, constantly renewed from dawn to sunset, stand gaping through a gateway at the headquarters horses picketed in a large courtyard. Forcing our way through these unsavoury Celestials, we find ourselves in a small square, occupied by the "eel-pie" and "baked potato" men of the place. Your working man dines in the street, and this square is a favourite *al fresco restaurant.* Li, on our right, deals in meat pies. He has a small charcoal fire below his oven, and in a trice his *pâté* is compounded and cooked before the public. Ho, by his side, supplies vegetable diet, turnips, onions, pumpkins, yams, cut into small slices and served in the water wherein they are boiled. Here is a man with sweetstuff, pastry, and "tuck." There, another with fruit—grapes, peaches, lotas fruit, water-melons, apples, and pears. All tastes are supplied. But even in dining the ineradicable love of the Chinamen for gambling is evinced. Every one of these dealers has a box like a dice box, in which twenty small sticks are placed Two of these sticks are prizes, the remainder blanks. Each portion of food is supposed to be worth ten cash, and on staking one cash every comer may try his luck. From morning to night is the rattle of these sticks to be heard in the square, as the dealers invite their customers.

From morning to night may the Chinaman be seen yielding to the invitation. Here is an old fellow, a "bargee" on the river. He has but two cash, which he stakes, and loses one after the other. His face is rueful, and his belly empty, so we give him ten cash, but, instead of buying his food, he recommences to gamble for it. One cash after another is drawn from him, and when he loses his last he walks away dinnerless. The fishmonger is perambulating about. His fish, in a shallow round wooden bowl, lie gasping in three or four inches of water. Here are eels, brown and silver, large fat muddy carp, soles, and a fish speckled like a trout and of much the same flavour. At an open cook-shop, Chinese *artistes* are preparing the dinner of the day. The favourite dish is a stew composed of chopped pork, onions, seaweed, shrimps, and eggs. We taste, but its flavour is by no means agreeable to the western palate. And now, in a quiet secluded nook, is a good-humoured laughing crowd, enjoying the feats of a juggler. A wonderful man! He takes two pieces of sharp wire, a couple of feet long, inserts them in his nostril, and passes them thence down his throat. There is no deception, for he opens his mouth wide, and we see the wires down his gullet. Then he takes two leaden bullets, one the size of an ordinary musket ball, the other weighing twelve ounces. He swallows the little one first. With many contortions he brings them up again, and the small bullet is the first to reappear. He draws the wire back through his nose and spits blood. A shower of cash rewards his feat. Then he swallows a sword, crams pointed sticks into his ears and eyes, and performs a variety of tricks too numerous to be detailed. We enter a perfumer's shop, full of knick-knacks and necessaries for my lady's toilet Pearl powder is made up in neat little packages, and with rouge and paints of various hues. Lotions for the complexion, perfumes, dyes for the hair, and here, in a corner, "thine incomparable oil, Macassar." A barber is plying his trade. He shaves the head, combs and plaits the tail, and extracts wax from the ears. The latter operation is evidently a favourite with the Celestials. Alas! false tails are

common here, as they are said to be in England. The shop is full of them, at a dollar the half-dozen. A distinguished officer of irregulars bought a few to make a plume for his helmet. A "curio" stall contains very ordinary china at very exorbitant prices. Among its prizes are a common English bottle, price half-a-dollar, and an English earthenware plate, with "Swiss scenes" painted thereon, for which double that amount is demanded. Here, also, are small boxes labelled "Superior Congreve matches, without smell or sulphur." They would cost a halfpenny at home; their price at Tien-tsin is 2½*d*. The crowd at our heels laugh as we enter a pawnbroker's shop. It is full of depositors, old clothes being the principal articles in pledge. We ask the head man to see the establishment. He would be delighted, but it is against rule. He deeply regrets that he must refuse our majesties, but his orders are explicit. After a little pressing he yields, and we are conducted through one court after another, the buildings containing all that man can imagine, from pocket-handkerchiefs to junks' anchors. The goods may be pledged for thirty moons, (two years and a half,) when they are sold, if unredeemed. The rate of interest is 12 per cent. per annum. Here is a large icehouse, very long, very deep, very well drained. The ice is in blocks full two feet thick, and gives abundant evidence of a severe winter in this district. Returning home, we enter a tea-shop. The "cheering" beverage is contained in a large brass kettle, a brass butterfly with extended wings ou its spout. We drink, are refreshed, and bid adieu to "the Street of Everlasting Prosperity."—*Letter of — Bowlby, the Times Correspondent in China.*

The Faith of the Gospel.—Let us not stop short, until we have obtained the like precious faith, once delivered to the saints;—*the true faith of the gospel*, which worketh by love, purifieth the heart, and giveth victory over sin, death, hell, and the grave. A historical or traditional faith, or one that admits of a continuance in sin, is dead and unavailing; but the faith of the gospel is a living, operative, principle,—an impenetrable shield: it quencheth the fiery darts of the wicked, disarmeth sin, justifieth its happy possessor, and giveth peace with God, through our Lord Jesus Christ; from whom alone it must be obtained, and for it we must all come to Him, in the humility and simplicity of little children; of whom is the kingdom of heaven, though they be upon earth, "the poor in spirit." It is Jesus alone who imparts this heavenly treasure, faith; He is the blessed author and finisher of it, and from him we must receive the precious gift into our hearts.—*Daniel Wheeler. F. L., vol. 7th, p.* 278.

The Honest Hour.—She repeatedly expressed, in very satisfactory terms, her resignation and acquiescence with the will of the Almighty, often saying, "I am not afraid to die." At one time she spoke to her father thus: "Dear father, thou hast been a tender, affectionate father to me. Have I not been a dutiful daughter to thee?" He answered fully in the affirmative; and she went on, "Oh, *I would not have been otherwise for all the world!*" There was at that time some little article of her apparel, which by some means had been introduced, and which her father thought not consistent. He gently remarked it to her; and she freely acknowledged it was wrong; saying, that it proceeded from pride, and that those who kept near to the principle, [the Spirit of Truth,] would be preserved out of such things.—*From a memorial of Ann Naish, in her fifteenth year. Piety Promoted.*

Disappearance of a Nebula.

Letter from the eminent Astronomer, J. R. Hind of London, announcing the disappearance of a Nebula.—"Towards the close of the past year, it was announced by Prof. d'Arrest, of Copenhagen, that a nebula in the constellation Taurus, which was discovered at this observatory on the 11th of October, 1852, had totally vanished from its place in the heavens. That one of these objects, which the giant telescopes of the present day had taught us to regard as assemblages of stars in myriads at immense distances from the earth, should suddenly fade away, so as to be quite imperceptible in powerful instruments, must, I think, have been deemed a very improbable occurrence, even by many who are well acquainted with the care and experience of the observer by whom the statement was made. Within the last few days, however, M. LeVerrier has obtained so strong a confirmation of its accuracy, that there is no longer room for supposing it to have originated in one of those errors of observation which every practical astronomer knows will creep into his work in spite of all his precautions.

The nebula in question was situated in right ascension 4h 13′ 54.6″, and north declination 19° 11′ 37″, for the beginning of 1862. It was therefore about a degree and a half from the star Epsilon in Taurus, in the group commonly known as "the Hyades." Its diameter was about one minute of an arc, with a condensation of light in the centre; or its appearance was that of a distant globular cluster, when viewed in telescopes of insufficient power to resolve it into stars. From 1852 to 1856 a star of the 10th magnitude almost touched the edge of the nebula at its north-following edge; it was first remarked on the night the nebula was detected, having escaped notice on many occasions when its position had been under examination with the same telescope and powers. Hence I was induced to hint at its probable variability in a note upon the nebula published in No. 839 of the *Astronomische Nachrichten*. The suspicion is fully confirmed; the star has diminished to the twelfth magnitude, either simultaneously with, or soon after, the apparent extinction of the nebula.

The history of this object and the results of his observations on the night of January 26th, are appended by M. LeVerrier to his Meteorological Bulletin of the 29th. The sky being very clear at intervals, the Paris equatorial, which has an object-glass 12 French inches in diameter, was directed to the place of the nebula, but notwithstanding stars of an extremely faint class were visible in its immediate neighbourhood, not the slightest trace of it could be perceived either by M. LeVerrier or M. Chacornac. The star which Professor d'Arrest and I have repeatedly noted, of the tenth magnitude, and almost touching the nebula, had dwindled down to the twelfth; so that telescopes that would have shown it well between 1852 and 1856, would not at present afford a glimpse of it. From the fact that M. Chacornac saw the nebula in forming a chart of the stars in that region in 1824, and did not remark it while reconstructing the same in 1858 with a much more powerful instrument, there is reason to infer that the disappearance took place during 1856, or the following year.

How the variability of the nebula and a star closely adjacent is to be explained, it is not easy to say in the actual state of our knowledge of the constitution of the sidereal universe. A dense but invisible body of immense extent interposing between the earth and them might produce effects which would accord with those observed; yet it appears more natural to conclude that there is some intimate connexion between the star and the nebula, upon which alternations of visibility and invisibility of the latter may depend. If it be allowable to suppose that a nebula can shine by light reflected from a star, then the waning of the latter might account for apparent extinction of the former; but in this case it is hardly possible to conceive that the nebula can have a stellar constitution.

It is at least curious that several variable stars have been detected in the region of the great nebula in Orion; that in 1860 a star suddenly shone out in the middle of the well-known nebula, Messier 80 (about half way between Antares and Beta in Scorpio,) which vanished in a few days; and that, as first remarked by Sir John Herschel, all the temporary stars, without exception, have been situate in or near to the borders of the Milky Way—the star-cluster or ring to which our system of sun and planets belongs. In the latter class are included the memorable star of B. C. 134, which led Hipparchus to form his catalogue of stars, and those which blazed forth in 1572 and 1604, in the times of Tycho Brahe and Kepler.

In concluding, I will venture to express the hope that some of the many amateur astronomers in this country who may have provided themselves with telescopes of first rate excellence, will keep a strict watch upon the remarkable pair of variables which I have briefly described in this communication. Continuity of observation is often most important, and can only be secured—and that not always in the uncertainty of weather—by a strong force of observers in different localities.

I am, Sir, your most obedient servant,

J. R. Hind.

Mr. Bishop's Observatory, Regent's Park, Feb. 3.

P. S. Since writing the above, I have received a letter from Professor Secchi, the able and energetic director of the Observatory of the Collegio Romano at Rome, by which it appears that in one of the proverbially clear skies of that city, and with the large telescope at his command, he was unable on the 37th ult to discern the least vestige of the nebula."

Unhealthy Positions of the Body.—Those persons engaged in occupations requiring the hands alone to move, while the lower limbs remain motionless, should bear in mind that without constantly raising the frame to an erect position, and a slight exercise to all parts of the body, such a practice will tend to destroy their health. They should, moreover, sit in as erect a position as possible. With seamstresses there is always more or less stooping of the head and shoulders, tending to retard circulation, respiration, and digestion, and produce curvature of the spine. The head should be thrown back, to give the lungs full play. The frequent long-drawn breath of the seamstress evinces the cramping and confinement of the lungs. Health cannot be expected without free respiration. The life giving element is in the atmosphere, and without it in proportionate abundance, must disease intervene. Strength and robustness must come from exercise. Confined attitudes are in violation of correct theories of healthy physical development and the instinct of nature. Those accustomed to sit writing for hours, day after day, can form some idea of the exhausting nature of the toilsome and ill-paid labour of the poor seamstress.—*Late Paper.*

We should remember that the world in which we are placed, is but the road to another; and that happiness depends not upon the path, but the end.

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

(Continued from page 332.)

ELIZABETH LEVIS.

"I now mention that which hath lain as a burden on my mind, under the consideration of which I have often been distressed. It is the unnecessary and too frequent use of spirituous liquors in general, and particularly the custom of taking it into the harvest field. This is certainly a great evil, being a means of drawing those whose inclination is after it, into a snare, by which their minds become elevated and their spirits being raised above the pure witness for God, they are thereby put out of a capacity solidly to consider how thankful we ought to be in the time of gathering in the fruits of the earth, [which are bestowed upon us,] through the mercy and favour of God.

"It would be well to consider whether they are clear [of condemnation,] who put [ardent spirits] in the way of poor creatures, who by it are rendered unfit for proper labour; and who often disturb others who desire to be better disposed. Yea, some have been overcome thereby so that it has been their end. Such are the sorrowful effects of making too free with strong liquor.

"There may be some in the practice of using it, who are careful to keep things in the best order they can; but if those, whose desire is after it, come under their care, they will find it difficult to keep them in good order. This I have found by experience when we were in the practice of it. A fear hath seized my mind that some masters of fields, who even make profession of Truth, are too much drawn into the excessive use of strong spirits, and are thereby rendered very unfit to guide others. Which conduct [of theirs] is a reproach to the Truth they profess, and displeasing to God, the fountain of all our mercies.

"Another case in which this custom is of pernicious consequence, I mention in fear before the Lord.—Boys and girls being trained up in the use of strong liquor, their desire after it may in time increase, and as they grow up instead of growing in grace and true religion, they may grow in drunkenness. A sorrowful consideration, that the children of any should be trained after this manner.

"I believe that I am not alone, but that others are burdened with this, and other prevailing excesses. I desire that those who see the evils, may bear a faithful testimony against them, by example, as well as precept. I have sometimes wondered, that trading in rum and other strong liquors, did not prove too heavy a burden for the professors of the holy Truth to bear, considering the destruction it brings on some, and the oppression on others. These things I desire may be considered in this day of trial, and great commotion,—a day of sifting indeed. It is likely that most of those who trade in spirits, account drunkenness an odious evil, and it may be well for them to consider, whether importing and selling such great quantities of that, which ought to be only taken as physic, is not encouragement to intoxication. Oh! the great consumption of spirits in the little time of harvest! The greatest part of which is used, I fear, to the hurt of both soul and body, and to the dishonour of God, the fountain of all our mercies. Harvest time ought to be a season of gratitude and humble thankfulness to the Almighty, that he may continue his blessings and favours to us.

"I desire, Friends, we may not forget the labour and exercises of our worthy elders, who had a testimony to bear against things that were dishonourable to God, and who thought nothing too near to part with, to win Christ. They gave up life, and all they had, rather than displease the Lord, or in any way hinder the spreading of the Truth in the earth. Were this the general concern of the professors now, I believe that the Lord would yet favour us, and withhold his judgments, with which, it seems to me, we have been threatened, and which I believe we may yet expect, unless there is a reformation in the land.

"It is in fear, as before the Lord, I mention these things, and press them on the consideration of the people. Let us not forget the shaking of the rod over us. It seemed to me very close threatening to withhold the produce of the land from us. If the Lord visit us in displeasure, what will become of those who have spent their time in forgetfulness of him? It has occured to me if He shall send scarcity of bread among us, the aforementioned excesses may be one cause thereof, as thereby, that noble creature, man, is made lower than the beasts of the field.

"Let those concerned in distilling grain and fruit, to make a trade of, consider if they can be clear of encouraging the evil of drunkenness. Distillation, I believe is putting things to another use, than that intended by the Giver, and it is fixed in my mind as displeasing to him, and as one cause of the blast on our fruit. Oh! the need for all ranks of people to use the good things with moderation which the Lord bestows upon us, and to be humbled before him as were the Ninevites. I believe nothing but true repentance will stay the judgments which seem to hang over us. Remember! the day of account hastens, and to those who will not turn to the Lord in the day of his mercy, but pursue the gain, the pleasures or delights of this world, it will be a dreadful day.

"There is need for the elders to breathe to God that the camp may be searched, and the hidden things be brought to light, that hinder the prosperity of Truth. That being thoroughly washed and cleansed, pure charity, one towards another, may abound. Hereby we shall be as good waymarks to others, and if any thing should appear reproachful to Truth, a concern will arise to lay a hand on it, for a reformation. I believe there are faithful elders, who go mourning on their way, because of the evils which prevail, and there are many young ones, who lie hid from man, who are, nevertheless, further on their way heavenward, than some who make a greater appearance. These hidden ones, the Lord beholds, although they may say, 'how shall I get along, when some, who ought to have been way-marks to others, are falling on one hand and on the other!' My desire is that no tender, breathing babe may be discouraged. The Lord is on the side of those who walk in fear before him, of whatever age or station.

"I feel somewhat eased of that which has lain on my mind as a burden, and which at times has been as a fire in my bosom. When I saw that something after this manner was required of me, and looked at my own weakness, the cross seemed heavy to bear, and I reasoned thus: Oh! that the Lord would choose one better qualified, that the people may hear! Forgetting that he sometimes works by mean instruments, to the pulling down of that which is an abomination to him,—thus magnifying his own power. I reasoned and shrunk from under the cross, until by his judgments he made me willing to give up to his requirings.

"I conclude with desires that all who profess christianity, may search their own hearts, and see how far they follow Christ and submit to his will in all things. If any receive benefit by these lines, let the praise be given to God, to whom it belongs, —the author of all good, worthy of all honour and praise, with his dear Son, the Lamb, now and forever.

ELIZABETH LEVIS.

Kennet, Chester County, Fifth mo. 9th, 1761."

Two of the daughters of Elizabeth Levis, marrying, were settled with their husbands at Duck Creek, and after the death of her beloved husband, she was frequently drawn to that place, by natural affection as well as christian duty. It being in good measure her meat and drink to do her heavenly Father's will, she was careful even in her visits to her children, to feel after his permission. In one of her letters to her absent daughters, written about 1760, she says:—

"I have often longed to be in company with you but it is my duty to be resigned to the will of God. For this state, I find it necessary to labour daily that I may be given up in all things. The great enemy of souls ever strives to draw the mind from duly waiting upon God, to keep us, if he can, from receiving strength, to enable us to come up in our duty. He is a crafty enemy. Beware of him and let it be your chief concern to know the will of your heavenly Father concerning you. Be careful not to move, or do anything that you have not cause to believe the Lord owns you in. As we dwell under this concern he will favour us with his love, and that will unite our hearts to him, and one to another, and enable us to be true helps one to another.

"Dear children, let us wait for this love. It will sweeten all our bitter cups, as we receive them from the Fountain of Love. Blessed be our God he is a God of mercy, and a tender Father unto all those who are more concerned to witness his love in their hearts, than for anything in this transitory world. May such not be discouraged if they should meet with close trials, and these sometimes of the nearest or most afflicting kind When we cannot feel the sweetness and comfort we desire, let us remember the words of the apostle, who said 'we have need of patience, that when we have done the will of God we may receive the promise.' The promise is life, and peace, and joy in the holy spirit."

(To be continued.)

Anecdote of Rennie.—Rennie, the distinguished architect, who by his talents raised himself to a distinguished position, was once travelling in Scotland in a stage-coach. The axle-tree broke near a blacksmith's, and the son of Vulcan being out Rennie himself lit the fire and welded the axle-tree in a masterly style. His fellow passengers who had been very communicative and friendly during the early part of the journey, now became very reserved, and the "respectables," especially held themselves aloof from the man who had so clearly revealed his calling by the manner in which he had mended the broken axle. Arrived at their journey's end for the day, the travellers separated, — Rennie proceeding onwards to Eglinton Castle. Next morning, when sitting at breakfast with his noble host, a servant entered to say that a person outside desired to have a word with the Earl. "Show him in." The person entered, and he proved to be one of Rennie's fellow-travellers, whose surprise and confusion at finding the "blacksmith" of the preceding day breakfasting with my lord, may be very easily imagined. The earl was much amused when Rennie narrated to him the incident of the broken axle.—*Late Paper.*

Scandal is the bane of the social and domestic circle, withering to the best impulses of our nature and hostile to the happiness of all who indulge in it.

Selected.

THE WANDERING WIND.

The wind, the wandering wind,
Of the golden summer eves—
Whence is the thrilling magic
Of its tones among the leaves?
Oh! is it from the waters,
Or from the long, tall grass?
Or is it from the hollow rocks
Through which its breathings pass?

Or is it from the voices
Of all in one combined,
That it wins the tone of mastery?
The wind, the wandering wind!
No, no! the strange, sweet accents
That with it come and go,
They are not from the osiers,
Nor the fir-trees whispering low.

They are not of the waters,
Nor of the caverned hill;
'Tis the human love within us
That gives them power to thrill:
They touch the links of memory
Around our spirits twined,
And we start, and weep, and tremble,
To the wind, the wandering wind!

F. Hemans.

From Evenings at the Microscope.

Worms.

An examination of the diverse modes in which locomotion is performed among animals, and the various organs and modifications of organs that subserve this important purpose, would form no uninteresting chapter in natural history. You have two feet, your dog has four; in the bird, two of these are converted into wings, with which it rises into the air; in the fish all of them are become fins, with which it strikes the water. But it is in the invertebrate classes that we discover the strongest variations. The Polype "flops" awkwardly but vigorously along, by the alternate contractions and expansions of the web that unites its arms; the Snail glides evenly over the herbage by means of its muscular disk; the Scallop leaps about by puffs of water driven from its compressed lips; the Lobster shoots several yards in a second by the blow of its tail upon the water; the Gossamer Spider floats among the clouds upon a balloon that it has spun from its own body; the Centipede winds slowly along upon a hundred pairs of feet; the Beetle darts like an arrow upon three; and the Butterfly sails on the atmosphere with those painted fans which are properly "aërial gills." How elegantly does the *Planaria* swim by the undulation of its thin body, and the *Medusa* by the pumping forth of the water held within its umbrella! How wondrously does the *Echinus* glide along the side of the tank on its hundreds of sucking-disks! How beautiful, and at the same time how effective, are the ciliary wheels of the *Brachionus*.

I am now going to show you some other examples of travelling machinery in an humble and despised, but far from uninteresting class of animals,—the Worms. Here is an Earth-worm upon the garden-border. With what rapidity it winds along, and now it pokes its sharp nose into the ground, and now it has disappeared! If your eye could follow it, you would see that it makes its way through the compact earth not less easily nor less rapidly than it would along the surface. If you take it into your hand, you perceive no feet, wings, fins, or limbs of any kind; only this long cylinder of soft flesh, divided into numerous successive rings, and tapering to each extremity. The very snout which you saw enter so easily into the substance of the soil, is no hard bony point, but formed of the same soft yielding flesh as the other parts. And yet with no other implement does the little worm penetrate whithersoever it will through the ground. How does it effect this?

The fineness of the point to which the muzzle can be drawn is the first essential. This can be so attenuated that the grains of adherent soil can readily be separated by it, when its action is that of the wedge. The body being drawn into the crevice thus made, the particles are separated still farther. Now another provision comes in; the whole surface of the skin secretes and throws off a quantity of tenacious mucus or slime, as you will immediately perceive if you handle the Worm; this has the double effect of causing the pressed particles of soil to adhere together, and then to form a cylindrical wall, of which they are the bricks, and the slime the mortar; and also of greasing, as it were, the whole interior of the burrow or passage thus made, so that the Worm can travel to and fro in it without impediment; while the fact that the slime is continually poured forth afresh prevents the least atom of earth from adhering to its body. This you have doubtless observed, or may observe in a moment, if you will take the trouble to thrust a spade into the ground and give it two or three shakes. You will presently see on all sides the alarmed Earth-worms coming swiftly to the surface, and will notice how perfectly sleek and clean they are.

But these contrivances are only accessories: we have not yet discovered the secret of the easy movement. The mere elongation of the snout is no explanation of the disappearance of the Worm in the burrow: for you will naturally and reasonably say that this elongation cannot extend beyond a certain limit; and what then? No further progress can be made unless the hinder parts of the body are, by contraction, drawn up towards the elongated front;—but what holds the front in place meanwhile? Why, when the muscles contract, does not the taper, wedge-like muzzle slip back and lose the ground it had gained?

This we will now look at. I take up this Worm and put it in a narrow glass cell, where we may watch its movements. It presently begins to elongate and contract its body vigorously, apparently alarmed at its unwonted position; and the mucus is thrown off in copious abundance. We apply a low microscopic power to it, and catch glimpses, now and again, as it writhes about, of a number of tiny points protruded and retracted with rhythmical symmetry through the skin. Its mobility precludes our discerning much more than that these points are very numerous, that they are arranged in four longitudinal lines, running along the ventral side of the animal—two lines on each side—and that in each line there is a point protruded from each of the many rings of which the Worm's body is made up.

In order to see a little more of these organs we must sacrifice a Worm; having killed it, and divided the body in the middle, I cut off, with sharp scissors, a small transverse portion, say two or three rings, and press the fragment between plates of glass. Now, with a higher magnifying power, we discern in the midst of the transparent flesh the points in question. They are not, however, single; but each protrusile organ consists of a pair of transparent, brittle, glassy rods, shaped like an italic *f*, of which the recurved points are directed backwards when thrust out from the skin.

The mode in which these assist the progression of the Worm is well described by Professor Rymer Jones. "The attenuated rings in the neighbourhood of the mouth are first insinuated between the particles of the earth, which, from their conical shape, they penetrate like a sharp wedge; in this position they are firmly retained by the numerous recurved spines appended to the different segments; the hinder parts of the body are then drawn forward by a longitudinal contraction of the whole animal—a movement which not only prepares the creature for advancing further into the soil, but by swelling out the anterior segments, forcibly dilates the passage into which the head had been already thrust: the spines upon the hinder rings then take a firm hold upon the sides of the hole thus formed; and, preventing any retrogade movement, the head is again forced forward through the yielding mould: so that, by a repetition of the process, the animal is able to advance with the greatest apparent ease through substances which it would at first seem utterly impossible for so helpless a being to penetrate."

Implements analogous to these are found in most of the animals of the class *Annelida*, to which the Earth-worm belongs. * * * * * * * *

From this complex and formidable mouth we will pass to one of quite another form, not less effective, perhaps more formidable, but ordained by the goodness of God to be a most valuable agent in the relief of human suffering. I mean the Medicinal Leech, of which we can readily procure a specimen from our friend the apothecary.

Here it is. There is no protrusile proboscis, but the throat is spacious, and capable of being everted to a slight degree. The front border of the mouth is enlarged so as to form a sort of upper lip, and this combines with the wrinkled muscular margin of the lower and lateral portions to form the sucker. With the dissecting scissors I slit down the ventral margin of the sucker, exposing the whole throat. Then, the edges being folded back, we see implanted in the walls on the dorsal region of the cavity three white eminences of a cartillaginous texture, which rise to a sharp crescentic edge; they form a triangular, or rather a triradiate figure.

Now, if you recollect, this is the figure of the cut made in the flesh wherever a Leech has sucked, as it is of the scar which remains after the wound has healed. For these three little eminences are the implements with which the animal, impelled by its blood-sucking instincts, effects its purpose. But to understand the action more perfectly, we must use higher powers.

I dissect out of the flesh, then, one of the white points, say the middle one, and laying it in water in the compressorium, flatten the drop, but use no more pressure than just enough for that. Now I apply a power of 150 diameters, and we will look at it in succession. You have under your eye a sub-pellucid mass of an irregular oval figure, and of fibrous texture, one side of which is thinned away apparently to a keen edge of a somewhat semi-circular outline. But along this edge, and as it were imbedded into it for about one-third of their length, are set between seventy and eighty crystalline points, of highly refractive substance, resembling glass. These points gradually decrease in size towards one end of the series, and at length cease, leaving a portion of the cutting edge toothless. At the end where they are largest, they are nearly close together, but at length are separated by spaces equal to their own thickness. The manner in which they are inserted closely resembles, in this aspect, the implantation of the teeth in the jaw of the dolphin or crocodile.

But this appearance is illusory. By affixing the little jaw to the revolving needle, we bring the edge to face our eye. It is not an edge at all; but a narrow parallel-sided margin of considerable breadth. And the teeth are not conical points, as they seemed when we viewed them sidewise, but flat triangular plates, with a deep notch in

their lower edge. Thus they partly embrace, and are partly inserted in, the margin of the jaw.

Observe now how beautifully this apparatus subserves the purpose for which it is intended. By means of its sucker, the Leech creates a vacuum upon a certain part of the skin, exactly like that produced by a cupping-glass. The skin covered is drawn into the hollow so far as to render it quite tense, by the pressure of the surrounding air. Thus it is brought into contact with the edges of the three jaws, to which, by means of powerful muscles attached to them, a see-saw motion is communicated, which causes the little teeth soon to cut through the skin and superficial vessels, from which the blood begins to flow. The issue of the vital fluid is then promoted by the pressure around, and so goes on until the enormous stomach of the Leech is distended to repletion.

It has been suggested that this whole contrivance, with the instinct by which it is accompanied, is intended for the benefit of man, and not of the Leech. Blood seems to be by no means the natural food of the Leech; it has been ascertained to remain in the stomach for a whole twelvemonth without being digested, yet remaining fluid and sound during the entire period: while, ordinarily, such a substance cannot in one instance out of a thousand be swallowed by the animal in a state of nature. Whether this be so or not—whether man's relief under suffering were the *sole* object designed, or not, it was certainly *one* object; and we may well be thankful to the mercy of God, who has ordained comfort through so strange an instrumentality.

For "The Friend."

In a meeting, which Daniel Wheeler had on one of the Friendly Islands, with some of the white people then present there, he reminded them of their having long had possession of the Holy Scriptures, a blessing invaluable, for which we cannot be thankful enough, and proceeded to declare: "But they are a sealed book, until our understanding is opened by the same Holy Spirit, which inspired those holy men that gave them forth: even the followers of our Lord, when he was upon the earth, could not understand them, until their understandings were opened by Him. Without Him, we can do nothing. The Jews had the scriptures; and yet they were the enemies of Him, of whom they so faithfully testify: they felt themselves secure, and thought they had in them eternal life: but what said the Prince of life,—'Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me, but ye will not come unto me that ye might have life.' So that although they are an inestimable gift out of the divine treasury bestowed upon man by the Holy Ghost, for his greatest outward heavenly comfort, to strengthen his hope in the promises of God, of life eternal through that Saviour, who is Christ the Lord, and are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work,' and although they are able to make wise unto salvation,—it is only 'through faith, which is in Christ Jesus,' of whom they so abundantly testify from their earliest pages. And yet, if we could repeat them from the beginning of Genesis to the end of Revelations, they cannot save one soul, nor blot out one sin. But they direct us unto Him, unto whom all power in heaven and earth is given; who only hath the words of eternal life, who is Himself that eternal life. To Him, then, we must go to be saved, in Him we must believe; to His Holy Spirit in our hearts we must turn, whose light shineth in all. His long suffering and goodness will lead us to repentance, when we look on Him, whom we have so grievously pierced, and from whose merciful reproofs we have so long revolted, and which we have disregarded with hardness of heart and unbelief in his power to save. This light in us, will not only set all our sins in order before us, that we may repent of them, and forsake them; but as we abide under the righteous judgments of the Lord's redeeming love, they will, though they may *have been as scarlet and crimson*, be made white as snow and wool, by the blood of the Lamb, and be remembered no more by Him, who redeemeth our life from destruction, and crowneth us with loving kindness and tender mercy for His great name's sake. Behold then, the blessedness of those who know the Lord for themselves, who have come to the knowledge of the only true God, and Jesus Christ whom he hath sent, by believing in the power of the Holy Spirit, and sitting under its heavenly teachings:—'this is life eternal.'"

Concerning Peas.

The pea is generally supposed to be a native of southern climates, and was well known both to the Greeks and Romans, frequent mention being made of it in the works of the old writers on rural subjects. Dr. Lindley considers that the common grey pea, still found growing wild in Greece and other parts of the Levant, is the origin of our common pea and of all the highly domesticated varieties belonging to it. Most early writers have some mention of it, either as a garden vegetable or as being grown as a field crop, in the vicinity of large towns, where a ready market could be obtained for it in its green state.

The pea is a far more delicate plant than the bean, more particular in its choice of soils, and less able to bear the changes of a variable climate. Like the bean, it delights in soils of a calcareous character, and is classed with it as one of our lime plants, or plants into whose composition lime enters in large proportions. The soils most suitable for peas are those of a light loamy or marly character, rather partaking of the characters of our best barley soils than of those which we are accustomed to call wheat and bean soils. The necessary conditions in the soil for pea cultivation are, that it be perfectly free from stagnant water, and yet of sufficient depth to retain its natural moisture, that it contain a sufficient proportion of lime, and that it be in good heart and tillage condition; and if these points cannot be secured, the chances of a good return are considerably diminished.

Not only will the pea grow on a lighter class of soil than the bean, but it will grow also on shallower soil, as, although its habit of growth is the same, the plant itself is of more delicate character, and its tap-root contents itself with a less depth of soil than that which the bean requires for its development. Neither the strong clay soils, nor those of a humous character are suitable for peas. The former will frequently carry a good crop, especially in a dry, warm climate; at the same time they would be more suitable for beans and would produce a better crop; while the latter, if rendered suitable by claying or marling, for tillage cultivation, would be likely to induce too luxuriant a growth of stem and to reduce the power of the plant to perfect its seeds. In such soils, however, peas may be grown advantageously, mixed with beans, the bean stem affording the necessary support to the pea, keeping it off the ground and giving it access to the air and sun, and the mixed crop yielding a greater return than if beans had alone been sown. This is a favourite practice in many districts of England, as it is said not only to increase the yield, but also to reduce the chance of loss from blight, which appears to be less injurious in its attacks than when either plant is sown alone, the beans retaining their vigour and producing a crop, should the "green aphis" attack the peas, while the peas remain uninjured when the "black aphis" is destroying the beans.

When in sowing, old seed is used, it is a good practice to steep it for about twenty-four hours in plain water in order to produce a regular sprouting. The quantity sown is from two to three bushels an acre when drilled, and about double the quantity when sown broad cast. The period of sowing is materially determined by the sort of pea to be sown, the later varieties requiring to be sown earlier than those which come to maturity in a shorter time. As a rule it is advisable to get the crop sown as early as the state and condition of the land will permit, as it has been noticed that the forward plants are less subject to mildew than those of backward growth.—*Late Paper.*

Ground for Divine support in the day of trial—The account of many in my native land (America,) letting their minds out into the world gives me much concern. It shows what poor weak mortals we are, that when from under the heavy hand of affliction, we soon forget the covenants made in the day of distress. If those who have seen, in the day of proving, the vanity and folly of grasping after the world, and whose spirits were measurably redeemed and purified, turn again to it, they may become more insensible than ever; and if trials return, which in some shape or other they probably will, such may fail to find that confidence and Divine support they mercifully experienced in the late trials. Did not the Lord cast up a way for many, and cause the meal and the oil to sustain, beyond what they could expect? My heart yearns for my dear brethren, and abundantly desires that warning and counsel may not fail to be given. I have thought of the great concern and care of the worthy William Edmundson when Friends in this land were in danger, as great prospects of worldly gain were open to view; how he laboured to curb that inclination; and how his labour was blessed, by a submission on the part of his brethren. May the watchmen maintain their ground and labour for the good of their brethren not being discouraged if some requite evil for good.—*John Pemberton.* 1783.

THE FRIEND.

SEVENTH MONTH 19, 1862.

The accounts of the proceedings of London, Dublin and New York Yearly Meetings published in the three numbers preceding this, have given our readers some data for forming an opinion of the state of the Society within the jurisdiction of those meetings respectively. Not that we think such exhibits afford a standard by which we can rightly judge of the religious feeling and growth of the members individually, but that they enable us to discern and to estimate the spirit which bears rule, and moulds the action of the body.

We have always looked with admiration upon the system of church government adopted by our religious Society, and recognized in its simple but effectual working throughout the organization of its various component parts, striking evidence of the divine wisdom in which it originated; and as exercised in which, it has been found all sufficient for effecting the objects designed to be accomplished by the visible church in its care for its members. In this system and organization Yearly Meetings,

s they hold the most responsible position, so their ction is the most important and interesting.

In a healthy state of the Society, such annual atherings must be times of building up the mem- ers in its faith, encouraging and strengthening them n the support of the testimonies committed to it o uphold, and seeking to remove those things which obstruct the free circulation of unity and ove throughout its limits. At a time like the pre- ent, when there is so much outward case, and the emptation is so strong to mingle with the world, o give place to its spirit, to assimilate with its anners, its formal religion, and its pretentious enevolent activity, we would expect to hear the oice of the church in decided language, but in oving, maternal tones, pointing out and warning gainst the surrounding danger; setting forth the ure standard, the unalterable requisitions of the ospel of life and salvation; and pleading with he members, one and all, to mind their high and oly calling; and strive to keep within, or to come within the circumscribing limits of the "garden nclosed." If favoured to be brought under a rue sense of the weakness and defection of mem- ers and of subordinate branches, we would look for humble and reverent seeking for ability to ex- end pertinent counsel, or—if need be—reproof, nd to put forth a hand of help in order to trengthen the things that remain and are ready o die. So far as the accounts we have given in- icate any degree of this religious exercise and odly zeal, we can rejoice; and we doubt not our eaders unite with us whenever evidence is afforded ny where of attachment to old fashioned Quaker- sm, or an increase of true spiritual-mindedness mong the members. It is upon this spiritual- hindedness, resulting from a thorough change of eart through the cleansing, sanctifying baptisms of he Spirit of Him who is the Head of the Church, hat the welfare of the body depends; and where is not wanting it will be manifest by a humble everent dependence upon the prompting and gui- anee of the Holy Spirit in all things connected ith religion, whether in individual action or the ravail and labour of the church in its collective apacity; and every Friend thus made a member f the mystical body of Christ, is prepared to esti- nate correctly the value of the doctrines and tes- monies of the gospel as held by the Society, and eels it an imperative duty to seek for ability to phold them, and to cherish an affectionate attach- ient to it and to all its interests. Such know that eligious duty does not consist in a general benevo- ence, and activity in what may be supposed to be audable schemes for the improvement of others, ut in keeping in the narrow way after having een enabled to enter the straight gate.

We are aware of the power which habit exer- ises over the best of men, and that through the ame wise and beneficent characteristic of our na- ure, which enables us to accommodate ourselves to he varied circumstances under which we may be laced, we are liable to attach value—sometimes ctitious value—to whatever we have been long ac- ustomed to. This is perhaps peculiarly the case n matters connected with religious belief and usa- es. It therefore behooves us to guard against llowing a fondness for mere time honoured cus- oms to sour the feelings against those who may eject or express disapprobation for these objects f our regard. Genuine love for the Truth, and hat which it owns and requires, expands the heart, nd fills it with good-will to all, even towards hose whom we may know to be deceived.

But while we acknowledge the necessity, under he circumstances in which our religious Society is ow placed, of discriminating between what is essential and really valuable, and what is the result of mere education and habit, we feel fully convinced ourselves, and we apprehend that no one acquainted with the faith and history of Friends, unless purposely blind, can fail to see, that in conducting the affairs of the church, as well as in the attainment of what passes for religious growth and influence, there is a wide departure from what William Penn denotes as the "main distinguishing point or principle" of Quakerism, out of which "as the root, the goodly tree of doctrines" grew, and branched; and hence the rapid progress of a spirit of innovation, which under a plea for improvement, has already introduced so many and fallacious novelties within the limits of the Society, and the havoc it has made and is making, in some places more than others, on the long cherished faith and practices of our worthy predecessors. The recorded alterations give but little idea of the great changes which have been effected, or of the close similarity which Quakerism in its present modish dress, as exhibited by many in conspicuous stations, bears to the maxims, the habits and manners of the polite and amiable man of the world. Here is the cause of the disunity and division which have been spread throughout our once peaceful Society; and the changes made and proposed are what are preventing that disunity and division from being removed, and keeping the wounds which threaten the life and organization from being healed. Those who feel bound by "the law and the testimony" and who dare not depart from "the good old way" in which the Truth has heretofore led the faithful among the members of the Society, are alarmed and distressed at the introduction and spread of these new things. They see that the "carved work of the sanctuary" is being broken down, and they fear lest "the holy and beautiful house where our fathers" worshipped, will be burned with a false fire. Hence the shyness and distrust with which many regard all the proceedings of meetings where these things are sanctioned, and their dread lest the usual epistolary intercourse may introduce them into parts of the Society where their advocates have not yet obtained the ascendency. The religion of Christ as laid down in the Holy Scriptures, and always believed in by Friends, admits of no improvement. The only progress it can make, is in extending its influence over the souls of men, until like the leaven hidden in the meal, it has changed their nature and brought them to submit to its unalterable terms. The founders of the Society comprehended its principles and adopted its requirements, rejecting that which men in their fallen wisdom had striven to engraft upon it; and in calling upon others to believe and have fellowship with them, they declared what their eyes had seen, their ears had heard, and their hands had handled of the Word of Life. Weak and blind as so many are, there are yet not a few throughout the Society who know in what they have believed; and having had the truths of primitive Quakerism sealed upon their understandings by the convictions of the Holy Spirit, they can unite with no departure therefrom. These may be thought to be governed by prejudice, or a narrow-mindedness which incapacitates from extending their views and labours beyond the immediate circle in which they have been accustomed to move, and hence incapable of properly appreciating the advance that has been made; but judging from the fruit of the new doctrine as exhibited in the adopted dress, language and manners of the world, mixed marriages, missionary projects, scripture and prayer meetings, &c., &c., they may rest satisfied that if these innovations are an advance, it is not in the right direction, and that the gradual progress of change, is in building up a system, the doctrines and practices of which, must rest upon another foundation than that laid for what they believe to be the true church.

But though there now seems so much to discourage and depress, may we not hope that time will bring a change for the better: that the sincere hearted among those who have been caught by this delusion will see their error and come out of it, while others, still dissatisfied and longing for more latitude and different modes of religious activity than their diluted Quakerism will supply, will seek the attainment of their wishes outside of the Society. How much more desirable that all should be brought, by walking by the same rule and minding the same thing, to see eye to eye, and unite in harmonious effort to restore the Society to its pristine beauty.

We subjoin the following communication received from a valued Friend, in preference to any further remarks of our own:

"The proceedings of London Yearly Meeting for a number of years past, exhibit mournful evidence of gradual progressive declension from the high standard which our religious Society in that land once upheld. While we doubt not the estimable moral character of the members generally, and are aware that many of them adorn their religious profession by works of active benevolence; we cannot shut our eyes to the melancholy truth, that their Quakerism is with far too many, something essentially different from that of the founders of our religious Society, and such as was manifested in the lives and preaching of divers dedicated servants of Christ within their borders, who during the last quarter of a century have been removed from works to rewards. Some of these faithful ones had a clear sense of the degeneracy, which under very specious and deceptive disguises, was insidiously making progress among Friends, and were often constrained to lift up the voice of warning and solemn admonition to them. Being kept quick of understanding in the fear of the Lord, and jealous for the honour of his Truth, their souls were oft made sorrowful in the prospects of the future, as they marked the increasing prevalence of influences which seemed directed to modify the faith and practices of the Society, and assimilate them to those of other religious professors. Unhappily these warnings and entreaties were too little heeded; the Yearly Meeting, as a body, shrunk from bearing a faithful testimony against innovations in doctrine, plausibly presented by individuals high in social and religious standing; and constantly increasing weakness has been the sad and inevitable result.

"We trust and hope however, that there are not a few yet preserved in both Great Britain and Ireland, who are sincerely attached to the principles and testimonies of Friends, in their original simplicity and integrity, and who mourn in secret over the present state of our religious Society. May all these keep near to that divine Power which can alone preserve from falling, and looking singly to our Holy Leader, and following him in entire dedication of heart, they will know him to be their wisdom and strength, his sweet peace will be their portion, whatever trials may be permitted,—and in the end they will surely attain the blessed reward of the obedient and faithful.

"It is in sorrow that we have thus adverted to the threatening dangers which surround our beloved Society in another land, and with earnest desires that Friends everywhere may be on their guard against the seductive workings of that spirit which under the guise of greater liberality is in fact laying waste the precious testimonies for which our worthy

predecessors in the Truth so deeply suffered. We would tenderly remind our dear friends that there is but one ground of safety, and but one effectual remedy for all our maladies and weaknesses. This will be found in a thorough practical appreciation and acknowledgment of the great truth expressed by George Fox in the few emphatic words, "*We are nothing,—Christ is all.*" In order to be true Quakers we must first become real christians, by taking Christ's yoke upon us, and learning of Him who teaches his obedient children by the immediate manifestation of his light and grace in the heart. Every humble, dedicated soul that is willing to take up the cross of Christ, and submit to the cleansing, heart-renewing operations of his Holy Spirit, will find him to be indeed an all-sufficient Teacher and the Physician of value. Those who are thus made new creatures, and by abiding patiently under the operation of the divine hand experience their own wills to be crucified and slain, will, we believe, have no desire for a broader way than that in which our worthy forefathers walked. Oh, that the number of such disciples and true followers of Christ was greatly multiplied among us!—These having been taught in the same school, would be found speaking the same language; the gospel truths and religious testimonies which were dear to those devoted servants of the Most High, who have gone to their everlasting reward, will then be dear to us also, and we may reverently trust and hope that fervent charity and love unfeigned would more richly abound, binding together the living members of the church wherever scattered."

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 4th inst. Lord Palmerston, in the British Parliament, reiterated his declaration against the possibility of mediation at present. He contends that what is wanted in order that the war may come to an end, is that each party be brought to apprehend its real interest. In the House of Commons on the 2nd inst., H. Berkley moved the second reading of the bill providing for taking votes by ballot, and reiterated the various argumenis in its favour. Sir G. Grey opposed the motion, which was rejected by 211 to 126. The prospect of the grain crops in England and France, is reported as more favourable. The French manufacturing accounts also, show more animation.

The French Government is stated to show some indecision in regard to further hostilities with Mexico. The Paris correspondent of the *Times*, says that dissatisfaction at the Mexican policy is openly expressed, and letters from Mexico convey the same feeling.

The Spanish Government had again declared its firm determination not to prejudice the independence of Mexico.

A new Bourbon conspiracy had been discovered at Naples, and several arrests had been made.

The Russian Ambassadors, bearing the official recognition of the Kingdom of Italy by Russia, had arrived at Turin. A high military commission was about to assemble in Russia, to consider the possibility of reducing the military budget. Important changes in the tariff will be reported and proposed to the new Chamber. The Journal de St. Petersburg says the criminal attempts of certain military individuals will exercise no influence on the reforms undertaken by the Emperor. He will punish the guilty parties, but those severities could not obstruct the patriotic work of placing the internal organization of the Empire on a footing with the material and moral wants of Russian society. The St. Petersburg Journal says the complete destitution as regards ready money, renders the exportation of grain by agriculturists, impossible. The consequence is, foreign vessels do not come to Odessa, and commerce generally is in a most precarious state. The Grand Duke and Duchess Constantine, arrived at Warsaw on the 2nd, and were well received by the people.

The disturbances in Greece have subsided, and a general amnesty has been granted for past offences.

The sales of cotton in Liverpool for the week, were 155,000 bales. Prices had advanced 2*d.* a 2½*d.* during the week. Stock in port, 185,000 bales, of which 61,000 were American. The weather being favourable for the crops, breadstuffs had a downward tendency. Consols, 92. The demand for discounts at the Bank of England was light, and the impression prevailed that the rate would soon be reduced to 2½ per cent.

Vera Cruz dates to the 2nd inst., have been received.

The Mexican army near Orizaba, was surprised and routed by the French on the night of the 14th ult. The communications of the French with the sea coast, have been cut off by Mexican guerillas.

UNITED STATES.—*The Rebellion.*—The insurgents have recently shown increased energy and boldness in various quarters, and have also been successful in several military movements. On the 13th, a rebel force of several thousand men, attacked the town of Murfreesboro, in Tennessee, about thirty miles south of Nashville. After a sharp contest with the troops stationed there, the rebels got possession of the town, destroyed the rail-road depot and other property, and took several hundred prisoners. Generals Duffield and Crittenden, were also captured. The affair created great excitement in Nashville, where an immediate attack from the rebels was expected. Formidable bands of guerillas, have suddenly appeared at several points in Kentucky and Tennessee. One of these bands burned the town of Lebanon, Ky., and robbed the bank located there. Considerable alarm had been caused in Louisville, by the appearance of large bodies of armed rebels in the vicinity. Frankfort, the capital, has also been threatened by them. The town of Memphis in North Missouri, had been visited by an armed band, who carried off ninety Union citizens. The forces of Gen. Curtis, in Arkansas, remained, at the latest dates, in a perilous position. The army had been divided, one portion being between Cash and White rivers, and the other east of Cash river, seventy-five miles from Memphis, Tennessee. Gen. Hindman, the rebel commander, had ordered all the inhabitants in the vicinity of the Federal forces, to burn their provisions and shoot their cattle. A rebel report, published in the Grenada, Miss., *Appeal*, states that a foraging party of 1000 of Gen. Curtis' men were attacked, and nearly all killed, but few being taken alive. A despatch from Memphis, states that a battle occurred on the 4th inst., near Batesville, Arkansas, in which some hundreds of the Confederate troops were killed and wounded. It reported the surrender of Vicksburg was untrue. On the 7th inst., the bombardment was still going on. The work upon the canal, which is to make a new channel for the Mississippi, was progressing, and large additions had been made to the number of negroes employed. The city has been greatly injured by the bombardment.

The Army in Virginia.—Gen. M'Clellan's army has not yet been seriously disturbed by the rebels in its new position. Considerable reinforcements have arrived within the last two weeks, including the division of Gen. Shields, and a large part of Gen. Burnside's forces. The army was visited by the President of the United States, who arrived there on the 8th inst., and returned the following day. In a brief address to the soldiers, the President said he had come to see for himself, and to know the situation of affairs, and that he should go back satisfied. The latest despatch from Gen. M'Clellan, says that the army is constantly improving in strength and efficiency. The losses in the late battles are now stated to be considerably smaller than was at first supposed. The Richmond Despatch of the 8th, admits that Gen. M'Clellan has secured the safety of his army in a most masterly manner. The position chosen is said in effect, to be almost impregnable against attack. The hope is, however, expressed, that some means will be devised to relieve that portion of Virginia from the presence of the invader. The number of U. S. troops taken prisoners in the late battles, is stated at 4600. They were confined in the tobacco warehouses in Richmond. The Richmond Examiner says, "Our killed and wounded in the late battles amount to, *at least*, 15,000." The rebels have planted batteries at various places on James river, for the purpose of firing upon the transports, and interfering with the supplies for the U. S. army. This may make it needful for the gun boats to convoy the transportation vessels. The rebels have apparently resolved to stake the whole issue of the contest upon the stand they are now making at Richmond, and with this object in view, have concentrated their whole disposable force. All accounts concur in stating that the rebel army near Richmond, numbers more than 200,000 men.

South Carolina.—A steam transport, with sick and wounded soldiers, from Gen. Hunter's command, brings Port Royal dates to the 11th inst. Affairs wore a discouraging aspect. The health of the troops was becoming impaired by the heat of the climate. The prevailing diseases are typhoid fever, bilious fever and chronic diarrhœa, the latter somewhat malignant. The wounded in the hospitals were said to be suffering dreadfully from the heat and vermin. No military movements were in progress.

New Orleans.—The *Delta* reports quite a stir in cotton on the 25th ult., and some which had been stored away for a year or more, sold at twenty-five cents per pound. Shipments of sugar were being made to the North. A number of vessels had arrived, and supplies of some kinds were tolerably plenty, but there was a great scarcity of flour, which was selling at $24 a barrel. The Governor of Louisiana had issued a proclamation, forbidding provisions of all kinds to be sent to the city whilst it is held by the U. S. forces.

The Confiscation Bill, which passed the Senate was, with some modification, adopted by the House of Representatives.

Running the Blockade.—The British steamer Modern Greece, while going into Wilmington, N. C., on the 27th ult., was run aground by the blockading fleet. She had 1000 tons of powder aboard, much of which it is said, will be saved by the rebels.

West Virginia.—The bill providing for the admission of the new State of West Virginia into the Union has passed the U. S. Senate, by a vote of twenty-two yeas to seventeen nays. The bill makes it a fundamental condition, that all slaves born within the limits of the State after the 4th of Seventh month, 1863, shall be free.

Slave Emancipation.—The President of the United States on the 14th inst., sent to both Houses of Congress the draft of a bill, having for its object the compensation of any State which may abolish slavery within its limits. The provisions of the bill are as follows:—That when the President shall be satisfied that any State has lawfully abolished slavery within its limits, either immediately or gradually, it shall be the duty of the President, assisted by the Secretary of the Treasury, to deliver to such State an amount of six per cent. interest-bearing United States bonds, equal to the aggregate value, in dollars, per head of all the slaves within such State as are reported by the census of 1860; the whole amount to be delivered at once if the abolishment is immediate, or in an equal annual instalment if it be gradual; the interest on such bonds to begin at the time of delivery.

Any State, however, having received one or more of such bonds, which shall subsequently reintroduce or tolerate by law, slavery within its limits, the said bonds will be considered null and void in whosesoever hands they may be, and the offending State shall be required to refund all the interest which may have been paid on such bonds.

In the Senate, after some discussion, the draft was referred to the Committee on Finance; and in the House to the Select Committee on the abolition of slavery in the Border Slave States.

Philadelphia.—Mortality last week, 365.

The Markets, &c.—The following were the quotations on the 14th inst. *New York.*—Specie in the New York banks, $32,098,174. Shipments of gold during the previous week, $2,424,916. American gold, 16¼ a 16½ premium, gold bars 17¼. Cotton, 43 cts. for middling uplands; red wheat, $1.08 a $1.26, for the various grades of western, and $1.33, for white; rye, 73 cts.; corn, 51 cts. a 52 cts. Oats, 44½ cts. a 46½ cts. *Philadelphia.*—Good red wheat, $1.24 a $1.27; white Virginia, $1.35; rye, 68; yellow corn, 55 cts. a 56 cts. Pennsylvania oats, 38 cts. a 40 cts; Southern, 37 cts. a 38 cts. *New Orleans.*—On the 3rd inst., sales of 1200 hhds. of sugar, at from 4½ cts. to 5¼ cts., the last for "fully fair." Molasses, 16 cts. The market bare of flour. It has retailed as high as $40 per barrel. Corn, $2.00 a $2.20 per bushel; oats, $1.50; eastern hay, $70 a $80 per ton.

RECEIPTS.

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From the Leisure Hour.

Lights Aloft—The Aurora Borealis.

In higher latitudes than our own, when the sky of the winter night is clear of clouds, the air calm, and the stars shine out with the greatest distinctness through the transparent atmosphere, while variously-coloured auroral lights flare aloft, finely contrasting with the silvery snow of the ground beneath, the scene is very striking, often gorgeous; yet it is solemn withal, and sometimes even awful to the stranger, owing to the seemingly portentous features of the celestial spectacle, gazed upon amid the solitude and stillness of an arctic region. Such a scene suggested the fine lines of a northern poet, "Evening Reflections on the Majesty of God, on seeing the great Northern Lights."

Now day conceals her face, and darkness fills
The field, the forest, with the shades of night;
The gloomy clouds are gathering round the hills,
Veiling the last ray of the lingering light.
The abyss of heaven appears, the stars are kindling
round;
Who, who can count those stars, who that abyss can
sound?

'Just as a sand 'whelmed in the infinite sea;
A ray the frozen iceberg sends to heaven;
A feather in the fierce flame's majesty;
A mote, by midnight's maddened whirlwind driven;
Am I, midst this parade, an atom, less than nought,
Lost and o'erpowered by the gigantic thought.

'And we are told by wisdom's knowing ones,
That there are multitudes of worlds like this;
That you innumbered lamps are glowing suns,
And each a link amidst creation is:
There dwells the Godhead too; there shines his wisdom's essence,
His everlasting strength, his all-supportiog presence.

'Where are thy secret laws, oh, Nature, where?
Thy North Lights glitter in the wintry zone:
How dost thou light from ice thy torches there?
There has thy sun some sacred, secret throne?
See in yon frozen sea what glories have their birth;
Thence night leads forth the day t' illuminate the earth."

The writer, Michael Lomonosov, flourished during the first half of the last century. He was the father of Russian poetry, became eminent also as a man of science, and rose to the directorship of the University of St. Petersburg. Born near the icy shores of the White sea, he was far more familiar with auroral phenomena than we are. Though seen in our own country, the luminous meteor is only an occasional visitant, and there are often long intervals of intermission; but in more northerly latitudes it occurs with great frequency, and with incomparably greater splendour. While also to us merely an object of curiosity and fascination, its brilliant coruscations are of practical utility to the inhabitants of polar climes. Being without the light of the sun in winter for months together, they relieve their long dreary night, compensate for the absence of the solar illumination, and aid in the discharge of the various occupations of life.

"Even in the depth of polar night they find
A wondrous day; enough to light the chase,
And guide their daring steps to Finland fairs."

Though the meteoric display has been viewed with astonishment and admiration for ages, alike by the peasant and the philosopher, it still remains one of the unexplained wonders of nature.

The term Aurora Borealis, or Northern Lights, *Nordlichter* of the Germans, properly the Northern Day-break, originated with Gassendi, in France, in the year 1621. The name alludes to the site of the appearance, towards the north part of the heavens, and to its resemblance at times to the faint streaks which mark the sky a little before sunrise. Historical notices of the phenomenon date from the time of Aristotle, who undoubtedly refers to it in his work on meteors, describing it as occurring on calm nights, and comparing the exhibition to flame mingled with smoke, or to the distant view of burning stubble; purple, bright red, and blood colour, being the predominant hues. Seneca, Pliny, and other classical writers, refer to the same strange lights aloft; and mediæval chronicles of swords gleaming, armies fighting, and blood flowing, in the night sky, are allusions to auroral displays distorted by the imaginations of the vulgar.

The following "strange, terrible, and unwonted apparition," observed at Hull on the night of the 3d of September, 1654, the anniversary of the battle of Worcester and the battle of Dunbar, when Cromwell's second parliament was summoned to meet, is thus recorded by an authority of the place: "On a sudden the sky seemed to be of a fiery colour, and there immediately appeared in the air in the east, a huge body of pikemen, several parties marching before as a forlorn hope. Suddenly was beheld in the west another army, which seemed to march towards the eastern army with all possible speed. And then first there was the representation of some skirmishes between parties of each army. Afterwards both parties did engage, and furiously charged each other with their pikes, in such dreadful sort as the beholders were stricken with terror thereat. Both these armies appeared of a red colour. Within a little while, there came from the north-west another army, greater than the former, which marched directly to the place where the former battle was fought. This army was black, and here was perceived horse as well as foot. And now began another battle, far exceeding the former in fierceness and cruelty. Reader, what interpretation thou wilt make of this apparition I know not, neither shall I add anything of my own to the relation; only take notice and believe it. It is no fiction nor scarecrow, but a thing real, and far beyond what is here reported."

Although we may smile at the panics that have been sometimes caused by auroral displays, not the less solemn is the remembrance of the Divine power which regulates all the wonderful phenomena of the natural world. "If," says the pious Hervey, in his "Meditations," "if this waving brightness which plays so innocently over our heads be so amazing to multitudes, what inexpressible consternation must overwhelm unthinking mortals when the general conflagration commences! Oh! how shall I, or others, stand undismayed amidst the glare of a burning world, unless the Lord Jehovah be our defence? How shall we be upheld in security when the globe itself is sinking in a fiery ruin, unless the Rock of Ages be our support?"

Auroral appearances are so very diversified, that it is impossible to include every particular in a brief and general statement. But the following features are commonly conspicuous in localities where the meteoric lights have the most distinct character, and are revealed in their full glory. A cloud or haze is first seen in the north region of the heavens, which gradually becomes darker, but has very little density, as the stars are sometimes beheld shining brightly through it. This cloud assumes the form of a circular segment, resting at each corner on the horizon. It is soon surrounded by a broad luminous *arch*, usually of a bluish-white colour, which remains visible for several hours, but is in a state of constant motion. It rises and falls, extends towards the east and towards the west, or breaks in one part, then in another. From this arch, *rays* shoot forth with the rapidity of lightning one after another towards the zenith, where they unite to form the so-called *corona*, or crown, which encircles the summit of the heavenly canopy. But it is only in rare instances that a perfect crown or circle appears. The grandeur of the spectacle has then attained its maximum; and from this time the lights become faint and intermittent, till they entirely fade from the sky. A strong tremulous motion from end to end is almost always observable in the rays, comparable to the convolutions of a snake, or the flutter of a ribbon agitated by the wind. They have hence acquired the name of the "merry dancers" in the Shetlands, while viewed with awe by rude Indian tribes as the spirits of their fathers roaming through the land of souls.

To conceive aright of the magnificence of the display, where its greatest splendour is seen, the effect of colour must be remembered. The arches are sometimes grey, gold yellow, white bounded by a fringe of yellow, or nearly black passing into violet blue. The rays are steel grey, yellowish grey, pea-green, celandine green, gold yellow, violet blue, rose red, and blood red. When the latter colour has been prominent, rustic sages have shaped the crimson beams into aërial conflicts.

"Fierce, fiery warriors fight upon the clouds,
In ranks and squadrons, and right form of war."

Maupertuis describes a very remarkable aurora, seen in Lapland, December 18th, 1786, when an extensive region of the heavens was tinged with

such a lively red that the whole constellation of Orion seemed as if dipped in blood. He adds, that he observed only two of these red coloured lights in that country, where they are exceedingly rare, although the variety of tints is very great. Hence they are regarded by the natives as of portentous omen. But red auroras have of late years been seen in the Shetlands, in many parts of Scotland, and in England from the north to the south extremity. One of a fine blood colour was seen at 10 P. M., October 24th, 1847, when, such was the vigilance of our metropolitan firemen, that they set out in various directions to extinguish the celestial blaze! A crimson aurora was seen October 18th, 1848, when Taurus was magnificently red. The intensity of the light varies from a faint radiance to a lustre nearly equalling that of the moon. Lowe, of Highfield House, remarks: "9 h. 36 m. —Could read the words, 'The Times, Friday, April 9th, 1858.'" An aurora afforded Dr. Dalton sufficient light to read by on an evening in the middle of October, at eight o'clock. Lowenhörn recognised the phenomenon in bright sunshine.

In the interval between September, 1838, and April, 1839, M. Lottin, an officer of the French navy, and member of a scientific mission sent to the northern seas, observed nearly a hundred and fifty meteors of this class. They were most frequent from the 17th of November to the 25th of January, being the period during which the sun was constantly below the horizon. During this space of time, sixty-four auroras were visible, besides many which a clouded sky concealed from the eye, but the presence of which was indicated by the disturbances produced upon the magnetic needle. On one occasion, while on the north coast of Norway, a light fog appeared between four and eight o'clock P. M., which became coloured on its upper edge, being fringed with the light of the meteor rising behind it. The border at length took the form of a regular arc, of a pale yellow colour, and swelled slowly upwards. Rays streamed from it, sometimes instantaneously, sometimes gradually, of very various length, but all converging to the same point of the heavens. Now they quivered like a leaf in the breeze: anon they curved like the folds of a serpent. The base of the rays was blood-red, the middle pale emerald, and the remainder clear yellow. Waves of differently coloured light also occasionally intermingled with the rays. "Let it then be imagined that all these vivid rays of light issue forth with splendour, subject to continual and sudden variations in their length and brightness: that these beautiful red and green tints colour them at intervals; that waves of light undulate over them; and, in fine, that the vast firmament presents one immense and magnificent dome of light, reposing on the snow-covered base supplied by the ground—which itself serves as a dazzling frame for a sea calm and black as a pitchy lake—and some idea, though an imperfect one, may be obtained of the splendid spectacle which presents itself to him who witnesses the aurora from the Bay of Alten."

Various results of calculation have been given as to the elevation of auroral phenomena. Early observers were disposed to fix the seat beyond the limits of our atmosphere. But this hypothesis is clearly untenable, from the fact of the earth's diurnal motion having no effect upon the apparent position of the luminous display; and while thus partaking the rotation of the globe, other circumstances intimate its purely terrestrial character. Heights ranging from the region of the lower clouds to 500 miles and more above the surface, have been estimated for different exhibitions. The wide geographical area over which the same aurora has occasionally been seen, undoubtedly involves a very considerable altitude. Thus, one example, that of the 3rd of September, 1839, was observed in the Isle of Skye, by M. de Saussure; at Paris by the astronomers of the Observatory; at Asti, in the Sardinian States, by M. Quetelet; at New-haven in Connecticut, by — Herrick; and at New Orleans by credible witnesses. The remarkably fine display of the year 1716, seen by Halley, and described by him in the "Philosophical Transactions," was observed all over Europe, from the confines of Russia on the east, to Ireland on the west. On the other hand, the evidence is equally decisive at times in favour of a low elevation. A brilliant aurora was seen by — Farquharson, the minister of Alford, in Aberdeenshire, on the 29th of December, 1829, from eight to half past eleven in the evening, above a thick bank of clouds, which covered the tops of the hills to the northward of his residence, and which never rose to any great altitude above the horizon. The same aurora was seen in the zenith, at a quarter past nine, by — Paul, another minister, at Tullynessle, only two miles north of Alford, so that its height could not have exceeded that of the summit of Ben Nevis. Captain Parry, during his third voyage, observed an aurora even between the hills and his ship, anchored at Port Bowen.

(To be concluded.)

Disobedience to the gentle monitions of the Spirit of Truth, is the sure way to fall by little and little; and finally to become a prey to our soul's enemy.—It is an awful thing to disobey the gentle monitions of the spirit of Truth, and to give way to reasoning against its requirings, even in little things; how frequently do we see those who do so, fall by little and little, and become a prey to their soul's enemy, even in things which they once thought they never could be induced to do. But those who are faithful in a little, shall be made rulers over more. What can all the world do for thee, if thou couldst gain it, by following its maxims and copying its fashions? Surely, it could afford thee no substantial enjoyment. He who tasted all the gratifications which it is capable of producing in their greatest perfection, and who could say, "whatever mine eyes desired I kept not from them; I withheld not my heart from any joy," was obliged to confess in the end, that all is vanity and vexation of spirit, there is no profit in them. The world cannot give the true riches which fade not away, and while its votaries are equally liable to the sorrows and trials of life, they are, through their disobedience, debarred participating in the hope and consolations which are in Christ, and the comfort and support which he mercifully affords those who walk agreeably to his commands. "In the world," says He, "ye shall have trouble, but be of good cheer, I have overcome the world."

Be watchful, said R. B. on his death bed, when addressing his son and daughter. "Be watchful, and the Lord will bless you; beware of the world and its delusions, it often promises what it cannot impart; I have nearly passed through life, and have found no refuge like that of turning in to God, and placing my confidence in his never failing arm of power." If the love and fear of God had their proper place in the mind, and we kept constantly in view our entire dependence upon him, and the great sinfulness of not obeying him in all things, would not our language be, when tempted to deviate, even in small matters, how can I do so, seeing I shall thereby offend my gracious Creator? Should we go on disregarding our duty, how can we expect the Almighty will hear us when we cry unto him in adversity? Having chosen our own ways, can we think him unjust in not hearing us? How have many suffered deep anguish of mind on a death-bed, and had bitterly to repent their disobedience to his manifested will, before they could feel forgiveness and peace with their Maker, and an evidence that he would receive them.

Be not discouraged, dear young friends, you who have seen the necessity of taking up the cross in your dress and address, and have, in some degree, yielded obedience thereto. Regard not the frowns or the scoffs of a world which lies in wickedness, but acknowledge your allegiance to your dear Redeemer, by a firm and steady compliance with his commands. This will preserve you from the deplorable effects of Satan's transformations, inspire you with holy resolutions, and enable you to maintain them all in godly conversation and purity of life and faith, adorning the doctrine of the gospel by a blameless demeanor. Mimic not fashions, nor cheat yourselves by saying, that you are not old enough or good enough, to appear in that simplicity which Truth requires, for thereby you will deprive yourselves of the good which the Lord has in store for all those who really love and obey him; and instead of becoming such members of the church militant, as he designs you should be, weakness and blindness will come upon you, and in a day to come, deep sorrow and remorse. A consistent walking in conformity with the testimonies of the society with which you make profession, will dignify and ennoble you in the eyes of all those who value uprightness and sincerity. Oh! none have ever had to repent an early sacrifice of their wills to God, or thought that they have too fully served him; but many, when they have seriously reflected on, and come to see the beauty of holiness, and the excellency of a life of righteousness, have lamented that they had not sooner given up to divine impressions, and been more fully devoted to serve the Lord, and walk uprightly before him, whose ways are ways of pleasantness, and all his paths are peace.—*From Observations on Plainness.*

Alligators.

We have as yet seen no traces of alligators, though in the Madalam branch they are said to abound, and last spring I saw a very large one; it was a disgusting-looking object, a great flat slimy-looking thing—a tail stuck on a hogshead. They are not, however, dreaded, as they can obtain a very plentiful supply of food from the pigs which constantly swim from bank to bank. Otherwise, it would be unpleasant to have to steer a boat, as the man-devouring reptile strikes his victim from the stern with a blow of his tail. This happened to an unfortunate Malay in the Siol branch of the Sarawak, who was pulling up that river with his wife, in a small canoe. The death of this man drew attention to the monster alligator I have previously referred to, and — Crookshank and Sadam, a very courageous Malay, went down to place a bait on the banks of the Siol. When this was done, they pulled back, — Crookshank steering. They had seen nothing of their enemy, so that Sadam jumped up, and flourishing his spear began in a loud voice to defy the alligator, using very insulting terms. Suddenly he dropped his weapon, and seizing his paddle, began pulling away with might and main, for the animal had just risen to the surface of the water, not twenty yards from the boat. Though the steersman's position was by no means an agreeable one, Crookshank could not help laughing at the change of countenance of his companion, who excused himself by saying, it was the suddenness of his challenge being accepted that made him pull away in an excited manner. "But now," he added, rising to his feet, "let him

show himself again, and I will not attempt to run." He had scarcely uttered the words, when the alligator, which was accustomed to follow boats, again rose to the surface. There was no more boasting, but a frantic attempt to get out of the Siol branch. The alligator took the bait, but got rid of the long rattan fastened to it, by accidentally or purposely winding it round a tree, then breaking it off. However, though his body was not secured, it was most probable he died from the lacerations of the stomach, caused by his endeavours to break the rattan, as I have not heard of his being seen since. It was up the Siol branch that a place was found where the body of one of his victims appeared to have been beaten, to break the bones, previously to swallowing. The Malays say the alligators do it by repeated blows of their ponderous head; in fact, one of the large teeth of the reptile was found snapped off on the above mentioned spot. As I have told the story of Sadam's alarm at the sudden appearance of the alligator, I ought, in justice to him, to mention an occurrence that took place last year. He and his brother Dand, were wandering near Tanjong Po, a rocky point near the entrance of the Sarawak river, when they came to a cave; hearing some movement inside, they entered, and saw two huge alligators at the further end. Knowing that these ferocious reptiles are not very active, except on soft mud, or in the water, they determined to attack them. They were armed with spears and swords, and entering the cave, Sadam approached the first beast, and actively springing clear to avoid its rush, drove his spear into the soft side, and with his brother's aid, soon severed the head from its body. Encouraged by their success, they advanced to attack the second, which was vainly endeavouring to escape over the broken rocks, and soon succeeded in destroying it.

I was conversing one day with a French priest, who had resided many years in Siam, and he told me he had seen men there, catch the alligator in the following manner:—In the upper Meman, where the river is broad and shallow, but with deep pools occasionally, the alligators are both numerous and fierce; yet the inhabitants, who are very fond of eating the flesh, pursue them with great courage and skill. Six or seven men proceed to a pool where one of these reptiles is supposed to lurk, and with long poles sound every portion of it; if an animal be there, he is soon disturbed, and driven towards the shallower part of the river, even to the sand-banks, where expert men throw their lassoes round his feet and tail. When they think him somewhat exhausted, a bold hunter, springing on the alligator's back, places his hands over the creature's eyes, which then always remains quiet. A noose is quickly slipped over his head, and the animal hauled ashore. Alligators lay their eggs in the jungle. I remember hearing the late — Brereton tell the following story: He was one day hunting in the jungle near the Sakarang fort, when his dogs gave tongue. He followed up quickly, and found they had disturbed a female alligator laying her eggs. Directly she saw him, the gave chase, and he had some difficulty in getting away from her, though the dogs distracted her attention. Alligators very seldom attack boats, but a case occurred in the Sambas river, where a man was dragged out of a large prahu from among twenty of his companions. My own party was never in danger from them but once, when a large alligator rose within three feet of the boat; but before he could do any thing, I had put a rifle-ball into his side, as I happened at that moment to be looking out for a shot at them on the mud banks. —*Life in the Forests of the Far East. By Spencer St. John, F. R. G. S., F. E. S.*

Curious Manufacturing Processes at the London Exhibition.—There is one portion of the exhibition building to which (says the London *Times*,) we should wish to direct the attention of general visitors who may be in search of an hour's instructive amusement. This is what is called the Process Court, on the south ground floor of the building, between the Glass Court and the wall of the picture galleries, where the mechanical processes gone through in various branches of industrial and art manufacture are exhibited. Here is shown almost every variety of sewing machine, working by hand labour like steam engines, literally turning out yards of well-sewn cloth in the space of two or three minutes. Here is ivory turning, lithographic printing, steel and copper-plate printing, machines for making sculpture, for striking dies and medals, for making envelopes, printing linen, and a type-composing machine, where the operator sits down before a row of keys like a piano, and the copy being before him, plays into type such articles as are now before the reader. This machine, the principle of which is, however, not entirely new, is, as we have said, like a piano in front, each note or key being marked with the various kinds of letters or numerals used in composing. These keys communicate by wires with the corresponding letters in reservoirs above, so that when a key note is depressed a type slides from the reservoir down an inclined plane, into the receiving line, and thence by means of a small pusher, put in motion by a treadle worked by the player's foot, it is pushed forward to make room for the succeeding type. The machine is furnished with as many reservoirs and keys as there are distinct characters in a fount of type, so that any player who can read the manuscript and the letters on the keys, can set up words and sentences as fast as his skill in the use of the instrument admits. By means of these facilities it is said that a compositor, after a short time of practice, is able to set up from twelve to thirteen thousand letters per hour, and there seems no reason why, with the rapid habit acquired by constant use, still more might not be done, as the machine itself in no way sets limits as to speed. Care is taken that in its passage from the reservoir to the receiving line, the face of the type is never touched, and advantage is taken of the circumstance that only a certain description of type is generally used, to arrange the key-notes in such a manner that those most required shall be most accessible to the fingers of the player.

A Fool and a Gazing-stock.—She was much concerned for her grand-children, and when any of them came to see her, she advised them to prize their precious time, saying, "I was once young as well as you, or others, and delighted in the pleasures and vanities of this world. But the Lord in his love and mercy met with me, yea, he laid the axe to the very root of the tree, and made me willing to part with all my lovers, my pride and vanities, and become a fool and a gazing-stock to the world. But all was as nothing to me in that day, in comparison to the love and favour of God to my poor soul, that had long wanted peace with the Lord. In that day it was my care to accompany myself with those that I thought walked most circumspectly, and dwelt nearest the Lord in their spirits; and not to look out at, or take example by those that were for most liberty, as too many now do."—*From a memorial of Susannah Garton. Piety Promoted.*

The Christian cannot rejoice but through suffering, nor abound but through previous abasement.

The Vampire Bat.

They abound from Paraguay to the Isthmus of Darien; and the reports of early travellers, and the figurative language of poets, so long discredited, are found to be much nearer the truth than the world has believed. These creatures are a formidable enemy to the herdsman, who finds it difficult to rear cattle with any success or profit, from the havoc they commit among his calves. I have often had my own horses and mules bled and sucked by these sanguinary phyllostomata; morning after morning have I seen beasts of burden, once strong, go staggering from loss of blood, drawn during the night by these hideous monsters. In almost every instance they had taken the life-current from between the shoulders, and when they had finished their murderous work the stream had continued to flow. The extremities, however, are the usual points of attack; and the ears of a horse, the toes of a man, and the comb of a cock, are choice morceaux for the display of the vampire's phlebotomizing propensities.

The exact manner by which this bat manages to make an incision has long been a matter of conjecture and dispute. The tongue, which is capable of considerable extension, is furnished at its extremity with a number of papillæ which appear to be so arranged as to form an organ of suction, and their lips have also tubercles symmetrically arranged. These are the organs by which it is certain the bat draws the life-blood from man and beast, and some have contended that the rough tongue is the instrument employed for abrading the skin, so as to enable it the more readily to draw its sustenance from the living animal.

Others have supposed that the vampire used one of its long, sharp canine teeth to make the incision, which is as small as that made by a fine needle. Wallace says that he was twice bitten,—once on the toe, and a second time on the tip of the nose. "In neither case," writes that explorer, "did I feel anything, but awoke after the operation was completed."

The wound is a small round hole, the bleeding of which it is very difficult to stop. It can hardly be a bite, as that would awake the sleeper; it seems most probable that it is either a succession of gentle scratches with the sharp edge of the teeth, gradually wearing away the skin, or a triturating with the point of the tongue till the same effect is produced. My brother was frequently bitten by them; and his opinion was that the bat applied one of its long canine teeth to the part, and then flew round and round on that as a centre, till the tooth, acting as an awl, bored a small hole,—the wings of the bat serving at the same time to fan the patient into a deeper slumber. He several times awoke while the bat was at work, and though of course, the creature immediately flew away, it was his impression that the operation was conducted in the manner above described. There is much in their dental arrangement to make this seem plausible,—though Dr. Gardener, an accurate naturalist and observer, is of the opinion that it wounds its victim by the sharp, hooked nail of its thumb. Some of these bats measure two feet between the tips of their wings.—*Sketches in Brazil.*

Preservation through watchfulness:—He was very watchful lest he should be led away from the grace vouchsafed to him; frequently refraining from conversation apparently innocent, and in which he delighted, lest at any unguarded moment he might grieve that Holy Spirit, whom he felt to be his comfort and guide.—*From a testimony concerning Daniel Wheeler.*

For "The Friend."

A Few Extracts from the Correspondence of John Kendall, England, with some Brief Remarks.

Towards the close of a long and useful life, our beloved Friend, at the commencement of the present century, evidently from emotions which had long been secretly at work within him, penned the following:

"The state of the society of which I am a member, is often a subject of my serious consideration. I fear for many among us that they are verging towards a conformity to the customs and manners of the times, out of which our forefathers were led, especially as to speech and apparel. I observe in many a compliance with the custom of speaking to a single person in the plural number instead of the singular; and of changing the colour and fashion of the clothes as the times require, so that they are not to be distinguished from their neighbours by their outward appearance: this I fear will lead to a conformity in other customs which are not suitable to the plainness and simplicity for which we were distinguished in the early times of our society. I fear likewise for some, that they will grow weary of that way of worship which has been adopted by us of allowing a great part of the time of our meetings to silence, without having any one appointed to speak at fixed times as a public preacher, or to make use of prayer in a customary way. When in our religious assemblies we are at times deprived of ministerial help, there is this advantage in it, if rightly improved, that it puts us upon enquiring into the ground of our religion; what experience we have of Divine support, separate from all secondary means, should they be withdrawn from us. We are too apt to depend on the help we have been used to receive from the labours of those who are employed as the ambassadors of Christ; and when they have no longer a message to us, the time we spend together is unpleasant for want of that self-employment, in which we might find, through the gracious assistance of our Divine Instructor, that which would prevent all tediousness, and bring us to say, let not man teach us, but do thou teach us." 1802. "The state of our society is often the subject of my thoughts. When I perceive a declension among us in many places, as to the life of religion, I am led to fear the good testimonies we have had to bear should be made light of, or neglected, and *gradually lost.* From the most early times of the society we were distinguished by a conduct in divers respects different from our neighbours; and our dissent was not from a view of singularity, but from an apprehension that there was need of a further reformation than had taken place among the various professors of the christian name, and that many customs of former times were retained not consistent with the spirituality of that holy religion, which we are called to partake of. When it was found we could not prevail to introduce better ways than had been adopted, we thought it right to attend to our own conscientious scruples; and by degrees formed a society of religiously disposed persons, whose principles and practices were more agreeable to christian simplicity, and the nature of true religion." 1807. And in his address to London Yearly Meeting, 1811: "I take this opportunity of advising my dear Friends to avoid the great harm which comes from unsuitable connections by marriage with persons of different persuasions, both in a religious and civil capacity," and on a similar occasion, 1813: "As that which first formed us to be a people was love, so it will be the support of the society, when all other supports fail and come to an end." Thus was our dear departed Friend concerned, and I have no doubt many feel unity, full unity with every sentence.

Oh! then, may we be enabled so to conduct and demean ourselves in this day of too much indifference, that we may be accounted worthy in some small degree to maintain the true order and the ancient decorum of our first and valued Friends. There has of late years been in most of the denominations of religious professors, a great deal said about the new birth, and faith in the Lord Jesus Christ, and this, it is to be feared, arising from exciting and creaturely feelings, or rather passions of the senses wrought up to a high pitch, by much creaturely activity; and it is to be feared too many of our younger Friends have been a little tinctured with it; for a very calm, serene, cool, and quiet state of mind is absolutely necessary to hear the "*still, small voice*" within; and then after we become acquainted with the teachings of the Good Shepherd, so as rightly to distinguish it from all others, to be so subdued from all self-will, from earthly and carnal affections and lusts, and to have our hearts and minds renewed and Christ so formed within us, that we may be enabled truly to say with the great apostle, "I live, yet not I, but Christ liveth in me," is something infinitely beyond what has been for years going on at protracted or revival meetings. The anointing, as it was received even under the old covenant, evidently made the recipients grave, righteous, and distinguished characters, and well it might, for the anointing was from and was the Spirit of Christ upon or within them. And the new covenant in these respects is in no wise lessened, but as our Saviour said, "by their fruits shall ye know them," so we now see many of these very characters in deadly hostility to each other; instead of meekness, long sufferings, forbearing and forgiving, it is alas! the very reverse.

Many of our early Friends whilst they were clearly given to foresee much that has occurred, have also declared of a very glorious time that should follow, so that I was made willing to encourage my Friends who may feel a little as one formerly, who said, "By whom shall Jacob arise, for he is small!" to remember that it is not by "might or strength, (human,) but by my spirit saith the Lord." And not a few have testified that every attempt at innovations in our Society should be frustrated by an All-wise and overruling Power. Oh! then, may none be too much cast down, for the Lord will not forsake them; his power and grace is the same as ever, and the cause of Truth and righteousness must finally prevail. S. C.

East Shelby, Orleans Co., N. Y., 29th of Sixth month, 1862.

From Evenings at the Microscope.

Jelly-Fishes.

As this afternoon was delightfully calm and warm—the very model of an autumnal day—I took my muslin ring-net and walked down to the rocks at the margin of the quiet sea. Nor was I disappointed; for the still water, scarcely disturbed by an undulation, and clear as crystal, was alive with those brilliant little globes of animated jelly, the Ciliograde and Naked-eyed Medusæ, apparently little more substantial than the clear water itself. Multitudes of them were floating on the surface, and others were discerned by the practised eye, at various depths, shooting hither and thither, now ascending, now descending, now hanging lightly on their oars, and now, as if to make up for sloth, darting along obliquely with quickly-repeated vigorous strokes, or rolling and revolving along, in the very wantonness of humble happiness.

After gazing awhile with admiration at the undisturbed jollity of the hosts, I made a dip with my net, the interior of which, on lifting it from the water, was lined with sparkling balls of translucent jelly. They were far too numerous to allow me to transfer them all to captivity; they would soon have choked up and destroyed one another; I therefore selected the finest and most interesting, shaking an example or two of each kind into my glass jar of sea-water, where they immediately began to frolic and revel as if still in the enjoyment of unrestricted liberty. And here they are.

Among these bright and agile beings which are shooting their wayward traverses across each other, and intertwining their long thread-like tentacles, we will select one or two for examination, as samples of their kindred. And first let me isolate this active little Beroë, (*Cydippe pomiformis,*) which I dip out with a tea-spoon and transfer to this other glass jar, that we may watch its form and movements unaffected by the presence of its companions.

We see, then, a little ball, almost perfectly globular, except that a tiny wart marks one pole, of the size of a small marble, and apparently turned out of pure glass, or ice, or jelly—according to your fancy—perfect transparency and colourlessness being its characteristics, so much that it is not always easy to catch sight of the little creature, except we allow the light to fall on the jar in a particular direction. From two opposite sides of the globe proceed two threads of great length and extreme tenuity, which display the most lively and varied movements.

These filaments shall occupy us for a few moments. We trace them to their origin, and find that they proceed each from the interior of a lengthened chamber, on each of two opposite sides of the animal. Suddenly, on the slightest touch of some foreign object, one of the threads is contracted to a point and concealed within its chamber, but is presently darted forth again. When the lovely globe chooses to remain still, the threads hang downward, gradually lengthening more and more, till their extremities lie along the bottom of the jar, extended to a length of six inches from the chamber. Then we see that this delicate thread is not simple, but is furnished along one side, throughout its length, at regular distances, with a row of secondary filaments, which project at right angles from the main thread.

These secondary filaments constitute an important element in the charm which invests this brilliant little creature. They are about fifty in number on each thread, and some of them are half an inch long, when fully extended, but it is seldom that we see them thus straightened; for they are ever assuming the most elegant spiral coils, which open and close, extend and contract, with an ever-changing vivacity. The animal has a very perfect control over the threads, as well as over the secondary filaments in their individuality. One, or both, are frequently projected from their chambers to their full extent by one impulse; sometimes the extension is arrested at any stage, and then proceeded with, or the thread is partially or entirely retracted. Sometimes the secondary filaments are coiled up into minute balls scarcely perceptible, or only so as to give to the main thread the appearance of small beads remotely strung on a fine hair; then a few uncoil and spread divergently; contract again, and again unfold; or many, or all, interchange these actions together, with beautiful regularity and rhythmical uniformity, repeating the alternation for many times in rapid succession.

The beauty and diversity of the forms assumed by these elegant organs beguile us to watch them

vith unwearied interest, and we wonder what is heir function. For, with all our watching, this is y no means clear. They are certainly not organs f motion. At times it seems as if they were ca- les intended to moor the animal, while it floats at given depth; or we see them with their extremi- ies spread upon the bottom, to which they appear o have a power of adhering, thus forming fixed oints, from which the little globe rises and falls t pleasure, shortening or lengthening its delicate nd novel cables, maintaining all the while its rect position.

When the *Cydippe* swims, however, which it loes with great energy, the threads seem unem- ployed, streaming loosely behind, and evidently aking no part in the progression, though still dding beauty and grace to the *tout ensemble.* The organs by which the sprightly motions of the whole animal are effected are of quite another haracter, and shall now engage our attention.

You have doubtless observed, while gazing on he animal, a peculiar glittering appearance along ts sides, mingled in certain lights with brilliant ainbow-reflections. Now let us take an opportu- nity, when it approaches the side of the glass, to examine this appearance with a lens. The globe, you see, is marked by longitudinal bands, eight in number, set at equal distances, and ranging like meridians, except that they do not quite reach to either pole. These bands are the seats of the motile organs, which are highly curious, and in some sort peculiar.

Each band is of considerable width in the mid- dle, but becomes narrower towards the extremities. It carries a number—usually from twenty to thirty —of flat thin membranous fins, set at regular dis- tances, one above the other, which may be con- sidered as single horizontal rows of cilia, agglati- nated together into flat plates. Each plate has a rapid movement up and down, from the line of its insertion into the band, as from a hinge, and thus striking the water downwards, like a paddle. The whole band may be likened to the paddle-wheel of a steamer, except that the paddles are set in a fixed line of curvature instead of a revolving circle. The effect, however, is exactly the same: that of paddling the beautiful little globe vigorously through the water. The prismatic colours are produced by the play of light on their glittering surfaces, which are ever presented to the eye of the beholder at changing angles.

We rarely see these rows of paddle-fins wholly at rest, but occasionally one or two bands will be alone in a state of vibration; or one or more will suspend their action while the rest are paddling. Sometimes in a band that is at rest, a minute and momentary wave will be seen to run rapidly along its length. All these circumstances show that the ciliary motion is perfectly under the control of the animal's will, not only in the aggregate, but in every part. * * * * * *

Look at the pretty little Medusa in his new abode, at once recovering all his jelly-hood as he feels the water laving him, and dashing about his new domain with a vigour which makes up for lost time.

It is a tall bell of glass, a little contracted at the mouth—its outline forming an ellipse, from which about a third has been cut off. The margin of this bell carries four tiny knobs, set at equal distances, and thus quartering the periphery; and these are the more conspicuous because each one is marked with a bright-orange coloured speck. Physiologists are pretty well agreed to consider such specks as these, on the margins of the smaller *Medusæ*, as eyes—rudimentary organs of vision, capable, probably, of appreciating the presence and the stimulus of light, without the power of forming any visual image of external objects. You will not gain much information about their function from microscopic examination; for all you can discern is an aggregation of coloured specks, (pigment-granules,) in the midst of the common jelly.

The knobs, however, are connected with other organs; for from each of them depends a highly sensitive and very contractile tentacle. Sometimes one, or more, or all, of these organs hang down in the water motionless, lengthening more and more, especially when the bell is still, until they reach a length some twelve or fifteen times that of the bell, or *umbrella.* Then suddenly one will be contracted, and, as it were, shrivelled, to mere fragments of a quarter of an inch long; then lengthened again to an inch or two; then shortened again. Now the little bell resumes its energetic pumping, and shoots round and round in an oblique direction, the summit always going foremost, and the tentacles streaming behind in long trailing lines. Now it is again arrested; the bell turns over on one side and remains motionless, and the tentacles, as "fine as silk-worms' threads," float loosely in the water, become mutually inter-tangled, instantly free themselves, pucker and shrivel up, slowly lengthen, and hang motionless again, or, as the bell allows itself to sink slowly, are thrown into the most elegant curves and arches.

Though these tentacles look at first like simple threads of extreme tenuity, yet when viewed closely they are seen to be composed of a succession of minute knobs separated by intervals—like white beads strung on a thread; the beads being more remote from each other in proportion as the tentacle is lengthened.

This structure is worthy of a more minute investigation. We will, therefore, confine our little *Sarsia* in this narrow glass trough, which is sufficiently deep to allow its whole form to be immersed, though somewhat flattened; which is an advantage, as its movements are thereby impeded. Now, with a power of 300 diameters you see that each of the knobs of the tentacle is a thickening or swelling of the common gelatinous flesh, in which are imbedded a score or two of tiny oval vesicles, without any very obvious arrangement; but for the most part so placed that the more pointed end of each is directed toward the circumference of the thickening. The intermediate slender portions of the tentacle—the thread on which the beads are strung—is quite destitute of these vesicles.

These little bodies are called *cnidæ*, and, in the whole of this class of animals, and also in that of Zoophytes, they play an important part in the economy of the creature.

Each one of these tiny vesicles carries a barbed and poisoned arrow, which can be shot forth at the pleasure of the animal with great force, and to an amazing length—that hundreds are usually shot together—and that this is the provision which the All-wise God has given to these apparently helpless animals for securing and subduing their prey.

There is, however, another organ still more conspicuous in our little *Sarsia*, of which I have not yet spoken. As the whole animal has the most absolute transparency, we see that the roof of the bell is much thicker than the sides, and that it gradually thins off to the edge The interior surface is called the sub-umbrella, and it carries within its substance four slender tubes, which, radiating from the centre of the roof, proceed to the margin, where they communicate with another similar canal which runs round the circumference, sending off branches into the tentacles. This is the circulatory system; and you may see, with the magnifying power which you are at present using, that a clear fluid is moving rapidly within all these canals, carrying minute granules; not with an even forward current, but with an irregular jerking vacillating movement, as if several conflicting eddies were in the stream. Yet we discern that, on the whole, the granules are moved forward; passing from the centre of radiation towards the margin, when we see them slip into the marginal canal from the several mouths of the radiating canals.

This is a very simple and rudimentary blood-system. There is here no heart with its pulsations, no proper arteries or veins, no lungs for oxygenation; but the products of digestion are themselves thus circulated through the system. And this brings me back to the central point, whence you see depending the curious organ I spoke of. A long cylinder of highly moveable and evidently sensitive flesh hangs down from the middle of the roof exactly like the clapper of a bell; and as if to add to the resemblance, this same clapper is suspended by a narrow cord, and is terminated by a knob.

Sometimes this whole organ is allowed to hang about as low as the edge of the bell; then it gradually lengthens to twice, thrice, nay to five times that length; the tongue lolling out of the mouth to a most uncouth distance, and even the suspending cord (as I presume to term the attenuated basal portion) reaching far beyond the margin; then, on a sudden, like the tentacles, the tongue is contracted, thrown into wrinkles, curled into curves, and the whole is sheltered within the concavity; presently, however, to loll out again.

This proboscis-like organ is called the peduncle, and its office is that of a stomach, of which the knob at the end is the mouth, having a terminal orifice with four minute lips. The flexible substance and rapid motions of this peduncle are suited to enable it to seize small passing animals that constitute its prey; and I have seen the *Sarsia* in confinement seize with the mouth, and swallow, a newly-hatched fish, notwithstanding the activity of the latter. For hours afterwards, the little green-eyed fry was visible, the engulfment being a very slow process; but the medusa never let go its hold; and gradually the tiny fish was sucked into the interior; and passed up the cavity of the peduncle, becoming more and more cloudy and indistinct as digestion in the stomach dissolved its tissues.

The greater portion of the food is by-and-by discharged from the mouth, the fluids which have been extracted from it being on the other hand carried up through the base of the peduncle, and distributed along the four radiating vessels, conveying nutrition, supply of waste, and growth to all parts of the system.

The Young in Years.—"Oh, how the love of God has flowed in my heart towards some young in years, compared with myself, and the breathing of my soul has been for them, that they may keep in the simplicity, not suffering the example of others to cause them to stumble at the cross of Christ, for a dreadful day will come upon all the careless, and those who in their conduct deny him before men." At another time he remarked, "I have had a testimony to bear against little things, (as many call them,) I have been faithful thereto, and I feel peace, substantial peace."—*Joseph Delaplain.* 1799.

What danger there is in indulging a too earnest desire of standing well with the world, or in cherishing a too anxious regard for its good opinion.

Selected.

THE CROWDED STREET.

BY WILLIAM CULLEN BRYANT.

Let me move slowly through the street,
Filled with an ever shifting train,
Amid the sound of steps that beat
The murmuring walks like Autumn rain.

How fast the flitting figures come!
The mild, the fierce, the stony face—
Some bright with thoughtless smiles, and some
Where secret tears have left their trace.

They pass to toil, to strife, to rest—
To halls in which the feast is spread—
To chambers where the funeral guest
In silence sits beside the dead.

And some to happy homes repair,
Where children, pressing cheek to cheek,
With mute caresses shall declare
The tenderness they cannot speak.

And some, who walk in calmness here,
Shall shudder as they reach the door
Where one who made their dwelling dear,
Its flower, its light, is seen no more.

Youth! with pale cheek and slender frame,
And dreams of greatness in thine eye!
Go'st thou to build an early name,
Or early in the task to die?

Keen son of trade, with eager brow!
Who is now fluttering in thy snare?
Thy golden fortunes, tower they now,
Or melt the glittering spires in air?

Who of this crowd to-night shall tread
The dance till daylight gleam again?
Who sorrow o'er the untimely dead?
Who writhe in throes of mortal pain?

Some, famine-struck, shall think how long
The cold, dark hours, how slow the light;
And some, who flaunt amid the throng,
Shall hide in dens of shame to-night.

Each, where his tasks or pleasures call,
They pass, and heed each other not.
There is who heeds, who holds them all
In his large love and boundless thought.

These struggling tides of life that seem
In wayward, aimless course to tend,
Are eddies of the mighty stream
That rolls to its appointed end.

The great work of the Ministry.—This is the great fundamental, "that God is light, and in him is no darkness at all," and the great work of the ministry is to show men where this light is, and to turn men from the darkness, wherein is the power of Satan, unto this light, wherein is the power of God. And he that comes into this light, and into this power, is owned in the light and in the power, wherein is the life of all the saints, and the true fellowship both with the Father and the Son, and one with another. And the true trial of spirits is not by an assent to doctrines (which the hypocrite may assent to on the one hand, and the true believer may startle at on the other hand;) but by feeling of them in the inward virtue of the light, in the Spirit, and in the power. This was the apostle's way of trial, "I will know, not the speech of them which are puffed up, but the power; for the kingdom of God is not in word, but in power." A man may speak high words concerning the kingdom, and get all the doctrines about it, and yet be a stranger to it, and quite ignorant of the power; and another may want divers doctrines concerning it (perhaps some of those which men call fundamentals,) and yet be a citizen of it, and in the power.—*Isaac Penington.*

[As many of our subscribers are interested in knowing the provisions of the Tax Bill recently enacted by the Congress of the United States and approved by the President we give the following as the best synopsis of it which we have been able to obtain, from the portions published in different periodicals.

It is entitled "An Act to Provide Internal Revenue to Support the Government, and pay interest on the Public Debt."]

To carry out the provisions of the bill a department of Internal Revenue is created; the President, with the consent of the Senate, is empowered to appoint a commissioner to preside over it, whose salary is to be $4,000 per annum. The President is also empowered to create convenient collection districts in the several States, but no State (except California,) shall be divided into a greater number of districts than it has representatives in Congress. The President, with the advice of the senate, is to appoint a collector and assessor for each district. The duty of the latter is to assess the value of property liable to be taxed under this bill; of the former, to collect the assessment. The assessor is entitled to a compensation of three dollars per day while preparing for his duties, and five dollars per day while actually engaged in his duties, together with one dollar for every hundred names contained in the tax list within his district. The collector is allowed, as compensation in full for himself and such deputies as he may appoint, four per cent. on all sums collected up to $100,000; above that amount, one per cent. on all sums collected, provided that in no case shall his compensation exceed ten thousand dollars per annum. The district assessors and collectors are authorized to appoint deputies; for the conduct of the deputy collectors the district collector is responsible. The deputy collector is paid by his principal, as we have stated, the assistant assessors are allowed three dollars per day for each day engaged in their duty, and one dollar for each hundred names on their tax list, the same as the district assessor. The collectors and assessors may sub-divide their districts.

On or after the first of Eighth month next, it is the duty of all persons liable to be taxed (except on incomes) to furnish to the assessors an account of the same, and the assessor is directed to make an examination within his district of the persons and property liable to taxation. For this purpose he is empowered to make such examination as may be needed. The bill goes into operation on the first of Eighth month; but the income tax is for the year ending with Twelfth month next, and is collectable on and after the first of Fifth month next, and each year thereafter up to 1866. The duty on liquor is imposed on all manufactured after the first of Seventh month. The assessors are directed to make out lists of the property assessed, to notify owners of the same, and to advertise where such lists may be seen. The di-trict as-essor will hear any person who feels aggrieved by his assessments, and his decision on such complaints will be final; but appeal may be made to the Commissioner of Internal Revenue for such relief as he may be disposed to grant, and he may refund the whole or part of the money unjustly paid.

On and after the first day of Eighth month next, all persons engaged in manufacturing, liable to duty under this act, are required:

"Before commencing, or, if already commenced, before continuing any such manufacture, for which he, she, or they may be liable to be assessed under the provisions of this act, and which shall not be differently provided for elsewhere, within thirty days after the date when this act shall take effect, he, she, or they shall furnish to the assistant assessor a statement, subscribed and sworn to, or affirmed, setting forth the place where the manufacture is to be carried on, name of the manufactured article, the proposed market for the same, whether foreign or domestic, and generally the kind and quality manufactured or proposed to be manufactured.

"He shall within ten days after the first day of each and every month, after the day on which the act takes effect, as hereinbefore mentioned, or on or before a day prescribed by the Commissioner of Internal Revenue, make return of the products and sales or delivery of such manufacture in form and detail as may be required, from time to time, by the Commissioner of Internal Revenue.

"All such returns, statements, descriptions, memoranda, oaths, and affirmations, shall be in form, scope, and detail as may be prescribed from time to time, by the Commissioner of Internal Revenue."

An income tax of three per cent. is levied on all incomes in excess of $600. On all incomes in excess of $10,000, five per cent. goes to the government. On all incomes in excess of $600 received from property in the United States by persons residing out of the United States and not in its service, five per cent. is imposed. On incomes in excess of $50,000 per annum, a tax of 7½ per cent. is laid. Several distinctions are made, however. For instance, as will be seen hereafter, a duty of three per cent. is collected on all railroad dividends. In estimating one's gains, the income derived from interest on railroad bonds or shares is excluded; and on like principle, incomes derived from the following sources are not estimated: From advertisements, dividends on stock, dividends on capital or deposits in any bank, trust company, savings bank, insurance, gas, railroad, bridge, express, ferry-boat, and steamboat company, and from the manufacture of any article upon which a stamp or *ad valorem* duty is laid. Incomes derived from interest on securities of the United States are taxed but one and a half per cent., and from all incomes may be deducted the amount paid for State and local taxes. The income tax is laid upon all incomes for the year ending Twelfth month next, and is collectable on the first of Seventh month, 1863, and each year thereafter up to 1866, when the time expires as regards the income tax, if the same be not renewed.

The tax on spirits commences on the 1st of Seventh month.

The tax on manufactured articles, dividends, stamps, etc., on the 1st of Eighth month.

The tax on incomes is due on the 1st of Seventh month, 1863.

Manufacturers are required to pay the duty at the time the goods are to be removed from the premises. Whether selling for cash or on time, this, of course holds, good. Thus, in addition to selling goods on time, there will be the further additional risk of losing three per cent. of good and lawful money paid to the government. Returns are required to be made monthly or quarterly, or at such times as the Commissioners may determine.

One per cent. tax is laid on the gross receipts of insurance companies for premiums. This clause goes into effect on the 18th of Tenth month. Mutual insurance companies, whose business is confined to insuring the property of its members, and who are to make no dividends, or have or to have no profits, are excluded.

On passports issued after the 1st of Seventh month a duty of $3 is levied, to be paid when application is made to the Secretary of State for said passport.

On and after the date when this act shall take fect, the tax on each head of cattle slaughtered r sale is chargeable.

The tax on auction sales is imposed on sales ade on and after the 1st of Eighth month.

No person subject to pay license can continue s business legally without license after the 1st of ighth month. License is to be granted to any sident of the United States, but nothing in this t interferes with the license laws now in force, with any license law that may hereafter be assed.

In the States where the law cannot be enforced present, five per cent. will be imposed as interest on the amount collectable under the law.

Severe penalties are imposed for violating or atmpting to violate the law, and summary powers e given for disposing of the property of delinient tax-payers. Five per cent. additional is lded in most cases for the retention of the amount the tax after it has been demanded and has beme due. With regard to the stamp act, agreeents of whatever nature made on paper requiring stamp are made invalid and of no effect if a amp be not used, in addition to a fine.

On and after the 1st day of Eighth month, 1862, ere shall be levied the following taxes: On all orned cattle exceeding 18 months old, slaughtered r sale, 30 cents per head; on all calves and cattle aughtered for sale, under 18 months old, 5 cents r head; on all hogs exceeding 6 weeks old, aughtered for sale, when the number thus slaughred exceeds 20 in any one year, 10 cents r head. On all sheep slaughtered for sale, 5 uts per head: Provided that all cattle, hogs, nd sheep slaughtered by any person for his or her wn consumption shall be exempt from duty.

On all receipts for advertisements, a tax of 3 er cent. is to be levied; papers excluded from the ails, 10 per cent. Papers not circulating 2000 opies, or whose income from advertisements is less an one thousand dollars per annum, are not inuded. All periodicals are subject to the same x as newspapers. The amount received for adertisements is excluded from taxation under the ead of income tax; on paper there is an *ad valrem* tax of 3 per cent. Printers' ink is not xed.

A duty of 25 cents on each hundred dollars is be paid on the gross amount received by auconeers; brokers acting as auctioneers, same tax.

On all bank dividends, 3 per cent. Railroad onds, 3 per cent. On gross receipts on toll of ridges, 3 per cent. Railroad companies, 3 per ent. Dividends, when the annual income from em is over $600 and not exceeding $10,000, 3 er cent.; ditto, when over $10,000 and not exeeding $50,000—on excess over $600—5 per ent.; ditto, exceeding $50,000, 7½ per cent. ailroads—for carrying passengers by steam—on oss receipts, 3 per cent.; ditto, horse, 1½ per ent.; ditto, on amount of interest on bonds, 3 per ent. On the gross receipts of steamboats, except rry boats, 3 per cent. Ferry boats propelled by orse or steam, on gross receipts, 1½ per cent. On vidends of trust companies, 3 per cent.

Bone, copper, glass, hemp, iron, lead, pottery, eel, wood, (in,) brass, cotton, gold, horn, hooon, ivory, leather, silk, tin, wool, bristles, candles, ax, gutta percha, india rubber, jute, jewelry, lard, aper, (wall, partition, card, etc.,) silver, willow, orsted. And of other materials not otherwise ecified, each 3 per cent. on the gross value of the anufactured article, and not as some suppose, on e net profits derived therefrom.

The following articles are not considered as anufactured articles by this law: Bricks, concentrated milk, books, malt, newspapers, pig iron, stoves, coal tar, timber, flour, printers' ink, pamphlets, plaster.

Persons engaged in the following businesses are required to take out license, for which they will be charged the amounts following: apothecaries, $10; auctioneers, $20; bankers, $100; billiard tables, each, $5; brewers, $25 and $50; brokers, $50; brokers in land warrants, $25; bowling alleys, for each alley, $5; cattle brokers, $10; claim agents, $10; coal oil distillers, $50; commercial brokers, $50; confectioners, $10; circuses, $50; dentists, $10; distillers, $12 50 to $50; eating-houses, $10; horse-dealers, $10; hotels, see "hotels," from $5 to $200; jugglers, $20; lawyers, $10; livery stable keepers, $10; manufacturers, $10; peddlers, see "pedlers," from $5 to $20; photographers, $10; pawnbrokers, $50; physicians, $10; retail dealers, $10; retail dealers in liquors, $20; stills, from $12 50 to $25; surgeons, $10; tobacconists, $10; theatres, $100; tallow chandlers, $10; soap makers, $10; wholesale dealers, $50; wholesale dealers in liquors, $100.

THE FRIEND.

SEVENTH MONTH 26, 1862.

The policy now adopted by the United States Government in relation to the emancipation of the slaves, the earnestness with which the President has urged the Representatives of the Border States to give their sanction to it, their replies to his address, and the open advocacy of the measure by a large party in those States, including some of their most influential citizens, are all significant of the great change which has taken place in the public feeling within the last year upon this subject, and give reason to hope that the pressure of existing circumstances will prove irresistible, and oblige those States, if not others, to take early measures for the termination, sooner or later, of the system of slavery that has been so warmly and so pertinaciously cherished among them. How far the resources of the country, already greatly taxed by the expenditures of the dreadful civil war going on, may be able to bear a further drain to meet the enormous cost of the slaves set free, it is not easy to see; but if this horrible evil can be thus got rid of, we are willing to believe that the people will not repudiate such a debt, onerous as it will be, contracted, not merely to free so many thousands of fellow-beings from the galling chains which bind them to degradation and misery, but to save the country from being hopelessly wrecked, and the border States from being fastened to a confederacy which founds its whole system of government upon the perpetual and unconditional slavery of the millions of poor blacks within its limits.

The gradual developement of events in the war, show conclusively that the determination to maintain slavery; not to relax their grasp upon the men, women and children whom they claim as property, but to preserve inviolate the peculiar characteristics of the social and domestic society which are inseparable from slavery, are the objects which unite the rebels in their protonged resistance to the government, and stimulate to the sacrifices and persevering efforts they are making to establish their independence. The pride of opinion, the love of arbitrary power, and the lust for supposed material interest, have been so long indulged by the great majority of slave-holders, as to blind them to the ultimate consequences of the destructive course they are pursuing, and to render them reckless of the suffering and privation that course is inflicting upon the millions of their fellow-countrymen. The investigations made at the taking of the different decennial censuses, have shown a deplorable want within the slave States, of the means for general education, and consequent prevalent ignorance of the rudiments of common scholastic knowledge. Hence it is, that the body of the people there, are incapable of appreciating their true interest, and relying on the assumed superior ability and political wisdom of the oligarchy among them, are induced by them to believe that the North is bent upon their subjugation, and purpose, while robbing the masters of their slaves, to set the latter above the poor whites. The bitter spirit of hostility towards their fellow citizens of the free States, imbibed by the common people of the south, not owning slaves, and the almost ferocious spirit with which they have engaged in the conflict when brought into the field by the conscription forced upon their respective States by the slave power, are among the striking evidences of the degradation of one portion and the tyranny of another portion of the population, wherever slavery is allowed to exist.

That great suffering must exist in many sections of the Southern States, perhaps almost universally, independent of that immediately resulting from the maiming and the loss of life in the many sanguinary battles fought, there can be no doubt, but so far as reliable information can be obtained, there is little or no complaint made of the course of action pursued by the leaders in the rebellion which has brought that suffering on the community; and very little feeling is manifested favourable to a return to submission to the authority of the United States. What will be the final result of the struggle now being carried on with such fearful energy, on such a gigantic scale, and with such direful destruction of life and property by both parties, it is vain to predict. The ways of Divine Providence are inscrutable to our finite wisdom. While he makes use of the war to punish the nation, He may at the same time cause it to unloose the bonds of the poor blacks, and give them an inheritance in the land where they have so long toiled for the benefit of others. The cruel prejudice against them, entertained in many parts of the free States, which leads some of those States to forbid their entering within their limits, and incites a large portion of the citizens of others, to frown upon the efforts of those living among them, to raise themselves in the scale of domestic comfort and social intelligence, give but little ground for expecting the Divine blessing to rest upon us. If the measures for promoting emancipation arise solely from political motives and the hope of injuring the rebels, while the hearts of the people are filled with hatred or ill will to their oppressed fellow creatures, because of their dark coloured skin; and actuated by self-love and contempt for them on account of their supposed inferiority, they strive by withholding their just rights, to force them to leave their native country and seek a home in foreign lands; it may be that defeat and disaster will attend the efforts to suppress the rebellion, until the people learn that they are no better in the Divine sight than those they have so unjustly despised and injured, and are made willing to recognize their claims as fellow men, and admit them to an equal share in the rights and privileges which the government confers. It is now said that if the rebellion is to be brought down, and kept from again raising its head, it will require all the force which the government can put forth, and a long time to wield it in a manner which threatens extermination. What an awful picture this presents! especially when we reflect upon the thousands who have already been slain on the battle-field, and the tens of thousands who are now languishing in the

hospitals over the country. What a deplorable comment is the condition of the whole country upon the insane policy of resorting to war in order to settle national disputes. Had this sectional difference been met and managed in accordance with the injunctions of the great Christian Lawgiver, and in the spirit and wisdom which He gives to his devoted subjects, He would have secured its peaceful solution in a way which would have promoted the welfare of both parties; and the destruction of human life, the misery of the poor mutilated soldiers, and the anguish of thousands of bereaved hearts and homes, would have been spared. As it now is, the end is shrouded in uncertainty, and it will be well if the prayers of those who are really humbled under a sense of the deserved judgments of the most High, may avail to move him to have mercy upon the nation, stop the devouring sword, and once more entrust us with the blessing of peace.

SUMMARY OF EVENTS.

FOREIGN.—News from Liverpool to the 12th inst. The total stock of cotton at Liverpool had been reduced to 156,000 bales, of which 56,000 were American. Fair uplands were quoted at 18*d.*; New Orleans, 19*d.* The bread stuffs market was without material change. The bullion in the bank of England had increased £835,000. Consols, 92¾ a 92⅞. The London money market was abundantly supplied. Rates of discount, 2⅞ a 2½. In the House of Lords, the African slave trade bill has been read a second time. Earl Derby expressed fears that unless a treaty was made with France like that of America, the putting a stop to the slave trade would be insufficient. Earl Russell said that France had declined to enter into a similar treaty, but he believed that she would offer no objection to the exercise of its provisions. Lord Palmerston confirmed the statement that Russia had recognized Italy, and said that he believed that Prussia would do the same. The London Times has daily editorials on the position of affairs in America. It says that the dissevered States seem to be fast approaching that point where they must become two reasonable nations, or go on to anarchy and ruin. The same journal regards the new tariff of the United States, in effect, prohibitive of imports from Europe, and says the measure will enlist on the side of the South all the sympathies and interests of the two greatest nations in Europe. A large open air meeting had been held at Stockport, at which a petition to Parliament was adopted, praying that the government would take into serious consideration the propriety of the government using its influence to bring about a reconciliation between the northern and southern States, as it is from America alone that an immediate supply of cotton can be expected; and, if need there should be, that the government will not hesitate to acknowledge the southern States, as they believe that must be the ultimate result. The series of battles is treated as a severe reverse for the Unionists by the whole British press, and Gen. M'Clellan's position is regarded as precarious.

The Viceroy of Egypt, in a speech at Manchester, said, in regard to cotton, that next year he felt confident in promising from Egypt, if not double the amount of the last crop, at least an increase of one-half.

UNITED STATES.—*Congress.*—The National Legislature adjourned on the 17th inst. Congress during the recent session, appropriated about $800,000,000, including upwards of $560,000,000 for the army, and somewhat less than $100,000,000 for the navy. The following comprises the most important enactments of the session. The Free Homestead Act. The Pacific Railroad Act. The revision of the Supreme Court Judicial Districts. The act appropriating Public lands to the foundation and support of Agricultural and Mechanical Colleges in the several States. The prohibition of Slavery in all the Territories of the Union. The abolition of Slavery in the District of Columbia. The act confiscating the property and emancipating the slaves of persistent rebels.

The following bills failed:—The National Bankrupt Law. The Abolition of the Franking privilege. The Mileage Reform. The admission of the State of West Virginia. The bill providing for a National Banking System.

An act passed just before the adjournment, making postage stamps a legal tender, and prohibiting the issue by banks or individuals of any token, note or device, for less than one dollar, to circulate as money.

The War.—An amendment passed Congress to the bill for calling out the militia. It provides that the President may, at need, cause to be enrolled and put into service for a period not exceeding nine months at one time, all able bodied citizens between eighteen and forty-five years of age—the number to be apportioned among the States, according to their representative population; that, in addition to the men he is already authorized to raise, the President may accept 100,000 volunteers for nine months, and every such volunteer shall have his first month's pay and a bounty of $25 in advance; that to fill up the existing regiments, he may accept volunteers for twelve months, who shall have $50 bounty, one half in advance, the other half when their term of service is up. Measures have been taken for largely extending the hospital accommodations in and around Washington. Gen. Halleck has been relieved from the immediate command of the army in the South-west, and has been ordered to Washington. It is supposed that he will take the post of General-in-Chief, or act as a military adviser to the War Department, in either case, the object being to secure unity of action and a specific plan of operations.

Virginia.—A despatch from Gen. M'Clellan's army, dated on the 19th, states that everything was quiet, and the health of the troops gradually improving. The Federal soldiers, who were wounded and taken prisoners during the battles of seven days near Richmond, are now being released on their parole, to be exchanged at some future time. According to a statement in the New York Times, the losses of the U. S. army during these battles, amounted to a total of 15,224, in killed, wounded, and missing. The advance of General Pope's army, has occupied Gordonsville, at the junction of the Orange and Alexandria, and Virginia Central Railroads, 76 miles northwest from Richmond. Being located at the junction of two principal lines of railway, it has hitherto been a point of great importance to the southern army. Another portion of his army is stationed at Culpepper Court House. For the purpose of advancing with celerity, General Pope has prohibited the use of supply or baggage wagons, and has signified his intention to subsist the troops under his command upon the products of the country through which he passes. He has also given notice to the people of the Valley of the Shenandoah, and throughout the regions of the operations of his army, residing near lines of railway or telegraph, that they will be held responsible for injuries upon the lines, or for attacks by guerillas; and if any soldier or legitimate follower of the army shall be fired upon from any house, the building shall be razed to the ground, and the inhabitants taken prisoners. A cavalry expedition sent out by Gen. Pope from Fredericksburg, has made a descent upon the Virginia Central Railroad at Beaver Dam Creek, thirty-five miles from Richmond. They destroyed the track for several miles, together with the telegraph line, and burned the railroad depot with a quantity of ammunition The rebels have become very annoying to the shipping all along James River. They make use of rifle pits and moveable batteries.

South Carolina.—The division of Gen. Sterns has been ordered to the Potomac to reinforce the army operating against Richmond. The troops arrived in Hampton Roads on the 17th. All the sick and disabled men of the command were left in South Carolina. A letter from Gen. Saxton to the Secretary of War, states that the freed negroes are working industriously, and were contented and happy. About 15,000 acres were under cultivation in corn and cotton. He says they will cease to be a burden to the government as soon as the new crop is harvested.

Louisiana.—Gen. Shepley has been appointed Military Governor of this State. A regiment of Louisianians was about being organized in New Orleans. Arms, clothing, &c., had arrived from the North for five regiments. In consequence of an arrival of flour, its price had been reduced from $38 to $24 per barrel.

Mississippi.—The attempt to capture Vicksburg, and open the navigation of the river from Memphis to New Orleans, has thus far, been unsuccessful. The iron-clad steam ram Arkansas, which escaped when Memphis was taken by the U. S. fleet, recently came down the Yazoo river, and made a dash upon the U. S. gun boats above Vicksburg, inflicting some injury upon them. The attempt has shown that Vicksburg cannot be effectively attacked from the river, and that it can be assailed successfully only by a large force operating upon the land.

Arkansas.—John S. Phelps, of Missouri, has been appointed Military Governor of Arkansas, and will soon leave Washington for that State. He has full powers, similar to those conferred upon Governors Johnson, Stanley, and Shepley, the purpose being to assist the loyal people in re-establishing their government in accordance with the Constitution of the United States. Gen. Curtis, after a march of great difficulty, finally succeeded in reaching Helena, on the Mississippi river, with 14,000 men. Large supplies of ali kinds have been forwarded from St. Louis, for the use of his army. During the march, the U. S. troops were constantly harassed by the rebels, and several severe battles were fought.

Tennessee and Kentucky.—The movements of the rebels in these States, continue to be of the most daring character. The U. S. troops at Nashville have been reinforced. The rebels on the southern bank of the Tennessee river in Alabama, are being actively reinforced and are throwing up fortifications. The rebels have retired from Murfreesboro in the direction of Chattanooga The town of Cynthiana, Kentucky, has been taken by a band of guerillas under the leadership of Col. Morgan Other companies of rebels have advanced to the Ohio river, and taken possession of Henderson, Ky., and Newbern, Ind., on the opposite bank of the river. So much alarm has been caused by these incursions, that the specie in the banks at Lexington and Frankfort amounting to about $5,000,000, has been sent to Cincinnati for safe-keeping. Troops have entered Kentucky from Ohio and Indiana, for the purpose of cutting off the retreat of the rebels.

Southern Items.—The Charleston papers state that salt is being manufactured in considerable quantities around that city, there being twelve boiling establishments in and near Charleston. The Columbus, (Geo.,) Sun, says that an immense amount of clothing is manufactured in that city for the Confederate army. Twelve car-loads had been packed there within a few days for Gen. Bragg's army. The Savannah Republican says that the corn crop of Georgia and the adjacent States, is immensely large. The Richmond Enquirer speaks of Gen. Pope as an officer of great activity and daring, and one of the most dangerous of the Union commanders. The same paper says, "It is no longer doubted that our lines have been brought closer to Richmond, but a large force have been left immediately in front of the enemy as an obstruction to any advance movement on his part." The Enquirer also expresses its conviction, that it is the determination of the North to capture Richmond, no matter at what expense of time, treasure and blood.

New York.—Mortality last week, 586.

Philadelphia.—Mortality last week, 368.

The Markets, &c.—The following were the quotations on the 21st inst. *New York.*—American gold, 20 per cent. premium. Middling upland cotton, 49½ cts. a 50 cts. Wheat, $1.18 a $1.28 for red, and $1.33 a $1.41 for white; corn, 50 cts. a 54 cts. for eastern, and 54 cts. a 56 cts. for western. Oats, 47 cts. a 49 cts. *Philadelphia.*—Fair and prime red wheat, $1.25 a $1.30 white, $1.40; corn, 57 cts. a 60 cts.; oats, 40 cts. a 41 cts.

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MARRIED, on Fourth-day, 16th of Fourth mo., 1862 at East Caln Meeting house, Chester Co., Pa., JAMES F. REID, to MARTHA, daughter of Mordecai and Sarah Larkin, all of the former place.

DIED, Fourth of Seventh month, 1862, DR. LOVETT BROWN, aged forty-nine years, a member of Falls Monthly Meeting, Bucks Co., Pa. He bore his protracted and painful illness, (his disease being a cancer on the face,) with patience and resignation, and although his mental as well as physical sufferings for a time were great through adorable mercy, he was enabled to know his sins to go beforehand to judgment, and a new song to be put in his mouth. Often, in referring to his wakeful hours in the night season, (of which he had many,) he said they were some of the happiest of his life wherein a feeling of melody and praise were much the covering of his spirit, and on referring to these seasons shortly before his decease, he said, give the praise to Him to whom it belongs, and ascribe nothing to the creature; it is all of his mercy and goodness.

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From the Leisure Hour.

Lights Aloft—The Aurora Borealis.

(Concluded from page 370.)

The sudden glare and rapid bursts of these wonderous aerial fires render it difficult to imagine them altogether without the accompaniment of explosive sounds. In fact, hissing, rustling, murmuring, and crackling noises are reported by the Copper Indians, Crees, and Esquimaux; by Henderson in Iceland; Hearne at the mouth of the Coppermine river; and Gmelin in Siberia. The latter states that, on the confines of the icy sea, the spectral forms appear like rushing armies; and that the hissing, crackling noises so terrify the hunters and their dogs, that, overcome with terror, they fall prostrate to the ground. But the counter testimonies are so numerous and influential as to engender the suspicion of some mistake. Captain Lyon stood for hours on the ice listening, without catching the faintest sound. Parry, Franklin, and Richardson, in polar regions; Thienemann, in Iceland; Gieseke, in Greenland; Lottin and Brevais, near the North Cape; Wrangel and Anjou, on the coast of the Arctic Ocean, observed the aurora thousands of times, and bear witness to the complete noiselessness of the spectacle. Perhaps the following remark by Lieutenant Hood explains the discrepancy; "We repeatedly heard a hissing noise like that of musket balls passing through the air, which seemed to proceed from the aurora; but — Wentzel assured us that this noise was occasioned by severe cold succeeding mild weather, and acting upon the surface of the snow previously melted in the sun's rays." Humboldt quaintly remarks, that auroras have become less noisy since their features have been more accurately noted.

There is reason to believe, though the fact is perfectly inscrutable, that auroral visitations have a character of periodicity, being rare through a certain cycle of years, and common through another, while remarkable also for splendour and peculiar combinations of form and colour. Prior to the beginning of the last century, the luminosity was considered a great rarity by the inhabitants of Upsal, in Sweden, a country in which it has since been an ordinary spectacle. Nothing is more usual now in Iceland than the fantastic flickering glare; but Torfæus, the historian of Denmark, an Icelander, who wrote in 1706, records his remembrance of the time when it was an object of terror in his native island. Halley tells us that, when he observed the great aurora of 1716, he had begun to despair of ever seeing one at all, for nothing of the kind had occurred in England for upwards of eighty years, or of the same magnitude for nearly a century and a half, in the reign of Queen Elizabeth. On the occasion referred to, the afternoon was very serene and calm. As it began to grow dark, about seven o'clock, an unusual illumination appeared in the heavens, streaming out of a dusky cloud low down towards the horizon in the north-east. Halley was spending the evening in a house of a friend, and was not aware of what was passing without till between nine and ten. He was speedily out of doors at a favourable gazing station, and continued watching the extraordinary scene to its termination, after midnight, with the interest and admiration natural to a man of science and of taste. The converging streamers formed a well-defined corona near the zenith. "Some likened it," he states, "to that representation of glory wherewith our painters in churches surround the holy name of God; others to those radiating stars with which the breasts of the Knights of the most noble Order of the Garter are adorned; many compared it to the concave of the great cupola of St. Paul's." Owing to the near coincidence, in point of time, of the grand apparition with the execution of the unfortunate Earl of Derwentwater, for his part in the rebellion of the previous year, it was long remembered by the northern peasantry under the name of the "Derwentwater Lights." Courtly sycophants of the House of Hanover did not fail to recognize the meteor as a kind of celestial inauguration of the new dynasty.

Auroral gleams continued increasing in brilliancy and frequency to the middle of the century, when there was a temporary retrogression. Another period of visitation dates from the year 1827. Fine exhibitions occurred in the autumns of 1847-8, also in the spring of 1858; and it may be noticed that they ushered in the remarkably exceptional weather of the last eighteen months. "All over the world," says Admiral Fitzroy, referring to the early autumn of 1859, "not only in the arctic but in the antarctic regions, in Australia, South America, the West Indies, Bermudas, and elsewhere, auroræ and meteors were unusually prevalent; and they were more remarkable in their features and appearances than had been noticed for many years. There was also an extraordinary disturbance of currents along telegraphic wires. Submarine wires were unusually disturbed, and this was followed within two or three days by great commotions in the atmosphere or by some remarkable change." In September, marked magnetic disturbances were noted at Kew; and towards the close of October, that series of storms commenced, with prevailing ungenial weather, the like of which has not been recorded in our annals. It is desirable to notice concurrent physical facts, though their precise relations may not be understood, and they may have no relation at all except as closely coinciding in their occurrence.

Contrary to an old opinion upon the subject, the same phenomenon adorns the sky of the southern hemisphere; and there it must be designated Aurora Australis, the Southern Lights, *Südlichter* of the Germans. But, as appearing in the direction of both poles, the term Aurora Polaris, or Polar Lights, would be the most appropriate style. Don Antonio Ulloa, off Cape Horn, in the year 1745, witnessed the first appearance of the kind to Europeans in that region. Captain Cook also saw it in the night-sky of the south. In the narrative of his second voyage, it is remarked that, on the 17th of February, 1773, "a beautiful phenomenon was observed in the heavens. It consisted of long columns of a clear white light, shooting up from the horizon to the eastward, almost to the zenith, and spreading gradually over the whole southern part of the sky. These columns sometimes bent sideways at their upper extremity, and though in most respects similar to the northern lights, yet differed from them in being always of a whitish colour, whereas ours assume various tints, especially those of a purple and fiery hue. The stars were sometimes hid by, and sometimes faintly to be seen through, the substance of these southern lights." Subsequent voyagers in high southerly latitudes have given descriptions of the Aurora Australis—as M. Simonoff, the astronomer to Bellinghausen's expedition, and Sir James Clark Ross. These southern lights have been seen more than once in England, while the northern lights have been caught sight of as far as latitude 45° in the opposite hemisphere.

Various circumstances show the aurora to be unquestionably a meteor of the electro-magnetic class. Its light may be very correctly imitated by passing a current of electricity through an exhausted receiver; and while irregular movements of the magnetic needle accompany its appearance, the coruscations are most intense near the magnetic poles. The general conclusion may therefore be adopted, that the equilibrium being disturbed in the distribution of terrestrial magnetism, it is restored by a discharge attended by the evolution of light—the flashes of a magnetic storm—in the same way as in the electrical storm, the forked lightning indicates the restoration of the disturbed equilibrium in the distribution of electricity. But great obscurity rests upon this department of meteorology; and from science we pass to poetry, again quoting the lines of Lomonosov:—

"Come, then, philosopher, whose privileged eye
Reads Nature's hidden pages and decrees;
Come now, and tell us whence, and where, and why,
Earth's icy regions glow with lights like these,
That fill our souls with awe; profound inquirer, say,
For thou dost count the stars, and trace the planets' way.

"What fills with dazzling beams the illumined air?
What wakes the flames that light the firmament?
The lightnings flash: there is no thunder there—
And earth and heaven with fiery sheets are blent;
The winter's night now gleams with brighter, lovelier ray
Then ever yet adorned the golden summer's day.

"Is there some vast, some hidden magazine,
Where the gross darkness flames of fire supplies?
Some phosphorous fabric which the mountains screen,
Whose clouds of light above those mountains rise?

Where the winds rattle loud around the foaming sea,
And lift the waves to heaven in thundering revelry?

"Thou knowest not! 'tis doubt, 'tis darkness all!
Even here on earth our thoughts benighted stray,
And all is mystery through this earthly ball—
Who, then, can reach or read yon Milky Way?
Creation's heights and depths are all unknown—untrod:
Who, then, shall say how vast, how great, creation's God."

For "The Friend."

"He that endureth to the end, the same shall be saved."

The following instructive observations respecting faithfulness to manifested duty, and patient continuance in well-doing, were made by John Barclay, in 1817.

"In reading the 13th chapter of the 1st book of Kings, I have at this time been much instructed, and am ready to take the lesson to myself, as a warning or special admonition. Herein we see, that it availed nothing in respect to the future, that the prophet had, (though so lately,) been favoured with a divine commission, and was hitherto, upright in the faithful discharge of that arduous duty which devolved upon him from his Lord, even that of openly proclaiming the vengeance of the Almighty against the idolatry that had overtaken the people, and boldly asserting the destruction of the priests, even to their faces, and in the presence of their king; saying to him in reply to his invitation, 'If thou wilt give me half thine house, I will not go in with thee; neither will I eat bread nor drink water in this place.' Yet, after all, he was weak enough to give up his own clear convictions of duty, as revealed in and to himself, (the truth of which was indubitably evinced and sealed by the miracle which attended the partial performance of them,) and to prefer obeying the old prophet, before compliance with 'the word of the Lord.' Oh! how greatly have I longed, in a peculiar and especial manner, for myself, as I am now situated and circumstanced, that I may steadfastly adhere to no other law but the law written on the heart; and closely attend to the secret dictates of best wisdom alone. For assuredly there is no safety but in implicitly giving up to the reproofs of instruction, which are, and ever will be, the way to life.

"'Be ye followers of me,' says the apostle Paul; but he adds, 'even as I also am of Christ;' intimating surely, that the examples of others in life and conversation, are to be followed, only so far as they accord with the example and precepts of Him who said, 'I am the light of the world,' 'whilst ye have the light, believe in the light,' 'walk whilst ye have the light.' So that in looking back at such acts of dedication, as have been (according to my belief,) required at my hands, and in contemplating the peace which has ensued after even the smallest surrender, when the sacrifice has been offered out of a sincere and upright heart; I have earnestly, and I may truly say, above every other earthly consideration, desired that nothing may be suffered to hinder me, to turn me aside, even in trifling, as well as in great matters and concerns, from carefully, closely, unremittingly attending to, and abiding by the counsels and teachings of that divine principle, even the Spirit of Christ, which is given to every one for his guide in the way of salvation. I have found amongst many other acts and false suggestions and temptations, which the enemy makes use of to deter us from giving up ourselves to the guidance of the Holy Spirit, one which is much talked of and acted upon by many, through their own inexperience, and the deceit of the prince of darkness, namely, that these leadings and secret influences and inspirations, are not distinguishable from the workings of our own mental or rational powers, and if they are distinguishable, that these persons have not felt them or known them. Now, in answer to this, which has been my own delusion, I may say, that every one who has for a long season, habitually stifled this divine monitor, cannot expect to hear or to understand so plainly its voice, as those do who have for a long period listened to its secret whispers, and surrendered themselves unreservedly to its injunctions. These can testify that they follow no uncertain vapour or idle tale; but that its reproofs are to be plainly perceived, and its incitements early to be felt; and that the peace they witness cannot be imitated, neither can it be expressed to the understandings, or conceived by the imaginations of such as have none of this blessed experience. Nor let any poor, seeking, sincere, or serious minds be discouraged, that they do not, upon submission immediately, or very quickly, feel what they wait to feel, even the arising of that secret, influencing, actuating, constraining and restraining power or Spirit of the Lord. Let them not be discouraged if this be their case, nor be dismayed if even, after some considerable sacrifices and trying testimonies of sincerity, they find not that rich reward of peace which they had expected. Let such remember it is written, 'he that *endureth to the end*, the same shall be saved.' Now, when there is a moment's enduring only, and that previous to or whilst in the performance of what is required, this cannot be called 'enduring to the end,' but oh! it is that 'resistance unto blood,' (as it were,) in faith and faithfulness, that patient continuance in well doing, in defiance of difficulties, discouragements, darkness, doubt, and distress, which will give us the victory, and will make us, through the mercy of God in Christ Jesus, heirs of that eternity of peace and rest, and joy, which we know is prepared for such as overcome.

Telescopes.

In the year 1666, Newton turned his attention to telescopes; and, finding that there were many disadvantages to contend against in refracting substances, he was led to the construction of what has since been called the Newtonian, or reflecting telescope. Some years after the construction of the Newtonian, another class of reflecting telescopes was invented by Dr. Gregory, in which, from a difference of arrangement, the observer is stationed in a line with the object, whereas, in the former he is at right angles to it. The larger reflecting telescopes of the present day are usually constructed on the Newtonian plan, but smaller ones are more frequently fitted up after the manner of Dr. Gregory. Just as the illuminating power of the refracting telescope depends upon the size of its object-glass, so the illuminating power of the reflecting telescope is determined by the area of its object-speculum, because it is of the light which this receives that the image in the focus is formed. The first reflecting telescope ever made was moulded by the hands of Sir Isaac Newton, and was furnished with an object-speculum measuring two inches and three tenths in diameter. Hadley first used a speculum of six inches; Watson, Short, Ramage, and Tulley, by slow degrees, extended its dimensions to nine inches, fifteen inches, and three feet.

Toward the close of the last, and in the beginning of the present century, the improvements in the construction of telescopes received a vast impulse from the labours of Sir William Herschel. Educated under circumstances by no means favourable to great powers, the ardor of his mind surmounted every opposing difficulty; and from a humble, though respectable station in life, he raised himself to a rank in society which genius, when directed and sustained by virtue, seldom fails to reach. Though his scientific studies did not commence till he had arrived at the middle period of life, yet he pursued them with all the energy of youthful devotion, and with that dauntless perseverance which renders genius almost omnipotent. Every step, indeed, of his astronomical career was marked by discoveries of the most splendid character. New planets, new satellites, new celestial bodies, were successively presented to science; and man was enabled to extend the power of his senses, as well as the energy of his reason, to those remote regions of space where his imagination had hitherto scarcely dared to wander. His invention of instruments and methods of observation, too, were no less surprising than the wonders which they di-closed. Obstacles insuperable to other men he speedily surmounted. The telescope which Galileo held in his hand as a portable toy, became, under Herschel's direction, a machine which supported the astronomer himself, and which mechanical energy was requisite even to move. There was no continuity, in short, between his inventions and discoveries, and those of astronomers immediately preceding him. He adventured upon a flight which left them at an immeasurable distance; and he penetrated into regions, of which they dared scarcely form a conception. After having constructed a great variety of telescopes, both of the Newtonian and Gregorian forms, he at length determined to make one of a still larger size, and after some failures, and many obstacles, surmounted by his patience and genius, he completed, in the year 1789, his gigantic telescope. This instrument was forty feet in focal length, and its object-speculum four feet in diameter, weighing, when newly cast, two thousand one hundred and eighteen pounds. But the triumph of mechanical achievement, in the construction of the telescope, was reserved for Lord Rosse, a nobleman, who, imitating the example of his great predecessor, Tycho Brahe, devotes his wealth, as well as the energies of his mind, to astronomical research. By the application of beautifully devised machinery to the task of polishing, he completed a telescope whose object-speculum is of the enormous diameter of six feet while the metal of which it is composed is of faultless material and perfect form.

The size of the lens or mirror is not merely a *general* indication of the power of the telescope, inasmuch as if each instrument were tested separately, in respect chiefly of the reflecting or transmissive qualities of the metal or glass, we might obtain by means of it much more than a general or rough comparative estimate. But since nothing is dependent on minute exactness in speculations concerning the enormous distances we are about to mete out within infinitude, it is enough for present purposes that we can reach a tolerable approximation. Now, regarding his own telescopes, Herschel computed that the seven-foot reflector had a power to penetrate into space, which, compared with that of the naked eye, was twenty and a quarter; the ten foot, a comparative power of twenty-eight and a half; the twenty foot, of seventy-five; the twenty-five foot of ninety-six; and the forty foot, with its four-foot mirror, the immense power of one hundred and ninety-two. It is not easy to compare Lord Rosse's telescopes with these instruments, inasmuch as their various relative qualities would require to be ascertained by direct experiment; but if, as seems fully established, his Lordship's three-feet speculum is much superior in space-penetrating power to the largest disc in possession of his great predecessor, we shall

be obliged to endow the six-foot mirror with an efficacy to pass without difficulty into space at past five hundred times further than is possible or unassisted vision; in other words, it will descry single star six times more remote than an average orb of the first magnitude; or, though it were separated from our abodes by an interval so tremendous that, were a new star, at a similar distance, created now, its light, even though its velocity be next to inconceivable, would travel through the intervening spaces probably for more than *six thousand years*, ere, by reaching this earth, it would tell of a new existence having been summoned from the void.—*Eclectic Magazine.*

"Judge not." Mat., ch. vii. 1.

"Observation. A judging temper is not fit for a disciple, in the eye of Christ. Judging is not an action beseeming a disciple: is not such an action as Christ alloweth in him.

"There are two things exceeding lovely in a disciple, both whereof this is contrary unto.

"The first is, *A brokenness of spirit in himself for his own vileness.* Though a man be pardoned for his sin; yet, the sight of what he was—the remembrance of what was blotted out in him—nay, of what is still in him and upon him, further than the Lord is pleased of his own free goodness, to blot it out continually,—should keep him very low in his own eyes, even as low as if he were still lying under the guilt and condemnation of it.

"The second is, *A pity and tenderness of spirit toward sinners.* He who knoweth the bitterness of his own wound, although he be in part healed himself, yet cannot but yearn over those who remain still exposed to the bitterness of the same wound. How did Christ pity sinners,—even the most stubborn sinners? Oh, Jerusalem, Jerusalem, &c.

"The more men lie open to judgment, doth not afford us the more liberty of judging them; but the more it should excite our pity. It no way becomes a condemned person, newly pardoned, to judge his fellow offenders; but to pity them, and to lie abased, under the sense of his own desert, which, by the mere mercy of the Judge, he hath escaped the danger of.—*Isaac Penington.*

Usefulness of Diamonds.—Many persons suppose that diamonds are only used in jewelry—for rings and other articles of personal adornment, and that they are really of no essential value whatever in the practical arts. This is a mistaken notion; they are used for a great number of purposes in the arts. Thus for cutting the glass of our windows into proper size, no other substance can equal it, and it is exclusively used for this purpose. A natural edge, or point, as it is called, is used for this work, and thousands of such are annually required in our glass factories. Diamond points are also employed for engraving on cornelians, amethysts, and other brilliants, and for the finer cutting on cameos and seals. Being very hard, the diamond is also used in chronometers for the steps of pivots; and as it possesses high refractive, with inferior dispersive power, and little longitudinal aberration, it has been successfully employed for the small deep lenses of single microscopes. The magnifying power of the diamond, in proportion to that of plate glass, ground to a similar form, is as eight to three. For drawing minute lines on hard steel and glass, to make micrometers, there is no substitute for the diamond point.

The rough diamond is called bort, and the "points" used for glass-cutting are fragments of the borts. Great care and skill are necessary in selecting the cutting points, because the diamond that cuts the glass most successfully, has the cutting edges of the crystal placed exactly at right angles to each other, and passing through a point of intersection made by the crossing of the edges. A polished diamond, however perfect may be its edges, when pressed upon the surface of glass, splinters it with the slightest pressure; but with the natural diamond the most accurate lines are produced on glass, and their surfaces are so finely burnished, that if ruled close together, they decompose light, and afford the most beautiful prismatic appearance—all the colours of the rainbow flash from them as from the silvery interior of a pearl oyster-shell.

Diamonds are also employed for drill-points to perforate rubies, and to bore holes in draw plates for fine wire, and also for drilling in hard steel. Some enquiries have been made recently in regard to using them for dressing millstones, as a substitute for steel picks. We apprehend that they are altogether too expensive to be used for this purpose at present; but if some of our inventors would make the discovery of manufacturing diamonds as cheaply as we make charcoal, which is of the same composition, we might be able to recommend them to our millers. The coke obtained from the interior of gas retorts, in many cases is found so hard that it will cut glass; but as its point endures but for a short period, it cannot be made available as a substitute for the natural diamond for such purposes. —*Late Paper.*

Letter LXXI.

ADVICE RESPECTING CHURCH DISCIPLINE.

Dear Friends,—Dearly beloved and honoured in the Lord, because of his honourable presence and power, which is so preciously manifested and found to be among you in your meetings.

Blessed be the Lord, who hath thus gathered you! and given you hearts to meet together, to feel his precious presence and power, and wait to do his will therein, as he shall please to call, and make your way clear thereto. And blessed be the Lord! who doth encourage and reward you daily, and make your meetings pleasant and advantageous to your own souls, and towards the seasoning and holy watching over the several respective places, where your lot is fallen.

Oh! what could the Lord do more for his people, than to turn them to that pure Seed of life, which will make them all alive, and keep them all in life and purity; and then, to make use of every living member in the living body, as his Spirit shall please to breathe upon it, and his power actuate it! And indeed, there is need of all the life and power to the body, which the Lord sees good to bestow on any member of it; every member of the body having life given it, not only for itself, but likewise for the use and service of the body. Only, dear Friends, here is to be the great care, that every member keep within the limits of life, wherein its capacity and ability for service lies, and, out of which, it can do no real service for God, or to the body. Oh! therefore, eye Life, eye the Power, eye the presence of the Lord with your spirits! that he may go along with you, and guide you in every thought ye think, in every word ye speak, in reference to his work and service.

And, mind Friends, what is now upon me to you: it is one thing, to sit waiting to feel the power, and to keep within the limits of the power, thus far; and another, yea, and harder, to feel and keep within the sense and limits of the power, when ye come to act. Then your reasonings, your wisdom, your apprehensions, have more advantage to get up in you, and to put themselves forth. Oh! therefore, watch narrowly, and diligently against the forward part; and keep back to the life, which though it rise more slowly, yet acts more surely and safely for God.

Oh wait and watch, to feel your Keeper keeping you within the holy bounds and limits, within the pure fear, within the living sense, while ye are acting for your God! that ye may only be his instruments, and feel him acting in you. Therefore, every one wait to feel the Judge risen and up, and the judgment set in your own hearts; that, what ariseth in you, may be judged and nothing may pass from you publicly, but what hath first passed the pure judgment in your own breasts. And, let the holy rule of the blessed apostle James, be always upon your spirits. "Let every one be swift to hear, slow to speak, slow to wrath." O let not a talkativeness have place in any of you! but abide in such gravity, modesty, and weightiness of spirit, as becomes the judgment seat of the Spirit and power of the Lord. Ye can never wait too much for the power, nor can ye ever act too much in the power; but, ye may easily act too much without it.

And as for this troublesome, contentious business, (if the Lord should yet order it to be brought before you,) the Lord teach you to consider of, and manage it in a wise, tender and healing spirit. Ye must distinguish in judgment, if ye judge aright, between enemies and erring friends. And, take heed of the quickness and strength of reason, or of the natural part, which avails little: but, wait for the evidence and demonstration of God's Spirit, which reacheth to the witness and doth the work. Are they in a snare? are they overtaken in a fault? yea, are they in measure blinded and hardened, so that they can neither see nor feel, as to this particular? Retire, sit still awhile, and travail for them. Feel how life will arise in any of you, and how mercy will reach towards them; and how living words, from the tender sense, may be reached forth to their hearts, deeply, by the hand of the Lord, for their good. And, if ye find them, at length, bowing to the Lord, Oh, let tender compassion help them forwards! that what hath been so troublesome and groundedly dissatisfactory in the progress, may, at length, have a sweet issue for their good, and our joy and rejoicing in the Lord.

So, my dear Friends, the Lord be with you, and guide you in this, and in all that he shall further call you to; and multiply his presence, power, and blessings upon you, and make your meetings as serviceable to the honour of his name, as he himself would have them, and as you yourselves can desire them to be.

Your friend and brother in the tender Truth, and in the pure love and precious life.

I. P.

19th of Fifth month, 1678.

A Remarkable Fountain.—A writer in *Ballou's Pictorial*, gives the following description of a remarkable fountain in Florida:

Taking a narrow path, I crossed through some dense underwood, and all at once I stood on the banks of the Wakulla Spring. There was a basin of water one hundred yards in diameter, almost circular. The thick bushes were growing to the water's edge, and bowing their heads to the unrippled surface. I stepped into a skiff and pushed off. Some very large fish attracted my attention, and I seized a spear to strike them. The boatman laughed, and asked me how far below the surface I supposed they were. I answered, "about four feet." He assured me that they were at least twenty feet from me; and it was so. The water is of the most wonderful transparency. I dropped an ordinary pin in the water forty feet deep, and

saw its head with perfect distinctness as it lay on the bottom. As we approached the centre I noticed a jagged gray limestone rock beneath us, pierced with holes—one seemed to look into unfathomable depths. The boat moved slowly on, and now we hung trembling over the edge of the sunken cliff, and far below it lay a dark, yawning, unfathomable abyss. From its gorge comes forth, with immense velocity, a living river. Pushing on just beyond its mouth, I dropped a ten cent piece into the water, which is there one hundred and ninety feet deep, and I clearly saw it shining on the bottom. This seems incredible, but I think the water possesses a magnifying power. I am confident that the piece could not be seen so distinctly from a tower one hundred and ninety feet high. We rowed on towards the north side, and noticed in the water the fish which were darting hither and thither, the long flexible roots, and the wild, luxuriant grass on the bottom, all arrayed in the most beautiful prismatic hues. The gentle swell occasioned by the boat gave to the whole an undulating motion. Deathlike stillness reigned around, and a more fairy scene I never beheld.

For "The Friend."

BIOGRAPHICAL SKETCHES

Of Ministers and Elders and other concerned members of the Yearly Meeting of Philadelphia.

ELIZABETH LEVIS.

(Concluded from page 364.)

One of her grand-daughters at Duck Creek, was left a young widow about the close of 1773 or the beginning of 1774. Elizabeth Levis on this occasion, addressed the following letter to her daughter and her husband.

"My dear child.—I was very glad to have a few lines from thee; but it affected my mind to hear of your affliction. I consider that when we are under trials, it is a token that we are under the notice of our Heavenly Father; and that he is working to wean us from the love of, and anxious cares for the things of this life, that we may be concerned for his honour and the good of souls, and become fitted for his pure holy kingdom. It is with me to say, dear children, be not discouraged! I feel that the Lord is near you, and is drawing you nearer to himself, that your love may be fixed on heavenly things, and that you may more and more enjoy the comforts of the Holy Spirit, which will drown all the afflictions we meet with here.

"Dear child, thou signifies thy desire of our being together,—I can say amen to it. My desire was great to be in company with you all, but as I was thinking of the satisfaction it would be to me, I thought I heard a watchword in my inward ear, thus: 'Be content to wait the Lord's time, and if he sees meet to bring you together in this world, and you are concerned for his honour and the promotion of his Holy Truth, then you will have comfort in the Lord, and one in another,'—Dear child,—be not discouraged. The Lord is near to help thee through all thy difficulties, as thy eye and confidence are stayed on him alone. As to the hint thou gave me of thy fears and doubts, I say again, be not discouraged! The Lord is near them that walk before him in fear. It is good to think meanly of ourselves, but let us have a care of sinking below trusting in God.

"I cannot well omit making some mention of the goodness of God to my poor soul. He is often pleased to renew his visitations of love to me, and to bring to my remembrance, the times and seasons in which I was ready to shrink from him, when he was pleased to make known to me what he required of me. But Oh! blessed and praised be his holy name forevermore, His tender mercy is over all his works, and he is not willing to cast off any of his children that are willing to be wrought upon by his Almighty Power. A tender parent, truly concerned for the welfare of his children, when pleasant things will not do, is under a necessity to use the rod, or other severe measures. When the child submits, such a parent rejoices, and administers that which is good. So our Heavenly Father rejoices over those that submit under his holy hand. Although he may see meet, sometimes, to use the rod, yet when they submit, he administers at times of his good things to them. He may see meet in wisdom, to hide his face a little, as behind a curtain, for the trial of their faith and love, yet he will appear again, and when he appears, his reward is with him, even peace and joy in the Holy Spirit.

"Dear children, it is my earnest desire, that you may solidly wait upon God, that he may enable you to be true help-meets one to another, in the great work of the soul's salvation. Labour as much as you can to help your children in that great work, which is to be wrought out with fear and trembling. May your dear child that has lost her companion, and has several small children, not be discouraged, but remember the blessed promise of our Heavenly Father, that he will be a father to the fatherless, and a judge of the widow. My desire is that you may comfort and encourage her,—not that I apprehend you are careless of her, but having to sympathize with her in her close trials, it came into my mind to stir you up by way of remembrance. We have great need to keep a strict watch, lest something be forgotten that ought to be remembered. It is with me to say, that those who make it their chief concern to be prepared for their great change, will not be unprepared to meet the trials that may be suffered to come in their way. The regard of the Lord is to them that are labouring to be freely given up to his will. As we read in the Scriptures of Truth, they are to him as the apple of his eye.

"I conclude, with dear love to you and your children, and remain your tender mother."

ELIZABETH LEVIS.

Second month, 1774.

Elizabeth Levis was now an aged women. Her daughter Lydia, who had remained unmarried, had, after a short illness, been removed from the church militant, closing an exemplary life, by a holy, happy death. The mother desired to be with her daughters, and believing that she had the Divine sanction for such a step, she soon after writing the above letter, removed to Duck Creek. Her residence there was brief. The time of her release from the trials and labours attendant upon this earthly state soon came, and her end was peace. Her character, as given in her memorial may be briefly given. She was a nursing mother to those seeking a heavenly inheritance, encouraging them, both by precept and example, to press forward in the path of piety, that they might attain it. She also fervently laboured to stir up the negligent to the performance of their duty. She was earnestly concerned to the last for the prosperity of the cause of Truth in the earth. Her life appeared to be one of mourning under a sense of the depravity of the inhabitants of the land, and their rebellion against God. She often expressed her belief that the Lord's judgments were hanging over us, and her fears, that if speedy repentance was not manifest, they would be laid on. Her exercise was increased by the prospect she had that many of her fellow members were running into the customs and manners of the world, actuated by its spirit, and as it were, buried in the earth.

Her last illness was short. On Fifth-day Third month 17th, 1775, she was taken with a heavy chill, and lived but to the following First-day, when she quietly departed. She was upwards of eighty years of age.

The Camel in America.—The successful attempt to introduce these useful animals as beasts of burden in the southwestern territory of the United States is well known, and has excited considerable interest. It is said they have been found admirably adapted for the conveyance of goods and passengers across the arid plains lying between Texas and California. The result of a recent attempt to introduce the camel into the more northern and mountainous territory of Nevada, is thus described by a territorial journal:

The interesting experiment, whether camels are suitable for this country, is now being thoroughly tested by a train of nine Bactrian camels that are running to and from the salt marsh, about 140 miles distant, engaged in packing salt.

The result so far is in some respects favourable; in others not. They are docile and tractable creatures; kneel down to receive their load, which, if well balanced, never gets out of order nor requires adjusting, owing to the peculiar formation of the back. As to feeding these camels, there is no difficulty; they eat all kinds of grass, thistles, tules, willows, and are particularly fond of griswood. Their carrying capacity as well as speed has been much overrated. The average weight of salt to each animal, has been inside of 450 pounds, which may be attributed partly to the season of the year when feed is dry, and furnishes less strength than in the Spring and Summer. On good level roads their rate of travel is equal to a mule's; on deep sandy soil, they go at the pace of oxen; and in stony, mountainous roads, they show strong objections to travel at all. The greatest difficulty exists in the softness of their feet. On rocky ground the foot becomes tender and swells up, the skin cracks, the alkali enters, and makes the animal lame. The recuperative power of the camel, however, is such, that by not working it for two weeks it is well again. The climate seems to agree with the Bactrian camel, and must be similar to that of their native country. Great heat does not affect them, and against cold they are protected by a thick shaggy coat of hair. Upon the whole, by studying their habits and wants, by selecting proper roads for them, they may turn out a valuable addition to our locomotive and carrying power; but this region of the Great Basin, on account of the many stony mountain ranges which traverse it, is not likely to become what is termed a real camel country.

How life is rendered a mere bubble.—"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men.' What is life without (in effect) speaking such a language? for we cannot otherwise answer the end of our existence on the earth. *This* state of being is soon at an end, with all that can be enjoyed or acquired, of a transitory nature; therefore to live here without glorifying the great Creator with the body and with the spirit, is to render life a mere bubble, and to have no well-grounded hope of eternal, soul-satisfying delight.—*Sarah* [*Lynes*] *Grubb.*

The business of life.—It is a great thing to be prepared to die—and they are unwise who put it off until the closing scene; *it is the business of life.* I feel my mind quiet, and centred in the ocean of love and infinite goodness.—*William Odell.* 1805.

On the Republic of Liberia, its Products and Resources.

BY GERARD RALSTON, CONSUL GEN'L FOR LIBERIA, (LONDON.)

The small Republic of Liberia, founded by the benevolence of the American Colonization Society on the West Coast of Africa some 40 years ago, for the purpose of furnishing an asylum to the free people of colour in the United States, who, from the unfortunate prejudice against blacks, cannot live happily in their native land, and which has since become the asylum of the recaptured Africans taken out of the slave ships by the American cruisers for suppressing the slave trade, is becoming so interesting and important a community, that I beg to give a concise account of its present condition and its prospects, with the desire of attracting the benevolent regards of all Christian people, but particularly of the British nation, towards the young and rising State.

Liberia (the land of the free,) on the west coast of Africa, is a place of refuge for those poor negroes who, not comfortably situated in their native country, have migrated from Virginia, Ohio, the Carolinas, Pennsylvania, Maryland, and other States of the Union. These negroes have been aided by the benevolence of the American Colonization Society, at Washington, to remove to the coast of Guinea, where, after undergoing a variety of hardships and afflictions incident to settling in a savage region, they have formed themselves into a respectable commonwealth, numbering some 500,000 souls, of whom about 484,000 are aboriginal inhabitants of the country, and about 16,000 Americo-Liberians. Their form of government is that of a Republic—having an elected President, and two houses (Senate and House of Representatives) of the legislature. The Vice-President and President are elected for two years, the House of Representatives for two years, and the Senate for four years. There are 13 members of the Lower House and 8 of the Upper House; each county sending two members to the Senate. Hereafter, as the population augments, each 10,000 persons will be entitled to an additional representative. The Vice-President must be 35 years of age, and have real property of the value of 600 dollars; and, in the case of the absence or death of the President, he serves as President. He is also President of the Senate, which, in addition to being one of the branches of the Legislature, is a Council for the President of the Republic, he being required to submit treaties for ratification and appointments to public office for confirmation. The President must be 35 years of age, and have property 600 dollars. The judicial power is vested in a supreme court, and such subordinate courts as the Legislature may from time to time establish.

Liberia is situated on that part of the coast of Guinea called the Grain coast (most fertile in rice,) having for its south-eastern boundary the San Pedro river, 78 miles east of Cape Palmas, and running along the coast to the mouth of the Shebar river, 125 miles north-west of Monrovia; it has about 600 miles of coast line, and extends back about 100 miles on an average, but with the facility of almost indefinite extension into the interior, the natives everywhere manifesting the greatest desire that treaties should be formed with them, so that the limits of the Republic may be extended over all the neighbouring districts. The Liberian territory has been purchased by more than twenty treaties, and in all cases the natives have freely parted with their titles for a satisfactory price. The chief solicitude has been to purchase the line of sea-coast, so as to connect the different settlements under one government, and to exclude the slave trade, which formerly was most extensively carried on at Cape Mesurado, Tradetown, Little Bassa, Digby, New Sesters, Gallinas, and other places at present within the Republic, but now happily excluded—except in a recent instance at Gallinas, under peculiar circumstances. The country lately devastated by the infamous slave traders, is now being cultivated and enriched by peaceful agriculture and extending commerce. It furnishes a home to the defenceless natives who have fled for protection from slavery and death, liable to be inflicted upon them by their own ruthless chiefs. The natives know that within Liberian jurisdiction they are secure from the liability of being seized and sold into slavery.

The original settlers landed in Liberia and hoisted the American flag on the 25th of April, 1822, at Cape Mesurado, where Monrovia, the capital was established, and they continued under the fostering care of the American Colonization Society until the 24th day of August, 1847, 25 years, when they were proclaimed a free and independent State, with the sanction of the parent Society, and were regularly installed as the Republic of Liberia. England and France soon welcomed this small State into the family of nations, by making treaties of amity, commerce, and navigation with her. These friendly examples being imitated by other powers, it follows that Liberia is acknowledged, and has treaty relations with some of the most respectable States of the world situated in Europe and America. It is deeply to be regretted that the United States, the fatherland of Liberians, has not yet acknowledged the young Republic. It is to be hoped, since the power has passed out of the hands of the pro-slavery party in America, that Liberian independence will soon be acknowledged by the twelfth nation of the world. The Republic of Africa will, no doubt, soon be acknowledged by the mighty Republic of America.

Though Liberia was established on the Coast of Africa as an asylum for the free coloured people of the United States, it was not intended to confine the object merely to the deportation of persons previously free. On the contrary, many slaves were emancipated expressly for emigration to Liberia, and a number of benevolent and kind masters could be mentioned, who not only made great sacrifices, but nearly pauperised themselves by giving up their property in slaves, and also by furnishing them the means of comfortably reaching the colony by a long sea passage, and providing for their welfare after their arrival in their future homes. Upwards of 6000 persons were in this category, most of whom, and their descendants, have since become valuable and useful citizens of this little State, who, if they had continued in the land of their birth would have remained depressed as an inferior caste, repulsed from the society of the white race, and excluded from all but the most menial and least lucrative employments. With the natural aspirations of freemen, and finding all the circumstances surrounding them in their new homes so favourable for the development of the industry, talents, and enterprise they possessed, we have witnessed all the success which was to be expected. We find them changed from the careless, listless beings they were in America, into the pains-taking, industrious, and energetic citizens of Liberia. It would be easy to mention the names of numerous persons of Liberia who would do credit, by their respectable characters, their wealth, and their general success, to almost any civilized community, who owed their prosperity exclusively to the education of circumstances they found in Liberia, but who would, if they had remained in their native land, under the prejudices and the depressing circumstances surrounding them, have continued mere drones and nobodies. These people were early taught to govern themselves. The white governors sent out by the American Colonization Society, had the good sense to take pains to select the most respectable of the coloured people to aid in administering the affairs of the infant colony, and the training of Lot Carey, Elijah Johnson, John B. Russwurm, and J. J. Roberts, and others that could be named, was so good that on the death of the lamented Buchanan, in 1841, (the last of the white governors,) it was resolved that all in authority hereafter should be coloured persons, and Mr. Roberts was made the governor, and continued so for six years, and on the independence of the State being proclaimed, and the Republic of Liberia instituted, Mr. Roberts was elected President, and on three subsequent occasions he was re-elected President, thus serving eight years as chief of the Republic, and previously six years as governor, making a total service of 14 years as chief magistrate of Liberia.

His excellent successor, the actual President, Stephen Allen Benson, came from Maryland at the early age of six years, and, having gone through all the varied vicissitudes, among others, of being a prisoner when very young among the aborigines, then being a successful merchant, then being a member of the Legislature as Senator, then Judge, then Vice-President of the Republic, and, of course, President of the Senate, and occasionally Military Commander of the volunteer countrymen in resisting the attacks of the natives, became President of the Republic, and, having served three terms of two years each, was inaugurated for a fourth term last January, and, on the completion of eight years of service as President, he will probably retire to his large coffee estate at Bassa, and hereafter some of my present audience may have the pleasure of partaking of probably the best coffee produced in the world from his plantation.

It is instructive to contrast the cheap and successful self-government of the Liberians with the expensive and not over successful government of white men in the Colonial establishments of the Europeans on the coast of Africa. White men, soon dying in the ungenial climate of Africa, require large salaries and frequent successors, whilst the blacks, living in a climate far more congenial to them than the temperate zone would be, are long-lived, healthy, and economical administrators of the simple laws of their own framing, which are well adapted to promote the prosperity of their countrymen.

(To be continued.)

Gay attire and superfluity.—What think ye? Will the Lord accept of men and women in their pride and vain glory, and gay attire and superfluity? I will tell ye, nay; for such are spotted and stained with the spots of this world; they are too much taken up with, and following the vain fashions and customs of it, which must be repented of and turned from, if they would find mercy with the Lord, if they are not totally hardened and resolved to have their own ways till the last moment of their time.

Oh! therefore, come down, all you lofty sons and daughters in Sion, and put away your pride and arrogancy, that you may be prepared for the solemn time and message, and may come before the Lord with true humility, and not be adorned in such a manner as was spoken against by the apostle, which doth not become a people professing the self-denying religion of our Lord Jesus Christ. Being not acceptable to the Lord and a contradiction to our christian profession.—*Samuel Scott.*

For "The Friend."

The Ground of Christian Discipline briefly explained; and the necessity of the influence of Heavenly Wisdom for its proper support enforced. By Joseph Tatham.—"*Without me ye can do nothing.*—John, xv. 5."—"*Not as though I had already attained, either were already perfect.*—Phil. iii. 12."

[We have received a pamphlet with the above title, containing matter for serious reflection on the part of the members of our religious Society. Much of the trouble and distress introduced into our midst, has had its origin from a disregard of the fundamental principle, that the affairs of the Church can be properly managed only by those who are themselves measurably under the government of the Head of the church, and are thus qualified to understand His will in regard thereto. Another source of disorder and trouble, has been the sentiment expressed and acted on by some, that because there may be a want of rightly qualified members in a meeting, or its affairs be in some instances transacted in a wrong spirit, therefore the requisitions of the discipline are not to be regarded, and members are justified in acting in accordance with their own individual ideas of right, independent of the long established rules which the church has adopted for the government of its members and meetings. Whatever pretensions such may make to superior experience in the law of the Spirit, and though they may claim exemption from the wholesome provisions and requisitions of the discipline on this account, it is evident they are deluded, their practice and pretensions lead to disorder, and, if generally acted on, would end in anarchy. There is a serious truth contained in the declaration, which is not unfrequently quoted by such, that "the letter killeth," but it is a great mistake to suppose that this in any wise sanctions going contrary to the course which the letter enjoins. If we walk in the Spirit, we will be found walking in conformity with the rules which the spirit has authorized the Church to adopt.

We think the author of the pamphlet has pointed out the remedy for the evils referred to.

The body of the work is preceded by the following advertisement.]

Advertisement.—Such is the propensity of human nature to deviate from a right course, that, without a frequent recurrence to first principles, there is a danger of societies, as well as individuals, losing their settlement on the foundation upon which they were originally established. From this consideration, the author of the following remarks has been led to entertain a fear, lest the disposition, prevalent in many persons to attempt to set aside the necessity of Divine assistance in conducting the discipline of the church, should increase, and eventually lead us, as a Society, from the true foundation of our religious profession. This has induced him to endeavour, in the spirit of love, to convince the judgments of those who may entertain this sentiment, and thereby to check, if possible, this evil;—an evil which appears to him to savour much of presumption—to be highly offensive to the *Divine Being*, and likely to draw down his displeasure on our favoured Society.

As these remarks are designed only for the members of our own Society, it may seem the less necessary to observe, that the author by no means wishes to depreciate human abilities, either natural or acquired. These are highly valuable in their places, and may be eminently useful in the church, in various degrees, when they are sanctified by divine Grace, and under the influence of the Holy Spirit. All that he insists upon, is, that unless they are thus sanctified, and act in subservience to this Spirit, it cannot be expected that they will avail towards promoting the kingdom of God.

This kingdom, we are assured, is *within*—of a spiritual nature,—and consists in "righteousness and peace, and joy, in the Holy Ghost;" Rom. xiv. 17, a state of mind in which the Spirit of Christ rules and reigns. If the establishment of this kingdom in the heart is essentially requisite for all, in order that the great purpose of their being may be accomplished, how peculiarly so must it be for those who undertake to build up the church of God, and thereby to promote the establishment of his kingdom in the hearts of others!

Many amongst us, it is to be feared, are lamentably insensible of their insufficiency of themselves for this work; and therefore they feel not the necessity of waiting for the influence of that power which alone can qualify them for such service. It was this power, however, which wrought so effectually in many of our predecessors, and strengthened them to bear such a fight of afflictions, and to contend so valiantly "for the faith once delivered to the saints." Jude i. 3.

The object of the present little work, is by no means to discourage any Friends from attending meetings for discipline, but the contrary. And as the right support of these meetings, and the part we take in them, are matters of so great importance to ourselves and to the Society, the author is solicitous to put Friends upon a careful examination how far they are active in them, so as to promote their own best interests, and the interest of the cause they profess to serve. For want of attending to the important business of meetings for discipline in a proper spirit, and with a suitable preparation of heart, many, it is to be feared, really injure themselves, and the cause they are desirous to forward. The design of the following observations, is, if possible, to prevent so unhappy an effect; and if they shall conduce in any degree, to this salutary purpose, the author will think himself amply repaid for his labour.

The Ground, &c.—"God is a Spirit;" and communion with him can be enjoyed only through a spiritual medium. For this purpose, in the riches of his goodness towards poor fallen man, He has furnished every individual with a measure of his own pure Spirit;—that "unspeakable gift," purchased for us by the sufferings and death of his beloved Son. Through the enlightening, purifying efficacy of this Divine Principle of life, man is mercifully put into a capacity to see and feel his lost condition by nature, and to regain that purity and holiness, from which by disobedience our first parents fell. For this Spirit, as it is cordially united with, qualifies him to contend successfully with the principle of evil in his own heart, and eventually enables him to be more than conqueror. The strong man armed, that had occupied the house, is cast out, and his goods are spoiled: a complete change takes place in his heart; the affections are transferred from earth to heaven; and the pure Seed of the kingdom, before oppressed and buried, as it were, under the load of sin, gains the ascendency.

In the progress of this work, the heart becomes the scene of many a conflict between these two powers, the evil nature often striving to regain the superiority: but, as a holy confidence in the measure of light and grace afforded is maintained, and a steady adherence to it preserved, the progress of the soul will be sure, and its efforts ultimately crowned with success. Thus emancipated from this greater than Egyptian bondage, man is enabled to rejoice in "the glorious liberty of the children of God." Having thus, through the quickening, regenerating influence of the Spirit, known a transition from the carnal to the spiritual state, or, in the language of our Saviour to Nicodemus, being "born again," or from above, he receives spiritual faculties and powers to which he was before a stranger; and, persevering in faithfulness, experiences a spiritual growth from strength to strength—from the child's state to that of a young man; and thence to that of a strong man; nay to that of "a perfect man," a "man of God"—"thoroughly furnished unto all good works."

This was the blessed experience of the truly living amongst our predecessors;—men and women eminently raised and qualified to lift up the standard of truth and righteousness. These, through the powerful operation of the quickening Word, were "baptized into Christ," even "into his death," so that, "as Christ was raised from the dead by the glory of the Father," they also were enabled to "walk in newness of life." They were "made to drink into one Spirit," and thus they became members of that mystical body, the Church, of which Christ Jesus is the Head; growing up into him, and experiencing him to be made unto them, "wisdom and righteousness and sanctification and redemption."

This union of the members of the true church with Christ the Head, is beautifully set forth by our Saviour, when he compares himself to the vine, and his followers to the branches. As these are supported by the root, receive nourishment from it, and entirely depend upon it; so the living members of the true Church depend upon Christ, the Head, and derive their life, strength, and qualification for service solely from Him. For, "as the branch," says our Saviour, "cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me."

Thus it is clear, that, consistently with the observation of the apostle, "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Man, therefore, without experiencing that change of heart, through the Spirit of Christ, expressed by the term, Regeneration, or the new Birth, is wholly a stranger to the kingdom of God. This kingdom is of a spiritual nature, consisting in "righteousness, and peace, and joy, in the Holy Ghost,"—a righteousness begotten in us by and through the Spirit of Christ dwelling in us, clothing our spirits with his own robe, and diffusing, at times, through our whole man, a peace and joy which those in the natural state cannot even conceive. And our Saviour, in his conference with Nicodemus, positively declares, that "except a man be born again, he cannot see the kingdom of God."

(To be continued.)

The People shall Dwell Alone.—In days that are past, this scripture declaration was often quoted as applicable to our Society, "the people shall dwell alone;"—it was when Israel was abiding in his tent, separate from the surrounding nations, that the emphatic exclamation was uttered, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by the river side, and as cedar trees beside the waters." And of this favoured people it was declared on the same occasion, "the people shall dwell alone, and shall not be reckoned among the nations."—*Mary Hagger. F. L., vol. 7th, pp.* 454, 455.

Carrying on the concerns of the world in the spirit of the world, forgetful of the concerns of eternity, is a very unsafe and lamentable state.

The Bald Aborigines of the Balonne.—In the western interior of Australia, beyond the Balonne river, a party of aboriginal natives exist who are entirely destitute of hair on the head. One of the natives was brought to Sidney, and is thus described by the Sidney Empire:

"There needed not, however, this remarkable destitution of hair to show that the individual before us was the type of a race utterly differing in physical peculiarities from the ordinary aboriginals of Australia. The whole contour of the face, form of the head, expression, colour of skin, and listless (almost sullen) attitude, at once suggested the Mongolian. It was impo sible to look at this native of the backwoods with the least attention and reflection, without feeling convinced of his Chinese extraction. His physical development is far inferior to that of the healthy aboriginal found in other parts of Australia. The large rapid eye, thick lips, broadly-spread nose, and deep brown skin were all absent. The peculiarity of the face was most evidently Chinese, and the eye confirmed this impression. The skin of this interesting stranger is precisely of that deep yellow brown shade which might be expected in a descendant from Chinese and aboriginal Australian parents. How long the races have been mingled in the persons of his ancestors it might be hard to say. The representative before us, however, was assuredly more Chinaman than aborigine. The party to whom he belonged—for there is no clear reason for calling it a tribe—appeared to inhabit the country to the northwestward of the Upper Warrego. McKay has not seen more than six or seven of them at various times, one at least of whom was a woman, and one man was much taller and more strongly proportioned than the specimen brought to our office."

It is supposed that these people are the descendants of Chinamen fishermen, who have landed or been cast away on the coast.

The Faith of the Gospel.—Let us not stop short, until we have obtained the like precious faith, once delivered to the saints;—*the true faith of the gospel*, which worketh by love, purifieth the heart, and giveth victory over sin, death, hell, and the grave. A historical or traditional faith, or one that admits of a continuance in sin, is dead and unavailing; but the faith of the gospel is a living, operative, principle,—an impenetrable shield: it quencheth the fiery darts of the wicked, disarmeth sin, justifieth its happy possessor, and giveth peace with God, through our Lord Jesus Christ: from whom alone it must be obtained, and for it we must all come to Him, in the humility and simplicity of little children; of whom is the kingdom of heaven, though they be upon earth "the poor in spirit." It is Jesus alone who imparts this heavenly treasure,—faith: He is the blessed author and finisher of it, and from him we must receive the precious gift into our hearts.—*Daniel Wheeler. F. L., vol. 7th, p.* 278.

Greatest delight and satisfaction.—I can honestly say, that the greatest delight and satisfaction that I ever have in present possession, is to feel the baptism of the spirit to wash my heart, and unite it to the seed in the bitter sense of suffering; and the most pleasing contemplation that I have in future prospect in this life, is to see the prosperity of Truth, and to be favoured with liberty and capacity to serve the cause thereof in my generation. And for the integrity of this declaration I dare appeal to the Searcher of all hearts, who hath even now tendered my spirit in humble prostration before him.—*Richard Shackleton.*

The progress of a worldly spirit in the heart.—Though the change from day to night, is by a motion so gradual as scarcely to be perceived, yet when night is come we behold it very different from the day; and thus as people become wise in their own eyes, and prudent in their own sight, customs arise up from the spirit of this world, and spread little by little, till a departure from the simplicity that there is in Christ becomes distinguished as light from darkness, to such as are crucified to the world.—*John Woolman.*

THE FRIEND.

EIGHTH MONTH 2, 1862.

What is to be done with the emancipated negroes? This is a query which we often hear; and the reply varies according to the feelings, the reflection, and the intelligence of the respondent. It refers to a subject of serious importance, upon the right disposal of which, is depending much of the future quietness and prosperity of our country. If it should be decided in accordance with the ignorance and prejudice unhappily too prevalent among the whites in relation to the moral and intellectual capabilities of the coloured population, we most probably, will be involved in endless strife and perplexity; but if the people will allow the precepts of the christian religion to govern them, and adopt the policy which common sense dictates, there need be no further difficulty anticipated, than must attend the necessarily gradual elevation of a people, reduced by the cruel slavery of successive generations to deplorable ignorance and thoughtless dependence.

There has been no little mischief done by determined pro-slavery men, and a shallow, self-opinionated class claiming to be philosophers, who have industriously promulgated a notion that the coloured man is of an entirely different race from the white, who has no right to claim descent from Adam; and that it is impossible for the two races to dwell together as equals; but if they inhabit the same country the one must inevitably take the position of dependent upon and servitor to the other, the white always being superior. Contrary as this is to the teachings of ethnological research and the testimony of Holy Scripture, there are yet many whose want of knowledge on this subject and whose self-esteem, induce them to give more or less credence to this false theory; being glad to avail themselves of it as an excuse—miserable a one as it would be, were it true—for the cruelty and injustice perpetrated against those they brand with being an inferior and helpless race; while the prejudice of others who do not admit the correctness of the theory, is yet so strong, that they are unwilling to allow the coloured portion of our population the means for entering into fair competition with them, and thus to labour to prove their capacity for acquiring the same amount of knowledge, and fulfilling the same duties as themselves.

It has pleased Divine Providence, for reasons which we cannot fathom, to permit for ages the African to be subjected to galling servitude, either in his own or in other lands, and though individuals, and even some tribes have, at different periods, made some progress in civilization, yet as a distinct portion of the human family, it cannot be denied that the negro in his own land, and his descendants in other places, have for centuries occupied a very inferior position; from which as a class, they have manifested little capacity, and indeed little disposition, to extricate themselves. This degraded position, though probably not originally the result of organic inferiority, has exercised a controlling influence in preventing the development of mental power. Thus the tyranny and cruelty with which they have been treated by those who boasted of being their superiors, and who have taken advantage of the ignorance and helplessness of the poor black to reduce him to abject slavery, have depressed and brutalized him still more. It is to this we are to attribute his present low grade of intellect, and it will require time and favourable circumstances to enable him to elevate himself to the standard attained by his more favoured white brother. Where these have been enjoyed by him, ample evidence has been afforded of his capacity and disposition to avail himself of them, and there are now many well known instances of coloured men who have arrived at a high degree of mental culture.

The answer to the query, what shall be done with the emancipated negroes? is then plain and easy. Let them remain upon the soil where they were born; place within their reach the means of education, both intellectual and religious; free them from the trammels with which false pride and prejudice have heretofore crippled their exertions to improve their social standing, and their material resources, and leave them to work their way up to the level of the community around them. They will surely repay, by the fruit of their toil, for this enjoyment of their rights, and the nation will be relieved from the sin and shame of employing its power and example, in keeping down a large portion of its working population, which by its unrequited toil, has contributed largely to its wealth and prosperity.

But it may be that very many of our coloured population will prefer emigration to the land of their forefathers, to enter at once upon the enjoyments of all the advantages of social equality, in a cultivated, christian community, rather than to remain in the land of their birth, where, it will require the lapse of many years to remove the feelings of contempt and dislike, entertained by the dominant class towards them. Such a course would seem natural and wise in them, and though the departure of any large portion of them, would be a loss to our country, we would have no right to complain of their wish to leave a land where they have suffered so much, and where, if they remain, they will probably have to suffer so much more.

Liberia is asking them to return to the home of their forefathers, and offering them, beside a rich soil for cultivation, an almost boundless store of material for wealthy commerce, and a congenial climate, all the rights and privileges of social, civic and political life, of which here they are deprived, and to obtain which, they must, it is to be feared, undergo a long and galling contest. The prosperity and extending power of this highly interesting republic, are, we think, constantly assuming increased importance, and can hardly fail in the course of a few years, if its government continues to be as wisely administered as it has been of latter times, to become the grand rallying point of the civilized and christianized blacks in America. In order that our readers may have correct information, respecting the progress made by the community, which, under the patronage and help of many of our philanthropic citizens, has worked out its independence and national recognition, we have concluded to transfer to the pages of our Journal, the greater portion of an interesting sketch of the Republic, recently prepared by our fellow countryman, G. Ralston, consul for Liberia in London. The first portion will be found in our present number.

SUMMARY OF EVENTS.

Foreign.—News from Liverpool to the 17th ult. The Times says that it is reported by a private despatch from India, that 115,000 bales of cotton have been shipped from Bombay in one week. This is believed to have been under the news of a rise of only a penny in Liverpool. It is consequently to be inferred that when the news of the recent great advance is received, much larger shipments will come forward than have been expected. The distress in the manufacturing districts of England was increasing; the subject had claimed the attention of Parliament. The Liverpool cotton market was still rising. Breadstuffs were dull, with a downward tendency.

The Paris *Patrie* says, that an interview between the Emperors of France and Russia, and the King of Prussia, will take place in the Ninth month. A treaty of peace has been concluded between France and Cochin China. A French Provincial Journal, which had attacked the Czar of Russia for his recognition of the Government of Italy, had received a warning for having insulted a sovereign friendly to France.

A severe contest between the Turks and Montenegrins is reported, in which the latter were defeated.

Heavy rains in India have prevented the shipment of opium. The falling off this year, as compared with the last, is reckoned at 12,427 chests, valued at £1,553,000. These figures give an idea of the extent of the opium trade.

United States.—*The War.*—On the 25th inst, President Lincoln issued a proclamation, warning all persons to cease participating in aiding, countenancing, or abetting the existing rebellion, or any rebellion against the government of the United States, and to return to their proper allegiance to the United States, on pain of the forfeitures and seizures provided in the act to suppress insurrection, &c. The War Department has issued an order for the employment of rebel property by U. S. military commanders. They are authorized to seize and use, any such property, real or personal, as supplies, or for other military purposes. Permission is also given to destroy for military objects, but not in wantonness or malice. Military and naval commanders are also directed to employ as labourers, as many persons of African descent, as can be advantageously used for military or naval purposes, giving them reasonable wages for their labour. Arrangements have been made with the rebel authorities at Richmond, for a general exchange of prisoners. The rebel authorities have ordered the unconditional discharge of all Federal surgeons and army chaplains now held as prisoners, a similar course having been pursued by the U. S. War Department. Major General Halleck has been assigned to command the whole land forces of the United States, as General-in-Chief. Soon after receiving the appointment he made a visit to the army on the James river.

Virginia.—The distance from M'Clellan's headquarters to the rebel capital by land, is nineteen miles. By the James river a boat has to sail sixty miles to reach the same destination. At one point the stream makes such a sweep to the westward, that the course is twenty miles around in an ascent of only two miles. All the forces that could be spared from South Carolina, have been sent to the army on the James river. Only enough troops have been left at Hilton Head and Beaufort, to protect them against recapture. There has been of late, an entire cessation of hostilities in the vicinity of Richmond. It is believed that a large portion of the rebel army is about being concentrated on the line of the James river, above its junction with the Appomattox. The troops are sent from Richmond by the Richmond and Petersburg Railroad. At Richmond the rebels are building three iron clad gun boats, one of which is nearly completed. Gen. Pope has issued an order for the arrest of all disloyal male citizens within the lines of the U. S. forces, or within their reach. Such as are willing to take the oath of allegiance to the United States, will be permitted to remain at their homes, and pursue their accustomed avocations, but those who refuse, are to be conducted South, beyond the extreme pickets of the army, and their return forbidden, under pain of the extreme rigor of military law. The order caused great excitement in Fauquier county, where it is said, nearly all the people will go South, rather than take the oath of allegiance to the United States. Gen. Jackson, with a large rebel force, was in the vicinity of Gordonsville. Several skirmishes between the hostile forces have occurred, and a battle near Gordonsville was anticipated.

The West and South West.—During the recent partial suspension of active operations by the U. S. forces, the rebels in various quarters, have shown renewed energy and daring. They lately entered Florence, Ala., and destroyed a vast amount of United States government stores and property. A small detachment of Gen. Mitchell's army was captured. The rebels also committed depredations at Chickasaw and Waterloo, and near Eastport and Pittsburg Landing. All these places are on the Tennessee river. It is reported that large numbers of rebels, with three generals, have crossed the Tennessee river at Chattanooga. The rebels of Kentucky along the Ohio river, below Louisville, are very insulting to Union citizens, and very defiant in their conduct. The towns on the Ohio, which were taken by small parties of rebels, were soon recaptured. Morgan's band was attacked and dispersed, but they appear to have generally escaped from Kentucky, into Tennessee. The Governor of Missouri has taken prompt and stringent measures to put down the guerillas in that State. They had latterly become very bold, robbing and murdering many peaceable inhabitants. The army of Gen. Curtis is reported to have crossed the Mississippi into Tennessee, at a point opposite Helena, Arkansas. A regiment of U. S. troops, which were guarding the Memphis and Charleston Railroad, between Decatur and Cordland, were attacked on the 26th, by a large force of guerillas, and a number of them killed. The rebels did not succeed in damaging the road so as to cut off communication. The army of General Halleck is now scattered as follows:—Buell's army—the army of the Ohio—is east of Corinth, guarding the Memphis and Charleston road as far as the neighbourhood of Chattanooga. The army of the Mississippi—Pope's old command—is on the Mobile and Ohio road, stretching south as far as Brownsville. The army of the Tennessee, (Grant's) is on the Memphis and Charleston road, east of Corinth, and that part of the Mobile and Ohio which is in Tennessee. It will be thus seen that the great force is broken up into squads, and scattered over a line more than 200 miles in extent. Affairs at Vicksburg remained unchanged. The ram Arkansas was being repaired, preparatory for another attack upon the U. S. gun boats. Com. Farragut's fleet was all below Vicksburg, several of the vessels, however, being in a damaged condition. About one half of the people of Memphis who are able to get away, prefer going South, to taking the required oath of allegiance to the United States. Cotton continues to arrive at Louisville, Ky. Last week in one day, 1182 bales arrived there, most of it from Memphis. A small consignment came from Vicksburg, having run the rebel blockade. A regiment of Union men of North Alabama, is about being organized in Gen. Buell's army, and a regiment, composed of citizens of Arkansas, is already attached to the army of Gen. Curtis.

The Tax Bill.—The first of next month has been determined as the day on which the internal tax bill is to go into practical operation. Collectors and assessors will be appointed, and whatever other things may be necessary will be done before the date fixed to this notice, which is officially proclaimed.

Recaptured Africans.—The Danish Charge d'Affaires and the Secretary of the Interior have entered into a contract, the government of the former agreeing to receive from the United States all negroes delivered from on board vessels seized in the prosecution of the slave trade by the commanders of United States vessels, and to provide them with suitable instruction, clothing and shelter, and to employ them at wages, and under such regulations as shall be agreed upon, for a period not exceeding five years from the date of their being landed on the Danish Island of St. Croix, in the West Indies.

The Blockade.—Notwithstanding the numerous captures, quite a number of steamers under the British flag, have recently succeeded in entering southern ports and delivering their cargoes unmolested. These vessels all come from Nassau.

Death of an Ex-President.—Martin Van Buren died on the 24th ult., at Kinderhook, N. J. He was in the eightieth year of his age.

New York.—Mortality last week, 499.

Philadelphia.—Mortality last week, 386. Under one year of age, 145; of cholera infantum, 82.

The *Markets, &c.*—The following were the quotations on the 28th inst. *New York.*—American gold, $16\frac{1}{2}$ a $16\frac{3}{4}$ premium. The money market easy, rates for prime paper, 5 a 6 per cent. Specie in the New York banks, $33,064,575. Middling upland cotton, 43 cts. a 44 cts. About 3000 bales of cotton arrive weekly at New York from various quarters, which is fully equal to the consumption at the present high rates. Spring wheat, $1.12 a $1.20; winter red, $1.27 a $1.31; amber Michigan, $1.32 a $1.34; white Michigan and Kentucky, $1.42 a $1.45. Rye, 77 cts. a 80 cts. Corn, old mixed western, 56 cts.; yellow, 62 cts. white, 65 cts. Oats, 46 cts. a 48 cts. The import and export trade of New York is now very active, the imports of last week amounting to $4,843,461, and the exports to more than $3,000,000. *Philadelphia.*—Red wheat, $1.30 a $1.33; white, $1.45. Rye, 75 cts.; yellow corn, 63 cts. a 64 cts.; oats $42\frac{1}{2}$ cts. a 44 cts.; clover seed, $5.50 a $5.75. *Baltimore.*—Red wheat, $1.35 a $1.42; new white, $1.50 a $1.65; yellow corn, 59 cts. a 60 cts.; white, 60 cts. a 62 cts.; oats, 45 cts.

The Grain Crops.—The wheat crop which has just been harvested in the Northern and Western States is reported to be on the whole, a good one, amounting to at least a full average. That of Ohio is said to be the best harvested since 1850, when the yield was estimated at 31,500,000 bushels. The crop of the present year is put down at 30,000,000 bushels. The corn crop is said to promise well.

RECEIPTS.

Received from Asa Garretson, Agt., O., for Israel Wilson, $2, vol. 35; from Isaac Price, Pa., per A. Hatton, $2, vol. 35; from Jonathan Briggs, O., $6, vols. 33, 34 and 35.

FRIENDS' ASYLUM FOR THE INSANE.

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Application for the Admission of Patients may be made to the Superintendent, to Charles Ellis, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

CORRECTION.

Obituary, last week should have been *D.* Lovett Brown, not *Dr.*

TEACHER WANTED.

A teacher competent to give instruction in Reading and other branches, is wanted at the Select School for Girls in this city. Apply to Sarah Williams, 503 Coates Street, Deborah M. Williamson, 1024 Arch Street, or Rebecca S. Allen, 335 S. Fifth Street.

Died, at Harrisville, Ohio, Sixth month 6th, 1862, at the residence of her father, William Hall, Jr., Maria Hall, aged nine years and four months. This dear child, though of a lively playful disposition, early evinced a serious thoughtfulness beyond her years. She was fond of reading, but it was observed by her friends, that books of a religious character, were her principal and favourite reading. She had committed to memory some poetry, and among the pieces thus learned, were one or two of a trifling character: of these she once remarked to her mother, "I am sorry I ever learned them, for they keep coming into my mind, and I do not like to think of such foolish things." On the 28th of Fifth month, she was taken ill with diphtheria, and her case soon became so alarming, that it was deemed best to inform her of its probable fatal result. She remained some time silent, and then said, "Well, if I go now, I think I shall go happy." She frequently expressed her resignation to her Heavenly Father's will in this respect, and often audibly supplicated to be taken to "the blessed mansions of bliss in Heaven." At one time saying, "O death! where is thy sting? O grave! where is thy victory?" At another she said, "it seems as if this life was all gone but one little breath; it is gone, but it is gone in happiness! hope; my Heavenly Father has prepared me for the change more than any of you know of." Her sufferings were very great, but they were borne with such composure as to surprise those who witnessed it. The day before she died, she supplicated that her Heavenly Father would be pleased to release her from her sufferings here, grant her ability to bear them patiently while they lasted, and take her soon to His blessed kingdom of rest and peace. Thus early prepared for so momentous a change, this young child was enabled cheerfully to lay down this life, we cannot doubt, to join the ransomed and redeemed, who have had their robes washed and made white in the blood of the Lamb, in those mansions of bliss, prepared for the faithful followers of the Lord Jesus. Out of the mouth of babes and sucklings, thou hast perfected praise.

WM. H. PILE, PRINTER,
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From Evenings at the Microscope.

Protozoa and Sponges.

We are so accustomed to see certain of the vital functions of animals performed by special organs or tissues, that we wonder when we find creatures which move without limbs, contract without muscles, respire without lungs or gills, and digest without a stomach or intestines. But thus we are taught that the function is independent of the organ, and, as it were, prior to it; though in nine hundred and ninety-nine cases out of a thousand it be associated with it. In truth, the simplest forms of animal life display very little of that division of labour, the minuteness of which increases as we ascend the organic scale; the common tissue is not yet differentiated (to use the awkward term which is becoming fashionable among physiologists) into organs, but is endowed with the power of fulfilling various offices, and performing many functions. In all probability, the function is but imperfectly performed; the specialization of certain tissues, and their union into organs, and the complexity of such combinations, no doubt, perform the given function in a far more complete degree; and it is the number and elaborateness of these that constitute one animal higher in the scale than another. The human lung is no doubt a more complete breathing apparatus than the entire ciliated surface of an Infusory, and the human eye sees more perfectly than the loose aggregation of pigment granules on the edge of a medusa. But this diversity is essential to creation, as the great and wondrous plan which we see it to be; and meanwhile, we may rest satisfied that the humblest requirements of the lowest organism are met adequately by its humble endowments.

This evening I propose to show you some of these humble conditions of animal life—the lowest of the lowly. I have here two or three phials of very rich water dipped from the fresh-water ponds in the neighbourhood. All collections of water are not equally productive; and very far indeed is the popular notion from correctness, that every drop of water which we drink contains millions of animalculcs. You may find many collections of clear water, springs, streams, and pools, from which you may examine drop after drop in succession, with the highest powers of the microscope, and scarcely discover a solitary animalcule. Again, it is not stagnant and fetid pools that are the richest in vitality; though no doubt you will always obtain some forms abundantly enough in such conditions. According to my own experience—an experience of many years—the paucity or profusion of animal life in any given collection of water can never be determined beforehand; the season, the situation, the aspect, the character of the country, and many other unsuspected conditions, may influence the result; which yet one may often give a shrewd guess at. Generally speaking, small ponds, in which a good deal of sub-aquatic vegetation grows—and particularly if this be of a minutely-divided character, such as *Myriophyllum*, *Chara*, &c., and whose surface is well covered with duckweed (*Lemna*), yields well; and in collecting, it is desirable so to dip as that some of the fine loose sediment of the bottom may flow into your phial, and then to pluck up one or more of the filamentous water-plants, and introduce these into your vessel.

Now, to examine such a collection, proceed as I am about to show you. I hastily glance with the pocket-lens over the foliage, and selecting such filaments as seem the most loaded with dirty flocculent matter, I pluck off with pliers one or two, together with one or two of the cleaner ones that are higher up on the plant, nearer the growing point. Having laid these on the lower glass of the live-box, I take up with the tip of a fine capillary tube, or pipette, a minute quantity of the water at the bottom, which flows in as you see, carrying a few granules of the sediment. This drop I discharge upon the glass of the live-box, put on the cover and place the whole on the stage of the microscope.

First let us use a low power—one hundred diameters or so—in order to take a general glance at what we have got. Here is an array of life, indeed! Motion arrests the eye everywhere. "The glittering swift and the flabby slow" are alike here; clear crystal globules revolve giddily on their axes; tiny points leap hither and thither like nimble fleas; long forms are twisting to and fro; busy little creatures are regularly quartering the hunting-ground, grubbing with an earnest devotedness among the sediment, as they march up the stems; here are vases with translucent bodies protruding from the mouths; here are beauteous bells, set at the end of tall threads, ever lengthening and shortening; here are maelströms in miniature, and tempests in far less than a teapot; rival and interfering currents are whirling round and round, and making series of concentric circles among the granules. Surely here is material for our study.

I see an object slowly creeping along the glass, which will be just the thing for our purpose. It is the proteus (*Amœba diffluens*) Let me put on a higher power, and submit it to your observation.

You see a flat area of clear jelly, of very irregular form, with sinuosities and jutting points, like the outline of some island in a map. A great number of minute blackish granules and vesicles occupy the central part, but the edges are clear and colourless. A large bladder is seen near one side, which appears filled with a subtile fluid.

But while you gaze on it, you perceive that its form is changing; that it is not at two successive moments of exactly the same shape.

Lo! even while speaking of these alterations, they have been proceeding, so that another and a totally diverse outline is now presented. A great excavation takes the place of the projections, while the bladder has quite disappeared, &c.; but it is impossible to follow these changes, which are ever going on without a moment's intermission, and without the slightest recognisable rule or order. The projections are obliterated or exaggerated; the sinuosities are smoothed, or deepened into gulfs, or protruded into promontories; firths from here, capes there; not by starts, but evenly, and with sufficient rapidity to be appreciable to the eye while under actual observation; though the alterations are more striking if you take your eye off the object for a few seconds, and then look again; and still more so, if you try to sketch the outline. Individuals vary greatly in dimensions; this specimen is about the one hundred and twentieth of an inch in diameter, but others I have seen not more than one tenth as large as this, and some twice as large.

Disregarding now this peculiarity of change of form, which has procured for it the name of the old versatile sea-god that was so difficult to bind, we will concentrate our attention on some other points not less interesting. That great bladder undergoes changes besides those gradual alterations of place which are dependent on the general form. It slowly but manifestly increases in size up to a certain extent, when it rather suddenly diminishes to a point, and immediately begins to fill again, as slowly as before. These alterations go on with some regularity, and we cannot observe them without becoming convinced that it is a process of filling and emptying; that the bladder gradually fills with a fluid which is either secreted by its walls or percolates into it from the surrounding tissue; which fluid, when full, the bladder discharges by a sudden contraction of its outline. But whither the fluid goes it is difficult to determine; I have never been able, in this or in any other instance of its occurrence—though this contractile bladder is characteristic of the extensive classes *Infusoria* and *Rotifera*—to see any issue of fluid from the body at the moment of contraction, and therefore conclude that it is discharged into the body, perhaps back again into the tissues whence it was taken up, and whence it is about to be collected again. Hence, it is probably the first obscure rudiment of a circulation; the fluids impregnated with the products of digestion being thus collected and then diffused throughout the soft and yielding tissues.

The smaller bladder-like spaces that you see in considerable numbers in the substance of the animal, are collections of fluid contained in excavations of that substance, which are called *vacuoles*, differing from vesicles, inasmuch as they seem to have no proper wall or inclosing membrane, but to be merely casual separations of the common substance, such as would be made by drops of water in oil. These vacuoles appear to be connected with the digestive function; for very many of them are not clear, but are occupied with granules more

or less opaque, and of exceedingly various dimensions. That these collections of granules are food, you will see by this experiment.

I mingle a little carmine with the water, just enough to impart a visible tinge to it, and close the live-box again. Already you perceive that some of the tiny globules are become turbid and red, and that their opacity and colour are deepening perceptibly. We see by this that the particles of carmine have been taken into the jelly-like sarcode, and are accumulating in little pellets surrounded by fluid, in these casual hollows of its substance. The process is rendered still more obvious when, as is often the case, some *Diatomacean*, with a hard silicious shell, becomes the food of the *Amæba*. The apparently helpless jelly spreads itself over the organism, so as soon to envelope it; the flesh, which having no skin can unite with itself wherever the parts come into contact, closes over the Diatom, which is thus brought into the midst of the sarcode, a vacuole being new made for its reception. This, then, performs the part of a temporary stomach, the digestible portions of the prey are extracted, and then the insoluble shell of flint is, as it were, gradually squeezed to some part of the exterior, and gradually forced out, the vacuole disappearing with it, or perhaps retaining a minute portion of the fluid, and thus perpetuating itself for awhile. This is the earliest condition in which the process of digestion can be recognised.

Laying aside our live-box with its contents for the present, we will have recourse to the tank of sea-water for one or two other objects of intermediate interest. On the green and brown mossy sea-weed which covers the rocks on the bottom, you see many white specks clinging to the filaments; and there are several adhering to the sides of the tank. These are little living shelled animals of the class *Foraminifera*, and these which you see include several species. By bringing your eye assisted by the lens to bear upon one of these latter, you perceive that it is a little discoid spiral shell, of very elegant form, marked with curved diverging grooves. This is the pretty little *Polystomella crispa*, a fair sample of its class, and though not more than one-thirtieth of an inch in diameter, it is a giant compared with the *Arcella*.

There is more however than the shell to be seen; though so filmy and shadowy that I wonder not at your overlooking it. Extending from two opposite sides of the shell to a distance each way considerably exceeding its diameter, you discern fine threads of clear jelly running out in long points.

At present we see only the shell, the removal of the animal having induced it in alarm to withdraw the whole of its softer parts within the protection of its castle. We must have a few minutes' patience.

Now look again. From the sides of the opaque shell we see protruding tiny points of the clear sarcode; these gradually and slowly—so gradually and slowly that the eye cannot recognise the process of extension—stretch and extend their lines and films of delicate jelly, till at length they have stretched right across the field of view. The extension is principally in two opposite directions corresponding to the long axis of the shell; though the branched and variously connected films often diverge considerably to either side of these lines, giving to the whole a more or less fan-shaped figure.

These films are as irregular in their forms and sizes as the expansion of the sarcode of *Amæba*, with which they have the closest affinity. Their only peculiarity is their tendency to run out into long ribbons or attenuated threads, which however coalesce and unite whenever they come into mutual contact, and thus we see the threads branching and anastomosing with the utmost irregularity, usually with broad triangular films at the points of divergence and union.

There can be no doubt that the object of these lengthened films, which are termed *pseudopodia*, is the capture of prey or food of some kind; perhaps the more sluggish forms of minute animalcules, or the simpler plants. These the films of sarcode probably entangle, surround, and drag into the chambers of the shell, digesting their softer parts in temporary vacuoles, and then casting out the more solid remains, just as the *Amœba* does.

Though this beautiful array was so very deliberately put forth, it is, as you perceive, very rapidly withdrawn on any disturbance to the animal, as when we agitate the water, by slightly moving or turning the cover of the live-box. Another fact, of which you may convince yourself, by watching manifest though small changes of position in the shell while under observation, is, that it is by means of the adhesion and contraction of the *pseudopodia* that the animal drags itself along a fixed surface. This it can effect so assiduously, that I frequently find them in the morning adhering to the tank-sides three or four inches from the bottom, though on the previous evening none were visible on the glass. Thus they must crawl, on occasion, from a hundred to a hundred and fifty times their own diameter in a night.

The structure of a Sponge is much the same as that of these animals, with the exception that its solid part or skeleton is not a continuous covering by which the sarcode is invested, but consists of fibres or points or rods of varying form, which are clothed with sarcode. This loose sort of skeleton may be of horny or chitinous matter, like that of *Arcella*, or calcareous, like that of the *Foraminifera*, or it may be siliceous—that is, composed of flint, (*silex*.)

In some cases, as in the common Turkey Sponge, the horny skeleton consists of a network of solid but slender fibres, very tough and elastic, which branch and anastomose in every direction, at very short intervals, as you may see by looking at this atom, which I cut off from a dressing sponge.

In the lime and flint Sponges, however, the continuity and cohesion of the skeleton does not depend upon the organic union of the constituent parts, as it does in the loose and open network of the Turkey Sponge. For it is made up of an immense multitude of glassy needles, all separate and independent, between themselves, yet so contrived that they do hold together very firmly, and in a great number of cases are arranged on a prescribed plan, so as to give a certain form and outline to the aggregate.

If you have ever shaken up a box of dressing-pins, and have then endeavoured to take one out, you know how by their mere interlacement they adhere together in a mass, so that by taking hold of one you may lift a bristling group of scores. Somewhat on the same principle are the calcareous and siliceous pins (*Spicula*) of a Sponge held together by mutual interlacement. Yet their cohesion is aided by the tenacity of the living sarcode which invests them; for I have found that specimens of *Grantia* (calcareous Sponges with needles of three rays,) when long macerated in water, so that the sarcode is dissolved, have very slight power of cohesion among their spicula.

To understand the structure of a Sponge we will shave a thin sectional slice from this *Halichondria suberea*. This when alive is of an orange colour; and is always found closely investing turbinate shells which are inhabited by Hermit-crabs. We will macerate the slice in tepid water for a quarter of an hour, and then examine it in the live-box.

The surface is a thin layer of greater density than any other part, and is composed of coloured fleshy granules—omitting for the present, the skeleton. Of the same substance is the whole slice composed, but looser and more open as it recedes from the surface. It is separated by blank spaces which are larger towards the centre, smaller and more numerous as they approach the exterior.

These openings are sections of so many canals, by which the whole substance of a sponge is permeated. The surface is perforated with minute pores, at which the surrounding water enters on all sides. These presently unite into slender pipes, which, irregularly meandering, are continually uniting into larger and yet larger canals; of which the greater open spaces that you see are the oblique divisions. These have certain outlets, called *oscula*, on the surface, from which the stream is poured out that has thus made the grand tour of the whole interior. Such *oscula*, as you perceive on the remainder of the *Halichondria*, are usually raised on slight eminences; and resemble, especially when in living action, miniature volcanoes, vomiting torrents of water and granules of effete matter, instead of fire and ashes.

During life these granules were much more diffused, and formed a considerable portion of the living flesh, the remainder being composed of a glairy sarcode, almost fluid. The whole was maintained in position by the solid spicula of flint, which you see abundantly in this slice. These take a curious form, exactly that of the pins which we use on our dressing tables; each consisting of a cylindrical slender rod, pointed at one end, and at the other surmounted by a globular head, the whole formed of glass—*flint glass* literally. You see them bristling all round the edge of the section, being stuck into the surface of the sponge, exactly as pins are loosely stuck into a pin-cushion. The heads and points, too, project into the cavities; more, however, than they did during life, for you must make allowance for the shrinking of the soft parts; and thus you perceive how the whole structure is permeated by these glassy pins, which seem to be entangled together quite at random without rule or arrangement. And yet there is an arrangement discernible here; for the canals are formed by the manner in which these are grouped; and this is seen much more clearly, in the case of the three-rayed needles of lime in the *Grantiæ*. — Bowerbank has shown that in *G. compressa* the substance is divided into very regular chambers in a double series, separated by a diaphragm, whose axis is at right angles to the axis of the sponge; and that these chambers are defined by walls made up of the three-rayed needles in their mutual interlacement.

For "The Friend."

The Ground of Christian Discipline, &c.

(Continued from page 382.)

Our predecessors having known this kingdom to be come, and having, by its power and prevalence in their hearts, experienced an establishment in sound Christian doctrine and practice, it became the concern of that deeply instructed and enlightened elder, George Fox, that they might be preserved therein. He was, therefore, led in the power and Spirit of God, to establish Meetings for Discipline. For this purpose he travelled through most parts of the nation, and wrote epistles, or encouraged Friends to go to such parts as he did not then visit in person. In recording his account of these services, he has, upon one occasion, the following expressions: "There all the Men's Monthly Meetings for

that county were settled in the glorious order of the gospel; that all, in the power of God, might seek that which was lost—bring again that which was driven away; cherish the good, and reprove the evil." This concise and comprehensive statement combines the principal objects aimed at in our Meetings for Discipline, and exhibits the foundation upon which they were originally settled; the great purposes which they were designed to answer; and the manner in which they should be conducted, in order effectually to accomplish these purposes—namely, *in the power of God.*

George Fox was also led, under the influence of the same Spirit and Power by which he had established the *Men's* Meetings for Discipline, to establish similar meetings for the *Women*, many things in these meetings being, in his judgment, more proper for the women than the men. And deeply sensible of the great advantages likely to result from this union of their services in the church, he was strenuous in encouraging all, both men and women, notwithstanding the opposition met with from many, to "keep their meetings in the power of God, the authority of them;" whereby they might be preserved both over that spirit which opposed them therein, and over the spirit of the world which opposed their other meetings.

Now these meetings, being settled in the wisdom and power of God, can be properly maintained only by the same power by which they were first established; they should be held *in his name, in his power and authority.* The members active in the support of the discipline of the church, should be "men of upright hearts and clean hands, rightly prepared for the service they undertake." And as the right ability for such service is not always present, nor at the command even of minds that have been previously made acquainted with the operations of the Spirit, and its blessed effects in the heart, they should "wait in humility to have their own Spirits brought into a holy subjection to the Spirit of Christ, that thereby they may be duly qualified for the work and service conducive to the building up of his church."

This preparation of heart for the Lord's service will appear the more necessary, when we consider that He is purity itself, and infinite in wisdom; and all who approach him must, in degree at least, partake of this purity: "be ye holy, for I the Lord your God am holy" "The carnal mind" we are assured "is enmity against God;" those therefore in whom it predominates, cannot be acceptable to Him. Their minds are actuated by principles which are in direct opposition to Him, and lead to a conduct that would, if possible, entirely subvert his kingdom. This kingdom is spiritual, and the faculties requisite for its support, must, in accordance with the sentiments of the apostle, be also spiritual: "Brethren," saith he in his epistle to the Galatians, "If a man be overtaken in a fault, ye who are *spiritual*, restore such an one in the *spirit of meekness.*"

The carnal and unregenerate know not the nature of the kingdom of God, because, persisting to refuse obedience to his holy Light, they are strangers to his power inwardly revealed, and therefore cannot act in his name or power. To such then, in so unqualified an interference, might not the language be applicable, "who hath required this at your hand?" But if this power were prevalent, the members active in the support of our discipline, having been baptized through the one Spirit into the one body, would be careful to keep a single eye to the Head, Christ Jesus, would move and act solely under his influence, and thus preserve their places in the church, in the dignity and authority of Truth.

In cases which admit of being contemplated in various lights, it may happen, that, from different views which Friends take of them, a diversity of sentiment may appear; yet this diversity, though at first apparently in opposition, may eventually, by bringing the subject in all its bearings, fully before Friends, beautifully conduce to lead the meeting to a right and harmonious conclusion. For, each member being preserved in his proper place, meek and lowly, separate from all selfish considerations, and solely desirous that the cause of truth and righteousness may prevail, he would have no desire to press his sentiments upon the meeting further than is consistent with the will of the great Master; but, having clearly expressed his feelings upon the subject in question, he would then leave them, studying to avoid even the appearance of strife or vain glory; and cherishing that disposition which would lead him to prefer others before himself.

And thus, as a real travail of spirit is maintained for the prevalence of divine life and power amongst them, and Friends wait in simplicity for the unfoldings of that wisdom which is from above, they may humbly hope, that He who has promised to be with his disciples to the end of the world, will condescend, on these occasions, to manifest his will, to his own glory, and the edification of the church. If, however, in inscrutable wisdom, this evidence is for awhile withheld, then faith and patience are called into exercise, and, in such cases, it is undoubtedly safest to stand still, and refer the subject for further consideration. These seasons of suspense may, like every other trial, if rightly improved, serve to convince us of our utter inability of ourselves to decide, and that *judgment is of the Lord.* They conduce, in a remarkable manner, to humble and mortify the creaturely part in us, and in the same proportion to exalt the Name, the power and authority of Christ.

We may remember the manner in which the conference of the apostles, the elders, and the whole church, was conducted, when they were assembled at Jerusalem, to consider the question of circumcising the Gentiles, and commanding them to keep the law of Moses. In this conference a very considerable difference of sentiment appears to have prevailed: they were, however, eventually enabled harmoniously to unite in the proposition of that eminent servant, James; and in their epistle to the church at Antioch, written upon this occasion, to adopt this expression: "It hath seemed good to the Holy Ghost, and to us," &c., thus declaring their power and authority in deciding this important point, to be on the very ground for which the author contends—that of the Holy Spirit, as the only sure and certain ground of judgment in the church, in the present spiritual dispensation.

If then, consistently with the example here exhibited, all our members active in the discipline of the church, had previously experienced the Lord's preparing hand for service, and were preserved in their proper places, diligently labouring to contribute their portion of exercise and travail for the arising of the pure life into dominion in these meetings, all would be careful to "walk by the same rule;" and the affairs of the church would be conducted to the glory of Christ, and to the edification of the body in love.

It may, perhaps, be objected by some, that this preparation for service, by submission to the sanctifying operation of the Spirit, can apply only to ministerial labour, and not to the manner of transacting the usual discipline of the church. We should, however, bear in mind that the great object of these meetings, is "to build up the church of God," and thereby to promote the extension of his kingdom. This has been shown to be spiritual; and therefore all the wisdom of the natural man, however eminent and refined, unaided by the Divine Spirit, is wholly unequal to the work. The Creator and Governor of the world has endowed mankind with various talents and powers, to answer the wise ends of his providence; and persons of eminent abilities are capable of extensive usefulness amongst men. But in order to promote the spiritual kingdom of God, and to build up his church, these abilities, whether natural or acquired, must be sanctified by Divine Grace. Thus subservient to the Holy Spirit, and devoted to the cause of piety and virtue, they become of distinguished use in promoting the good of men, the glory of God, and the prosperity of his church. Whatever labours therefore, for this purpose, are to be performed, the right ability is to be derived from the Spirit:—"It is the Spirit that quickeneth, the flesh profiteth nothing." And whatever diversities of gifts may be conferred upon the church, in order most effectually to accomplish this great work, they all proceed from "the self same Spirit, dividing to every man severally as he will;" and upon all occasions proportioning, in wisdom, the measure of power to the nature and importance of the service required.

And, blessed be the name of the Lord! He has not, even in this day, wholly withdrawn his good Spirit from being thus "a spirit of judgment to them who sit in judgment," as they are attentive, in humility of heart, and under a sense of their insufficiency of themselves for any good work, to look unto Him for the needful supplies of wisdom and knowledge. No, He is at times still pleased, through his humble, dependent children, graciously to communicate his will to us; and He would, no doubt, much more frequently display his power and goodness in our assemblies, were we more alive in our spirits, more engaged to press after the arising of his name into dominion in them, by each one bowing to the root of life in himself, and earnestly wrestling for the blessing of heavenly help.

But if, in the place of this humble reliance upon the great source of wisdom, any one who had not experienced the right preparation for service, should attempt, in the strength of his natural or acquired abilities, to forward the work as he might suppose, his exertions would be a burden to the rightly exercised, living members; and instead of contributing to the edification of the body, would serve only to "darken counsel," and bring death over the meeting. Such as thus officiously interfere or intrude into services not required at their hands, would do well seriously to consider the awful consequence which resulted to Uzzah, from his presuming, unbidden, "to put forth his hand to hold the ark," when the oxen stumbled.

(To be continued.)

Sumptuous tables and rich and costly attire.—How sumptuous now are the tables, how rich and costly the apparel, the diet and the furniture, of many Friends even in the country; but more especially in the city! How is the simplicity and plainness of Truth departed from, and pomp and splendid appearances have taken their place! And how much cost and time might be spared from needless things, and applied to bettering our country and helping to turn away the judgment which hangs over us, in part occasioned by these things. —*John Churchman.*

Repentance has a double aspect, looking upon the past with a weeping eye, and upon the future with a watchful one.

On the Republic of Liberia, its Products and Resources.

BY GERARD RALSTON, CONSUL GEN'L FOR LIBERIA, (LONDON.)

(Continued from page 381.)

Liberia has every advantage of climate and of fertility of soil, and of variety of production, to make it a rich and powerful nation. Every species of tropical produce thrives in this country. Rice is abundant, and is cultivated on the high lands as well as on the low grounds near the coast. Indian corn, sweet potatoes, cassada or cassava root, beans, peas, watermelons, pineapples, oranges, lemons, guavas, mangoes, plantains, bananas, pawpaws, tamarinds, pomegranates, and a great variety of other edibles, afford ample supplies for the tables of the inhabitants, and for the demands of shipping. Among other articles which already yield valuable exports, or are likely soon to do so, are coffee, sugar, cotton, ginger, pepper, indigo, ground nuts, arrow-root, palm-oil, ivory, camwood, and other woods for dyeing purposes, as well as for ship and house building, &c. Nearly all these productions are indigenous in this country. The wild coffee tree may frequently be met with in the woods. It is the same species as that ordinarily reared in other parts of the world, but may be much improved by cultivation. Several of the inhabitants have applied themselves to this branch of agriculture, which may be carried on with smaller means than are required for the cultivation of sugar or cotton, though both of these articles, particularly sugar, have been produced with success. Specimens of Liberia coffee which have been sent to the United States and to Europe have been pronounced, by good judges, equal to the best received from Mocha or any part of the coffee-producing world. The civilized population of Liberia is, however, so small, [Americo-Liberians only sixteen thousand,] that important exports cannot be expected until greatly increased capital, and a great addition from the free negroes of the United States, shall give a greater command of skilled and industrious settlers who will be fortunate in finding abundance of native labourers at the low rate of three dollars and rations per month all through the country. Liberia is already prepared to receive seven thousand or eight thousand American negroes per annum, and every year will give it increased ability to receive comfortably additional thousands, until twenty-five thousand or thirty thousand emigrants per annum will not be inconvenient. The United States has four millions of slaves and half a million of free negroes. Liberia could receive all of these in the next twenty-five or thirty years with great advantage to both the American and the African Republics.

The charity and liberality of the Liberians have been taxed by the sudden and unexpected landing upon their shores of nearly 5,000 savages, taken from slave-ships within a few months, but such has been the energy of the government and the well directed efforts of the well-disposed people of Liberia, that the sudden and unexpected addition to their population had been provided for most humanely, and with every prospect that these poor wretches, wrested from the hands of the infamous slave traders, will be reared up to respectability and useful citizenship. An important feature of this new immigration is that it consists principally of young people, mostly boys and girls under twenty years of age, who will be more readily moulded into civilized and useful inhabitants than if they had been of more advanced years. The American Government has lately made an arrangement to allow the Liberian Government one hundred dollars per head for all the landed re-captives, over eight years of age, and fifty dollars per head for all under eight years. These poor creatures are carefully looked after in a moral, religious, and economical point of view. Already some of the Congoes landed from the detested slavers have become useful and successful citizens, some being even magistrates, members of the legislature, and missionaries.

The climate of Liberia is warm, (the latitude of Monrovia is only 6.19 north of the equator,) but equable, and tempered by frequent rains and daily sea breezes. The year is divided into but two portions, known as the rainy season and the dry season. The rainy time commences the middle of May, and the dry season commences the middle of November. It should, however, be understood that this absolute distinction is in some measure to be qualified, as there are rainy days, and clear, pleasant days, in every month of the year. The dry season is the warmest, and January is the hottest month in the year—the average height of the thermometer usually being about 75 deg. The negroes from the United States do not find the heat oppressive at any season. It is a mysterious and unaccountable fact, that the climate that is fatal to the whites, is not only innoxious, but is congenial to the blacks. This is a benevolent provision of Providence. If white men could have lived in Africa, within the tropics, the whole continent would doubtless long since have been subjected, like America, to the domination of rulers of European origin, which has resulted in the extirpation of the aborigines. Many attempts have been made by different nations—Portuguese, Dutch, English, French, Danes, and Swedes—to establish settlements of white colonies on various intertropical portions of the African coast, and all have failed from the same cause—the deadly nature of the climate. Yet at Sierra Leone and Liberia coloured men, whose ancestors for two hundred years had resided within the temperate zone, find the climate salubrious, and live as long as others of the race in America. All immigrants, however, have to pass, shortly after their arrival, through what is called the acclimatising fever. It is a bilious remittent fever, which usually passes into the intermittent form. The first settlers suffered severely from this disease, but now that its treatment is better understood, and the proper accommodation and attendance is provided, it has ceased to be so much dreaded as formerly. Two or three deaths usually happen out of every one hundred emigrants who arrive, but it is observed that the fatal cases are almost always those of persons who were previously in bad health, or who neglected the simple precautions which are prescribed for new comers. In many cases, on the other hand, the immigrants find their health improved by the change of country. It is a remarkable fact that foreigners may visit this coast, and land at six or eight o'clock in the morning, and remain on shore all day, until six or eight o'clock P. M., with perfect exemption from coast fever, if they only are careful to sleep on board ship at night. It seems that African fever is contracted principally while asleep, or while exposed to the miasma, which appears to be more noxious during night. There are numerous cases of foreigners being detained on shore at night, and for several nights at a time, who shut themselves up in a close room, with a little fire to expel dampness, and who escaped entirely all deleterious effects of climate, except a little lassitude for a day or two.

There are no very large rivers within the present limits of Liberia. The two largest are the Cavally, in the southeast, having water enough for vessels of fifteen feet draft for eighty miles, and the St. Pauls, in the northwest, having a navigation of sixteen miles for vessels of eleven or twelve feet draft of water, and having a course of three hundred miles through a fertile and beautiful country. There are numerous small streams, some of which are half a mile wide at a distance of fifty miles from the ocean, but none are navigable for large boats more than thirty miles from their mouths. Their currents are obstructed by rapids, which will make hereafter fine seats for water-power manufactories, and most of the rivers arecapable of being much improved for navigation by engineering art. The rivers St. John Junk, St. Paul, and Cavally, are those running through the most fertile and well cultivated countries. The Junk and St. Paul countries are more famous for sugar cultivation, whilst the people upon the St. John are more addicted to coffee culture, though sugar grows well also. Cotton grows spontaneously all over Liberia, and only requires care to make it a great staple of export.

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For political and judicial purposes, the Republic is divided into counties, which are further subdivided into townships. The counties are four in number, Montserrado, Grand Bassa, Sinoe, and Maryland. The townships are commonly about eight miles in extent. Each town is a corporation, its affairs being managed by officers chosen by the inhabitants. Courts of monthly and quarter sessions are held in each county. The civil business of the county is administered by the four superintendents appointed by the President, with the advice and consent of the Senate. The county system of government is capable of indefinite extension over new districts of territory that may be acquired, giving all the advantages which local self-government affords to the inhabitants, added to the conservative and effective metropolitan governmental benefits of the central power of the entire Republic. The system has thus far worked well, and it may be in time worthy of imitation by other countries, provided the experience of a few more generations shall prove its efficiency.

(To be concluded.)

For "The Friend."

Correspondent and Confirming Testimonies.

The concurrent and encouraging testimonies of three departed hand-maidens of the Lord, of latter time, shortly before the close of their faithful labours, may tend to the confirmation of our faith in the continued mercy and goodness of our heavenly Father, who is still watching over his church and people for good, and waiting to be gracious, that he may "bless the provisions of Zion, and satisfy her poor with bread."

In the testimony borne by Ann Jones in 1841, as recorded in "The Friend" of Twelfth month 28th, 1861, we find the following encouraging and comforting language, viz: A salutation of encouragement springs in my heart to the mourners, the tried, the proved ones; to some who may be said to be the Lord's poor and afflicted children. Although it is a day of discouragement and treading down in our poor, scattered, backsliding and worldly-minded society, yet I would say to these, cast not away your confidence, cast not away the shield as though it had not been anointed with oil, for I have seen a brighter day that is about to dawn; and though I may not see it with the natural eye, yet I have seen it in that which cannot deceive, and never has deceived me. And I do believe a brighter day is approaching; for the Almighty will have a people professing as we do, that will show forth his praise to the nations, and he will yet overturn the wisdom of the wise, and will bring to nought the counsel of the prudent, and show himself to be God over all, blessed for ever.

fe will work, and who shall hinder; bringing forth s he did our early predecessors and forefathers in ie Truth, from all the lo heres and lo theres, out om amongst the world's people, from the will nd wisdom of man, living in the faith of the gos- el, not in their own righteousness, but in the ighteousness of the saints. And if those who ve the Lord Jesus Christ in sincerity, and are fraid to offend him are but willing to abide in he patience and the faith, they will come forth s fine gold, bearing the inscription of holiness o the Lord, as prepared and qualified vessels, anctified and fitted for the Master's use, sent to reach among the nations the unsearchable riches f Christ."

Very much in correspondence with this is the estimony of our late beloved friend, Sarah Em- on, in the last Yearly Meeting of Philadelphia hich she was permitted to attend, with a sense of he near approach of the solemn event which soon llowed. After some preliminary remarks ex- ressive of deep and lively sympathy, she exhorted us: "Have *long* patience;" [my friends,] "the ord of Hosts is *purifying* his people. Earnestly o I crave that I may be one with you in *patiently waiting* all the Lord's appointed time, that the hurch may be thoroughly purified; for the King's daughter is all glorious within; her cloth- ng is of wrought gold; and pure gold, my riends, we know cannot suffer loss by the fire;" and he believed "some of the obscure ones, as they bode in the patience, would be brought to show hemselves to the people; would become as the olden pipes which were to convey the golden oil n the sanctuary;" that the harmony and unity of he spirit in the bond of peace *would* once more revail; expressing her firm conviction that nothing would be permitted to hurt or destroy in all the Lord's holy mountain, and the desire that the rayer might be raised in every heart, "Have mercy upon us O Lord! have mercy upon us, est we have sorrow upon sorrow."

Added to these we have the encouraging and onfirmatory, as well as more recent testimony, of our late friend Elizabeth Evans, in a Meeting of Ministers and Elders, which she attended but a few ours before her sudden departure, as given in The Friend" of Twelfth month 21st, 1861, of hich the following is in part the substance: After expressing her belief that the state of the hurch called for deep indwelling and travail of pirit before the Lord, to which she encouraged ll, she also expressed the belief that although dis- ouragement might so abound, that some who ere thus exercised might conclude they were among the hindermost of the flock, or might even oubt whether they were of the flock of Christ, et as they struggled to maintain the warfare, reservation would be experienced; that it was in he night season, Jacob wrestled with the angel, and t was declared of him, "as a prince thou hast ower with God, and has prevailed." Then after peaking of what a mercy it is that we have an High Priest who is touched with a feeling of our ofirmities, and encouraging all to persevere in leep, inward, fervent prayer, she expressed the onviction, that as such an exercise was maintained y those who mourned for the desolations of Zion, judges would be raised up as at the first, and ounsellors as at the beginning," adding, "it is my irm belief and faith that it will be so, though I nay not live to see it."

With these encouraging testimonies before us, and the continued tokens of the Lord's favour and oodness towards us, let us be persuaded to hold ip our heads in hope, not doubting that He will ontinue to work for, in, and through us, as we maintain the warfare against the enemies of our own souls, whereby any may have been led from the meekness and patience of the saints, into personal or party hostility, to the scattering and division of the flock. The return of unity and harmony amongst us, must indeed be the result of *individual* faithfulness, upon which the blessing of the Lord will surely rest, to the rejoicing of our souls, and the praise of his name.

Let, therefore, every root of bitterness be plucked up and cast from us, that we may again witness the springing up of the plant of renown, and the aboundings of the fruit of the spirit; that so "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance," may prevail, to the honour of our high and holy profession, and the glory of that living and saving Power, by which our worthy forefathers were redeemed from the world and its spirit. Then may we believe that "unity and harmony will once more prevail," and "judges will be raised up as at the first, and counsellors as at the beginning;" for the Lord hath declared it, and *will* bring it to pass.

Selected.

THE CHRISTIAN HOUSEHOLD.

And they constrained Him, saying, Abide with us.—Luke xxvi. 26.

"*O selig Haus wo man dich aufgenommen.*"

O happy house! where Thou art loved the best,
Dear Friend and Saviour of our race,
Where never comes such welcomed, honoured Guest,
Where none can ever fill Thy place;
Where every heart goes forth to meet Thee,
Where every ear attends Thy word,
Where every lip with blessing greets Thee,
Where all are waiting on their Lord.

O happy house! where two are one in heart,
In faith and hope are one,
Whom death can only for a little part,
Not end the union here begun;
Who share together one salvation,
Who would be with thee, Lord, always—
In gladness or in tribulation,
In happy or in evil days.

O happy house! whose little ones are given
Early to Thee, in faith and prayer—
To Thee, their Friend, who from the heights of heaven
Guards them with more than mother's care.
O happy house! where little voices
Their glad hosannas love to raise;
And childhood's lisping tongue rejoices
To bring new songs of love and praise.

O happy house! and happy servitude!
Where all alike one Master own;
Where daily duty, in Thy strength pursued,
Is never hard nor toilsome know;
Where each one serves Thee, meek and lowly,
Whatever Thine appointment be,
Till common tasks seem great and holy,
When they are done as unto Thee.

O happy house! where Thou art not forgot
When joy is flowing full and free;
O happy house! where every wound is brought—
Physician, Comforter—to Thee.
Until at last, earth's days work ended,
All meet thee in that home above,
From whence Thou comest, where Thou hast ascended,
The heaven of glory and of love!

—*Spitta.*

Selected.

THE CONTENTED PRISONER.

Madame Guion was imprisoned about ten years in the Bastile and other French prisons. During this period she employed herself chiefly in writing. The following translation of one of her poems illustrates her state of mind in her afflictions.

A little bird I am,
Shut from the fields of air,
And in my cage I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleases Thee.

Nought have I else to do,
I sing the whole day long;
And He whom much I love to please,
Doth listen to my song:
He caught and bound my wandering wing,
But still He bends to hear me sing.

Thou hast an ear to hear,
A heart to love and bless;
And though my thoughts were e'er so rude,
Thou wouldst not hear the less;
Because thou knowest as they fall
That love, sweet love, inspires them all.

My cage confines me round,
Abroad, I cannot fly;
But though my wing is closely bound,
My heart's at liberty:
My prison walls cannot control
The flight, the freedom of the soul.

Oh! it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind.

From "The British Friend."

The School-Room a Preparation for Life.

The heading of our paper may be supposed to convey what is familiar to everybody, and on which nothing remains to be said. But does nothing remain to be *done?* Do not some of us feel that we might have learned in youth, and others of us see that our children might be learning, things almost certain to be wanted in after life, and which the present is their best time for acquiring?

We wish at once to guard against a misunderstanding. Far be it from us to degrade education into a mere sharpening of the individual's faculties towards the acquisition of the good things of life, or what are commonly understood as such. The educator has three things before him:—to enrich the mind with knowledge; to exercise its various powers; and to teach both head and hands as much as he can of what will be likely to be required of them in after-years. The last of these aims he should have daily before his mind, and make a point of attending to, whether there is time for the others or not. For instance, suppose the child is to leave school at twelve years old—he is now eleven—you have three half-hours a week in which you would teach him either Latin or mental calculations. You perhaps, are very fond of Latin, and would like him to derive the same pleasure and advantage from it that you have done. Still that is not the point; the calculations are necessary, the Latin not so, however beneficial; make him a good mental calculator, and let the other take its chance.

The present paper, then, has to do, not with the direct cultivation of the mind, but with its cultivation as bearing on the circumstances of life.

Language is the embodiment of thought, the means of intercourse with our fellow-creatures. Whatever station in society, then, the boy has to fill, whatever trade he will follow, it is of the first necessity that he should have a respectable acquaintance with his mother tongue. Not all the knowledge of French and German cases, genders, and numbers, valuable and useful as they are, can atone, in a native of England, for writing *ribation* for *relation*, *agreable* for *agreeable*, as we have known persons do, who passed for being very clever, and who really were so in some things. One meets with others, well informed, highly cultivated, who cannot write off a familiar, easy letter. Such have not a proper command of their mother tongue. They may be able to write an elaborate theme on Justice or Friendship, deliberating ten minutes over every sentence; but if they cannot sit down

and express what is in their minds in a simple, rapid, and agreeable manner, they are lacking in what is more useful, and in which many excel, whose abilities are far inferior.

Proficiency in slate arithmetic will not compensate for the want of readiness in mental calculation. "The fishwoman cries sprats a penny a-pound, herrings two a-penny; suppose the price of sprats and herrings to be equal, what would a herring weigh?" might puzzle a child who could work a rule-of-three sum. Ladies are often lamentably deficient in practical arithmetic, in that knowledge of it which they require in their domestic affairs. They have "done" tare and tret, and learned how many ounces make a pound of gold, but they cannot easily reckon over their butcher's and grocer's bills, nor keep neat and correct accounts. They are not familiar with the quarter-days, and it puzzles them to calculate what so much a week is per month, quarter, and year. And as to how many yards of carpet would cover a room of a given size, that must altogether be trusted to the upholsterer. But the learning of these things would only occupy the time sometimes spent over such arithmetic as is not likely to come into direct use in a woman's life, and certainly only a small fraction of the hours devoted to the pianoforte.

How many young people are born and grow up in a county with little more knowledge of it than they have of those the most distant. They cannot tell what is most interesting about their own town and neighbourhood; in what direction other towns lie in relation to it; what are the soil, productions and manufactures of their native county; its railroads, rivers, hills, and moors. These points have only been brought before them as they occurred in the geography book, in turn with the same things as connected with other counties. But surely a thorough knowledge of them would not only lay the foundation of a correct idea of geography, but make their residence in any locality intelligent and interesting.

It is well to study the course of the river Amazon, but better to be well acquainted with that of the Great Western Railway. The reign of Queen Victoria; the repeal of the corn laws: the introduction, first of the fourpenny, and then of the penny post; the discovery of the planet Neptune; the introduction and extension of railways; the application of the electric telegraph—a knowledge of all these things is likely to come in usefully to my child ten times for every once that he will want to know exactly where Hannibal's army encamped. Yet to which of the two are the precious school-hours, and the expensive chart, devoted? and which is left for him to pick up as he can?

The power of drawing common objects, as the furniture of a room, as it appears in different perspective positions, may be acquired, with comparative ease, more quickly than the power of representing foliage with grace and effect; and it is certainly a much more available power for the practical purposes of drawing; yet there are persons who copy landscape drawings beautifully, who could not take the pencil and rapidly produce the chair, the sofa, the shelf, the moulding. Again, we must say that the design of this paper is to urge the most practical subjects of instruction, not to depreciate those which are less so; to press those things which should be attended to in the first place—not to discourage those which are valuable in the second. There is much more development of intellect and taste in transferring to the paper the beauties of a beech-tree than the outline of a chest of drawers; still, the latter is more likely to be really wanted. Teach that then first, and afterwards the other, if there be time.

The world around, both of nature and art, surely deserves a larger proportion of attention than is often given to it in the school-room; something much beyond the half-dozen questions and answers learned off weekly out of Dr. Buwer. Long before the child can, to any advantage, be taught the nature of the British constitution, or anything whatever of the government, agreement, and apposition of words,—at an age when the study of these subjects only disgusts him forever with what he might ultimately enjoy—he will receive, at any rate, a general and useful idea of how the water rises in the pump; what makes the clock tick; how the barometer shows when rain is coming; why it must always be so much longer than the thermometer; and even how his mamma's likeness was taken at the photographic-rooms. True, it is far easier for the teacher to hold Mangnall's Questions in his hand, listening to the lesson repeated by heart, than to explain these things in a familiar and pleasing manner; but let him only try the latter course, and he will be repaid in interest to himself as well as in sense of benefit to those who will, all their lives, retain the effect of such instruction.

If it came to the point of choosing, would it not be better to understand the method by which a bird rises in the air, than the possible motives of Darius in entering upon the Scythian war? what it is which gives us the grateful and the timely warning of twilight, than the reasons assigned by lexicographers for laying the accent on the penultimate or antepenultimate?

In most neighbourhoods, there are opportunities for showing children something of trades and manufactures; how ropes, and candles, and gas, if not paper, and fire-irons, and pens, are made. Now, would it not be well worth while to break in, more than is generally deemed proper, on routine hours, for the sake of learning lessons in this delightful and impressive way? Few teachers would object to let their pupils leave their books and slates to come and look through the telescope at the transit of Mercury, because Mercury will cross the sun at his own time, whether that happens to be in or out of school; but they would perhaps hesitate if an opportunity presented of the sort we have mentioned above.

Particular children are supposed to be unusually quick and clever, because they know, or can do, at ten or twelve years old, what others cannot do on leaving school. But no; both are children of merely average powers; but the first have been taught to rule their own lines and fit their own work, and their first awkward attempts encouraged, until they have, for their years, a respectable skill in the arts sure to be called for in daily life.

N.

Selected for "The Friend."

Ministry.

"Dear brethren and sisters, all of you have a godly care of judging or contradicting one another in public meetings, or showing any marks or signs of division therein, amongst ministers or others; it being of a pernicious consequence to bring blame or contempt upon the ministry, and a great hurt to our youth and others."

"We entreat you [who are in the ministry] that in all our religious meetings appointed for the worship of Almighty God, you wait in humble reverence for the influence of the Word of life. Be cautious not to move in acts of devotion, in your own will;—set not self to work, but patiently attend and wait for the gift and enlivening power of the Divine Spirit; without which, your performances will be unacceptable, and, like those of old, of which it was said, Who hath required this your hand?"

"We desire that none may despise the shortn or simplicity of any offerings in the ministry; a that all may be careful not to indulge in a critic ing spirit; much less in a disposition to cavil, to judge their brethren, or in controversy. St things are highly injurious and unbecoming; th lead off from that individual watchfulness, a that knowledge of ourselves, which are essential a growth in grace; and they are opposed to meekness and lowliness of a disciple of Christ.

"It is the prerogative of Christ Jesus our Lo to choose and to put forth his own ministers. clear apprehension of scripture doctrine, and heart enlarged in love to others, are not of the selves sufficient for this work. Whatever may the talents, or the scriptural knowledge, of a unless there be a distinct call to the ministry, Society cannot acknowledge it; and except th be a sense of the renewed putting forth, and of quickening influence of the Holy Spirit, we beli it to be utterly unsafe to move in this office. M all be concerned to minister only in the abil which God giveth."—*Ancient Epistles.*

From "The Leisure Hour

The Lake Region of Eastern Africa.

Scarcely a year passes without some addition light being thrown upon the obscurity which l so long enveloped the central African region, specting which so many fables have been circulat and so many expectations cherished. Geograp cal research, commercial speculations, colonizi enterprise, missionary zeal—each and all point this *terra incognita* as a spot of the deepest terest. What then, has the last traveller fr these hitherto unexplored regions to tell us respe ing their nature and inhabitants? Some answ to this question we propose to offer to our reade

In the year 1857 an expedition was sent out the Royal Geographical Society, for the purpose ascertaining the limits of the Sea of Ujiji, or Tanganyika Lake, a large sheet of inland wa about the size of the Caspian, declared by Arabs to lie some twenty marches, or 276 mil westward beyond Unyamwezi, or the far-fam Land of the Moon. A second object of the pedition was to determine the exportable prod of those districts, and a third to gain informati respecting the ethnography of its tribes. Capt Burton, the leader of the party, an officer of Indian army, and the same celebrated explo who has penetrated to Meeca, disguised as a M hometan pilgrim, has given us the result of African investigations in two volumes, full of g phic descriptions and perilous adventure.

Embarking from the Island of Zanzibar a landing at Kaole, a small settlement on the easte coast, the aspect of the country appears to be p culiarly interesting. A profuse vegetation, the sult of tropical suns and copious showers, clot the soil; forests of white and red mangrove stret over the alluvial plain; and beyond rises a bl line of higher level, marking the frontiers of w districts, inhabited by half-caste Arabs and Co clans, who retain amidst their semi-civilizati many habits and customs derived from the m degraded savages. One important difficulty East African travelling appears to arise from t mutinous dispositions of native escorts, porters a servants. On six different occasions of emergenc large numbers of Captain Burton's hired men d serted him; and he is led to the conviction th the best escort for a European would be a sm party of Arabs fresh from Hazramant, and u taught in the ways and tongues of Africa.

From Kaole the route lies to Unyamyembe, the
ntral province of the Land of the Moon, and the
at meeting-place for merchants, whence their
avans, laden with cotton, cloth, beads and wire,
etrate into the surrounding districts, or carry
n ivory and slaves to the coast.
Burton and his companions endured great hard-
ps and encountered perils innumerable in this
venturous journey. They were often prostrated
attacks of fever, and suffered from ophthalmia,
ich enclouded objects as by a misty veil. On
ving the maritime districts, which are peopled
two distinct races, the half-caste Arabs, and
Wawrima, or Coast clans, the expedition struck
stwards into the Kingani and Mgeta valleys,
ere the narrow footpaths connecting the villages
en plunge into dark and dense tunnels formed
overarching branches and boughs, which delay
file of laden porters. Merchants traverse such
ts with trembling, as a caravan may be easily
ndered by some of the barbarous tribes who
ant these regions. After halting at Zugomero,
expedition crossed the East African Ghauts.
"Truly delicious," remarks Captain Burton,
vas the escape from the cruel climate of the
er valley to the pure sweet mountain air, and to
aspect of clear blue skies. Dull mangrove,
mal jungle, and monotonous grass were sup-
nted by tall solitary trees, amongst which the
ty tarmarind rose graceful; and a swamp, cut
a network of streams, nullahs, and stagnant
ols, gave way to dry healthy slopes, with short
ep pitches and gently shelving hills. The beams
the large sun of the equator—and nowhere
ve I seen the rulers of night and day so large
danced gaily upon blocks and pebbles of red,
llow and dazzling snowy quartz, and the bright
n-breeze waved the summits of the trees, from
hich depended graceful lianas, and wood-apples,
rge as melons, whilst creepers, like vine tendrils,
ing from large bulbs of brown-grey wood, clung
sely to their stalwart trunks. Monkeys played
hide and seek, chattering behind the bolls as the
nana, with its painted scale-armour, issued forth
bask upon the sunny bank; white-breasted
vens cawed when disturbed from their perching
aces; doves cooed on the well clothed boughs,
d hawks soared high in the transparent sky. The
ld cricket chirped like the Italian cigala in the
ady bush, and everywhere, from air, from earth,
om the hill slopes above, and from the marshes
low, the hum, the buzz, and the loud continuous
oice of insect life, through the length of the day,
oke out its natural joy. Our gipsy encampment
y

'By shallow rivers, to whose falls
'Melodious birds sing madrigals.'

"By night, the soothing murmurs of the stream
the hill's base rose mingled with the faint rust-
ng of the breeze, which at times, broken by the
ream of the night heron, the bellow of the bull-
og in his swampy home, the eynhyæna's whimper,
nd the fox's whining bark, sounded through the
lence most musical most melancholy. Instead of
e cold night rain, and the soughing of the blast,
e view disclosed a peaceful scene, the moonbeams
ing like sheets of snow upon the ruddy highlands
nd the stars hanging like lamps of gold from the
ome of infinite blue. I never wearied with con-
emplating the scene; for, contrasting with the
lendours around me, still stretched in sight the
lough of Despond, unhappy Zungomero, lead-
oloured above, mud-coloured below, wind-swept,
g-veiled, and deluged by clouds that dared not
pproach those delectable mountains."
This high region extends from 37° to 36° east
ngitude, and is eighty-five miles in breadth. It is traversed by two main lines; and should Europeans ever settle in Eastern Africa as merchants or missionaries, it appears they might reside here with advantage until acclimatized for the interior. The chief clan now inhabiting this district is the Wasagara, a noisy and riotous race of mountaineers. They display great varieties of complexion, some being almost black, whilst others are chocolate-coloured. Each village has its head man, who, however, owns imperfect allegiance to the district chief. The young men and warriors adorn their locks, we are told, with the feathers of vultures, ostriches, and a variety of bright-plumed jays, and some tribes twist each ringlet with a string of reddish fibre. They distend the ear-lope till it serves for a variety of purposes foreign to the member; it often carries a cane snuff box, or a goat's horn, and in old age it hangs in a deformed loop to the shoulders.

(To be concluded.)

The Tarantula and its Destroyer.

In Texas there is a large brownish-black spider, whose body is covered with short glossy hairs. It is armed with large, curved cheliceres or fangs of a glossy black color. This spider is commonly known as the Tarantula. Wonderful stories are told of the poisonous character of its bites, which are said to have proved destructive to several human beings. This is one of the largest spiders of North America, only being excelled in size by the *Mygale americana* of the Central American region. Full grown specimens of our species are about two inches long and one and a quarter broad. Its habits are those of the other hunting spiders; it has no web, but lives in cavities, excavated by itself, in the earth. The entrances to these cavities are said to be sometimes closed by a trap-door, which, however, I have never observed, though when in Texas I have frequently seen their domicils in which they were hiding with only their heads projecting above the openings. Sometimes it lies in wait near its den. At other times it sallies forth moving slowly in the neighbourhood of its dwelling, and should it discover a weaker insect, it darts quickly and often secures the unwary one for its food.

It very rarely injures any person, as it never bites unless disturbed, nor does it often choose an abode near houses. I have several times teased it with a long stick, but could never make it jump more than a few inches. It would stand erect and fight bravely, biting the provoking instrument, but would always run away the minute the stick was withdrawn. The Texan Tarantula is entirely distinct from the spider of the same name found in Italy, belonging in fact to a different genus. The *Mygale Hentzii* was first described by Girard in Marcy's Report of the Exploration of the Red river of Louisiana.

To prevent too great an increase of these large spiders, Providence has created an insect of the wasp family, (*Pompilus formosus*, Say) called by the Texans the tarantula-killer. It is about an inch and a half long with a bluish-green body and golden-rufous wings. It is a bustling unquiet insect, always in motion, flying now here, now there, and, when running on the ground, its wings are in a constant state of vibration. Should it discover a Tarantula, it begins instantly to fly in circles in the air around its victim. The spider, as if knowing its fate, trembles violently, standing up and making a show of fight, but the resistance is very feeble and of no avail. The spider's foe soon discovers a favourable moment and darts upon the Tarantula whom it wounds with its sting, and again commences flying in circles. The injured spider is thrown into a tremor, and often becomes paralyzed, though the infliction of a second and even a third wound is sometimes necessary. Sooner or later the spider becomes powerless, when the victor approaches, carefully feeling its way to see if its work has been effectually performed. It then begins to drag the Tarantula into a hole which it has previously dug in the ground, where after the deposition of its eggs by the *Pompilus*, the spider is covered up and allowed to remain.

By some wonderful provision the spiders are preserved fresh to afford food for the young of the *Pompilus*. The same poison which kills the spider appears to prevent it from decaying.

Once I met a *Pompilus* who had just killed a large *Mygale*. This was in central Texas, in midsummer when the rain had not fallen for a long time, and the prairie-soil was filled with numerous sun-cracks. The size of the spider was, at least, three times that of the wasp, yet the wasp, running backwards, dragged it along through the dry grass which offered considerable resistance, overcoming every obstacle by earnest perseverance. The route was rendered still more difficult by the cracks in the soil, down which both occasionally tumbled, and several times I thought the Tarantula was lost at the bottom of a crack, but both would soon again emerge. I had never seen such an exhibition of strength and perseverance even among ants. I watched for half an hour, much interested, the energetic wasp dragging the spider through cracks and over fallen weeds, and through fences, and I following determined to see the result, although it was near sunset and I was distant from our encampment. After going a short distance, the wasp and spider fell into a large crack. I was then sure that the *Mygale* had been lost. After a little I bent down to see what had become of them, and was much surprised at seeing the wasp dragging the spider from the crack. At such an exhibition of strength, I inadvertently exclaimed aloud, "You are a stout fellow!" This exclamation caused the wasp to drop the spider and gaze a moment, having noticed me then for the first time; it then flew three or four times around the spider, as if to mark its locality, and went away. Sorry for its departure I took the spider to our tent and preserved it in alcohol. It is now in the Geological Rooms at Austin in Texas.

Mrs. Halsey, of Chapell Hill, Washington Co., Texas, showed me a hole in the ground in which a *Pompilus* had been seen to take a *Mygale*. The hole had been excavated by the wasp; it was altogether twelve inches long, descending at an angle of about forty-five degrees to an extent of eight inches, afterwards horizontally for four inches, and at the end of the horizontal portion the spider was buried.—*Country Gentleman.*

Over-Bathing.—If a fish be deprived of its scales, it will be chilled to death: and reasoning analogically, and knowing, too, that human skin scales are destroyed by the alkali of soap, a man may wash himself too much; may actually wash away the scales of his body, leaving the pores so unprotected against heat and cold and obstructions, that death will inevitably ensue; indeed, physiological research proves, that if a third of the skin is removed from the body by scalding or otherwise, a fatal termination is unavoidable. Observant persons know how soon the skin becomes pale, shrivelled and tender, even on the hardest hands, if kept a great deal in cold water. These are suggestive considerations for those who believe that continual water sloshings are indispensable to health and longevity.—*Hall's Journal of Health.*

Dress.—We should ever bear a strong testimony against that vain desire of the fallen natural heart, which seeks respectability and admiration from dress; to the great neglect of the Divine precept, "Be not conformed to this world:" and in some cases almost to the total disregard of true delicacy, and even decency.

THE FRIEND.

EIGHTH MONTH 9, 1862.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 20th ult. In the British House of Commons, Lindsay's motion to offer mediation and for the recognition of the Southern Confederacy, was debated pro and con. Lord Palmerston opposed it, and appealed to the House to leave matters in the hands of the Government. The motion was finally withdrawn. Lord Palmerston maintained that the present condition of the contest in the United States would not justify a recognition of Southern independence. The issue of the war was however, in his opinion, a foregone conclusion, and the only satisfactory termination that could be anticipated, was an amicable separation. This object, he thought, would be impeded rather than promoted, by interference from abroad. Sales of cotton in the Liverpool market for the week, were 53,000 bales. Stock in port, 155,000, including 48,000 American. New Orleans fair, 19d.; middlings 18½d. The market for breadstuffs was more active, with an advance of 2d. in wheat; corn had advanced 4d. a 6d.

UNITED STATES.—*The War.*—On the 4th inst., the War Department issued an order, requiring the immediate draft of 300,000 of the militia of the States, for the service of the United States, for the term of nine months, unless sooner discharged. It is also ordered, that if any State shall not, by the 15th of the present month, furnish its quota of the additional 300,000 volunteers, authorized by law, the deficiency of volunteers in that State will also be made up by special draft from the militia. An order respecting absent officers and privates has been issued. After the 11th inst., all leaves of absence and furloughs, (except those given by the War Department,) are revoked and absolutely annulled. It is stated from Washington, that although there are on the roll of the U. S. army, more than 600,000 enlisted men, the number at the present time actually on duty, does not exceed 363,000. The difference is made up by the sick, wounded, and absent on furlough. The number absent on furlough is estimated at about 100,000 men. It is asserted that henceforward more direct and decisive action will be taken in the prosecution of the war, and that a perfect agreement exists between the principal generals and the Executive branch of the Government. An army officer of high rank, proposes, if the President and Secretary of War will authorize the proceeding, to raise promptly a brigade of young able-bodied intelligent colored men for service in the South; the brigade to be kept distinct from all other troops, and commanded by white officers. The exchange of prisoners is in progress, several thousands having already been surrendered on each side.

Virginia.—There has been a great deal of sickness in Gen. M'Clellan's army, but its sanitary condition is said to be now improving. It is reported that the rebels have evacuated Richmond, and taken up the south bank of the James river as the line of their defence. The movement is attributed to the breaking out of a pestilence in Richmond, where for weeks previously the mortality among the sick and wounded has been frightfully great. A balloon reconnoissance on the James river, below Harrison's Landing, has disclosed the fact that no rebel force exists on either bank of the James, and that Fort Powhatan is unoccupied. The attacks upon the U. S. transports and forces, have been made by guerilla bands with flying artillery, and not by forces of the rebels, with fixed batteries. On the night of the 1st inst., a body of rebels approached the river banks and threw about five hundred shells across the river into Gen. M'Clellan's encampment, killing and wounding a few of the troops. Two regiments were subsequently despatched to the spot which the rebels had occupied. They cut away the trees and destroyed all the buildings that could shelter the rebels in their nightly operations. It is generally understood and believed, that two of the iron clad gun boats constructed at Richmond, have been completed, and have actually come down the river to Fort Darling, where they are awaiting a favourable opportunity to attack the Federal fleet. The U. S. fleet in James river has been increased by the arrival of Com. Porter's mortar fleet, from the Mississippi. It consists in all of twelve mortar boats. An expedition from Gen. Pope's army, had crossed the Rapidan and advanced to Orangetown, which was occupied by two regiments of rebel cavalry. The rebels were routed with considerable loss. Great numbers of sick and wounded soldiers, have been sent from Virginia to the hospitals in various quarters, but there still remained on the 1st inst., about 6,000 in the vicinity of James River, who were waiting conveyance northward.

The West.—The aspect of affairs in several of the Western States is considered ominous. The Legislature of Kentucky has been called together by Governor Magoffin, whose sympathies are said to be with the rebels. Irregular bodies of armed rebels have created great alarm in many parts of the State. Russelville, the capital of Logan county, has been captured by them. The alarming proximity of Confederate guerilla bands to Cincinnati, Ohio, has induced some of the bankers of that city to send their funds to Chicago. Over $2,500,000 in gold have been already forwarded. Missouri has been invaded by a large guerilla force from Arkansas. Advices from the expedition into the Indian Territory, state that the Union troops were retreating. The cause of the backward movement not stated. The rebel general, Albert Pike, was near Fort Washita. In Tennessee, various encounters between the hostile forces have occurred, with perhaps, equal loss on both sides. The siege of Vicksburg seems to have been abandoned for the present, as the naval force is wanted elsewhere, and no land force could be spared to co-operate with it. The U. S. forces have evacuated Grand Junction, and the place is now occupied by the rebels, who also have possession of nearly all that portion of the Memphis and Charleston Railroad, between Memphis and Corinth. The U. S. commanding general at Memphis, has issued an order prohibiting speculators from paying specie for the products of the rebel States. When Treasury notes are refused, the parties so refusing will be arrested; and such of their crops as are not needed for the subsistence of their families, be seized and sold by the Government Quartermaster. Speculators paying specie, in violation of this order, will be arrested and sent North, and the property so purchased be seized for the benefit of the Government. A despatch from Helena, Ark., of the 3rd inst., states that Gen. Curtis' army has been reinforced, and is again competent for offensive operations. Gen. Hindman was at little Rock, Ark., with about 6000 rebel troops. There were nearly 3000 confiscated slaves at Helena. The cotton of their rebel masters was being sold for their benefit. The rebels have two iron-clads and thirty steamers up the Yazoo river and have them secured against attack by the Federal gun boats.

The South.—Positive information has been received at Port Royal, S. C., that the iron clad steam ram, which for a long time has been in process of construction at Savannah, is completely manned, armed and ready for service. Her early appearance was expected, and Admiral Dupont had made preparations for such an event. The British steamer Memphis, which ran the blockade to Charleston, with a valuable cargo of ammunition from Liverpool, was captured on her return voyage and sent to New York. She was loaded with Sea Island cotton. The health of the troops at Port Royal and vicinity was suffering from the extreme heat of the weather. Fever and dysentery were common among them. Advices from New Orleans, state that Gen. Butler regards as emancipated, all slaves sent away by their masters. Gen. Butler, in a note to Reverdy Johnson, says no merchandise, whether cotton or sugar, will in any event be seized or confiscated by the United States authorities there. The shipping trade of New Orleans is rapidly reviving. On a single day of last week there were five arrivals at New York of vessels from that port, laden with sugar and other commodities, including some cotton. The quantity of that article burned by the rebels is supposed to amount to a million of bales. Flour had fallen to $16 per barrel.

New York.—Mortality last week, 457. Exports of the week, $4,134,314. Premium for gold on the 4th inst., 1¼ per cent. Specie in the banks of the city, $34,622,490. Money very abundant. The whole number of vessels in port by actual count, was found to be 456.

Philadelphia.—Mortality last week, 384.

RECEIPTS.

Received from John Brantingham, O., $2, to No. 11, vol. 56.

FRIENDS SELECT SCHOOLS.

These seminaries will, it is expected, be re-opened after the summer vacation, on or near the first of Ninth month next, the Boys' School being situated on Cherry Street west of Eighth, and the Girls' School on Seventh Street between Cherry and Race Streets.

The course of Instruction now adopted in the Boys School, embraces, besides the ordinary branches, a selection of more advanced mathematical, scientific and classical studies, on the satisfactory completion of which the pupil will be entitled to a diploma or certificate of scholarship.

During the winter months, lectures on scientific subjects are regularly delivered, illustrated by appropriate apparatus and experiments.

The course of study at the Girls' School embraces, in addition to the elementary branches,—Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Physiology, Natural History, Botany, Physical Geography, Mental Philosophy, Etymology, Rhetoric and Composition. Instruction is also given in Trigonometry, Mensuration, and the French and Latin Languages.

As the proper classification of the scholars, early in the session, is important, it is desirable that those who intend to enter pupils for the coming term, should do so as early in the season as possible. Application may be made on the opening of the Schools, to Joseph W. Aldrich, Principal of the Boys' School, and to Margaret Lightfoot, the Principal of the Girls' School.

With the present arrangement, it is believed that these schools offer unusual advantages to Friends for the liberal education of their children, and at a very moderate cost.

Their attention is also invited to the Primary School in the Northern and Western Districts, where provision is made for the careful elementary instruction of children too young to enter the principal schools.

On behalf of the Committee,

JOHN CARTER, *Clerk.*

WEST-TOWN SCHOOL.

The Committee under appointment to visit the School at West-Town, will meet there on Seventh day, the 16th of the Eighth month, and proceed in the examination on Second and Third days.

JOEL EVANS, *Clerk.*

Eighth month 6th, 1862.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent,—JOSHUA H. WORTHINGTON, M. D.

Application for the Admission of Patients may be made to the Superintendent, to CHARLES ELLIS, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

TEACHER WANTED.

A teacher competent to give instruction in Reading and other branches, is wanted at the Select School for Girls in this city. Apply to Sarah Williams, 732 Arch Street, Deborah M. Williamson, 1024 Arch Street, or Rebecca S. Allen, 335 S. Fifth Street.

BOOK OF DISCIPLINE OF PHILADELPHIA YEARLY MEETING.

Copies of the above are now for sale at the Book Store, No. 384 Arch Street. Price 50 cts.

DIED, on the 25th of Fourth month last, at the residence of her husband, MARY P., wife of Benjamin W. Passmore, in the thirty-third year of her age, a member of Concord Monthly Meeting, Pa. Although, by the nature of her last illness, she was prevented from imparting any counsel to those around her, yet, being adorned with a meek and quiet spirit, and firmly attached to the primitive doctrines and testimonies of Friends, the language of her example to her survivors is very emphatic, to "come and follow me, as I have endeavoured to follow Christ."

WM. H. PILE, PRINTER,
Lodge street, opposite the Pennsylvania Bank.

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From "The Leisure Hour."

The Lake Region of Eastern Africa.

(Concluded from page 391.)

It was in this district that the tembe or hollow village was observed for the first time, and is an effective feature in African scenery. It appears, from afar, like a short line of raised earth. The form is a hollow square or oblong with curves, projections, and semicircles. Where timber is scarce, the walls are composed of clods loosely put together, mimosa trunks or stout stakes. Where trees abound, the tembe is surrounded by a separate palisade of young unbarked trunks, capped here and there with cattle-skulls, blocks of wood, grass wisps, and other talismans. Occasionally this is hedged with a high thick fence, even doubled or trebled, of pea-green milk bush, which looks pretty and refreshing, and is ditched outside with a deep trench serving as a drain. An exterior tooth is sometimes added, where the men work at the forge, or sit in the shade, and where the women husk, pound, and cook their grain. The general roof of the tembe is composed of mud and clay heaped upon grass, thickly strewed over a framework of rafters, supported by the long walls. Bark bins of grain, gourds, old pots, firewood, water melons, mushrooms, and other articles, are placed on the roof to ripen or dry in the sun. In each external side of the square, one or two door-ways are pierced; these are jealously closed at sunset, after which hour not a villager dares to stir from his home till morning. The inner tenements are divided from one another by party-walls, each house having two rooms, which vary in length from twenty to fifty feet, and in depth from twelve to fifteen. After further description of this tembe, Captain Burton mentions that in the central court stands the little mzimu or fetiss hut, to receive the oblations of the superstitious. Their faith in magic is nearly universal. Near the fetiss hut handfuls of grain or small pots of pombe are placed, to propitiate ghosts and defend the crops from injury. Witchcraft is practised by thousands, with the firmest conviction of their own power, though frightful tortures await the wizard or witch who is condemned for the destruction of chief or elder. If questioned concerning the giver of his daily bread, the African, will point with a devotional aspect towards the light of day; and if asked what caused the death of his brother, will reply, "Jua," or "Rimme," the sun. He has not, like the Kafir, a holiday at the epoch of the new moon; like the Moslem, however, on first seeing it he rises and claps his hands in token of obeisance. The only approach to image-worship seemed to exist in one district, where rude carving was attempted on the massive posts at the entrance of the village.

The habits of burying slaves with the deceased, of carrying provisions to graves, and of lighting fires on cold nights near the last resting-places of the departed prevail throughout eastern and western Africa. How far these customs point out a belief in a future state of existence it seems difficult to determine.

But the limits of this paper will not permit us to linger amongst the Usagura mountain tribes, or to accompany the travellers across the interminable jungles, or through the ill-omened forest that separated them from the frontiers of the Land of the Moon.

On the 7th of November, 1857, the expedition entered Kazeh, the capital village of the Omani merchants, reached by a march of 600 miles from the coast. After a halt for the purpose of recruiting their party, which from various vexatious causes of delay, detained them for more than a month, they pushed onward to Nisene, a mass of detached settlements, where the climate was peculiarly unhealthy, and Captain Burton was seized by an attack resembling paralysis, induced by the miasmatic air of the district. The habits of the mixed population here appear to be more than usually degraded, and the industry of the place is confined to manufacturing a few cotton cloths, coarse mats, clay pipe-heads, and ironmongery.

"All the feminine part of the population," says Captain Burton, "from the wrinkled grandmother to the maiden scarcely in her teens, assemble together, and, sitting in a circle on dwarf stools and logs of wood, apply themselves to their long black-bowled pipes. They smoke with intense enjoyment, deeply inhaling the weed, and exhaling clouds from their nostrils; at times they stop to cool the mouth with slices of raw manioc, or cobs of green maize roasted in the ashes; and often some earnest matter of local importance causes the pipes to be removed for a few minutes, and a clamour of tongues breaks the usual silence."

At length, after days of perilous and laborious marching, the travellers came within sight of the Great Lake, the goal of their enterprise. Let Captain Burton's own words convey his impressions of the scene:—"Nothing could be more picturesque than this first view of the Tanganyika Lake, as it lay in the lap of the mountains, basking in the gorgeous tropical sunshine. Below and beyond a short foreground of rugged and precipitous hillfold, down which the footpath zig-zags painfully, a narrow strip of emerald green, never sere, and marvellously fertile, shelves towards a ribbon of glistening yellow sand, here bordered by sedgy rushes, there cleanly and clearly cut by the breaking wavelets. Further in front stretch the waters, an expanse of the lighest and sofest blue, in breadth varying from thirty to thirty-five miles, and sprinkled by the crisp east wind with tiny crescents of snowy foam. The back-ground in front is a high and broken wall of steel-coloured mountain, here flecked and capped with pearly mist, there standing sharply pencilled against the azure air; its yawning chasms, marked by a deeper plumb-colour, fall towards dwarf hills of mound-like proportions, which apparently dip their feet in the wave. To the south, and opposite the long low point behind which the Malagarazi River discharges the red loam suspended in its violent stream, lie the bluff headlands and capes of Ugubha; and, as the eye dilates, it falls upon a cluster of outlying islets, speckling a sea horizon. Villages, cultivated lands, the frequent canoes of the fishermen on the waters, and on a nearer approach, the murmurs of the waves breaking upon the shore, give a something of variety, of movement, of life to the landscape; which, like all the fairest prospects in these regions, wants but a little of the neatness and finish of art—mosques and kiosks, palaces and villas, gardens and orchards—contrasting with the profuse lavishness and magnificence of nature, and diversifying the unbroken *coup d'œil* of excessive vegetation, to rival, if not excel, the most admired scenery of the classic regions. The riant shores of this vast crevasse appeared doubly beautiful to me after the silent and spectral mangrove-creeks on the East African sea-board, and the melancholy monotonous experience of desert and jungle scenery, tawny rock and sun-parched plain, or rank herbage and flats of black mire. Truly, it was a revel for soul and sight. Forgetting toils, dangers, and the doubtfulness of return, I felt willing to endure double what I had endured; and all the party seemed to join with me in joy."

It appeared to Captain Burton, from a careful investigation and comparison of statements, that the Tanganyika receives and absorbs the whole river system, the network of streams, nullahs, and torrents of this portion of central Africa. The general formation suggests, as in the case of the Dead Sea, the idea of a volcano of depression. Judging from the eye, the walls of this basin rise to 2000 or 3000 feet above the water level. It lies almost due north and south, in form a long oval, in extent, as nearly as can be estimated, ninety miles. The water is sweet and pure, of a dull sea-green or clear soft blue. The periodical winds over the lake are south-east and south-west, and it is subject to a certain extent, to tidal influences. Sixteen tribes inhabit the surrounding districts, all more or less sunk in the grossest barbarism, and cannibalism exists on the western shores of Tanganyika. Of one tribe, however, the Wabisa, our author is able to remark: "They are semi-pastoral, fond of commerce, and said to be civil and hospitable to strangers." Respecting the commerce of these regions, that existing at Uvira, the furthest point on the north-western shore, may be taken as a sample of the rest. Slaves, ivory, grain, bark-cloth, and ironware are the chief exports, also the mawezi, or palm-oil, whose various uses in Europe render it an article of considerable traffic in these districts. The imports are ritindi (or coil bracelets,) salt, beads, tobacco and cotton cloth. The market varies with the number of caravans present

at the depot, the season, amount of supply, etc. There are many varieties of fish in the waters of this lake, and the natives narcotize them with the juices of certain poisonous plants. The canoes are of the rudest description; clumsy, misshapen planks, forming, when placed side by side, a keel and two gunwales, the latter fastened to the centre pieces, by cords of palm-fibre passing through lines of holes. The want of caulking causes excessive leakage; the crew take duty as balesmen by turns, keeping up an incessant chorus of shouts and howls, which mingling with the bray and clang of horns and tom-toms, rend the air, till some approaching squall or thunderstorm keeps them silent in terror; then one or another will occasionally break the mornful stillness with the exclamation, "Yá mgúri wánje!"—"O, my wife!"

After a month's stay in these regions, the travellers commenced the 260 miles return march to Unyanyembe, and their homeward route to the coast diverged but little from the former track. It may be mentioned, however, that while halting at Kazeh, these indefatigable explorers determined to attempt a march northward to the Nyanza Lake, and ascertain its extent. Captain Burton's companion, Captain Speke, succeeded in reaching its shores; and though considerable doubt still rests on the accuracy of the estimate, its total length is assumed at 250 miles, and its breadth at 80. Whether the Nile derives its sources from this reservoir seems still to remain a secret, reserved for the fortunate discovery of some future traveller. It will be found that Captain Burton, although no missionary, like Dr. Livingstone, possesses in the highest degree patience, resolution, and fortitude, and is moreover an excellent scientific observer.

Before concluding this sketch of the Lake Regions in Central Africa, let us glance at a few practical conclusions arrived at by the explorers, concerning the capabilities for commerce in the interior. In a land abounding in timber and iron, and where there are but few engineering difficulties to encounter, the construction of a tramroad from the coast will be the first step towards material improvement. The copal mines will be inefficiently worked, till European industry and energy is brought to bear on the native population. The ivory trade can only be rendered lucrative by an improved mode of conveyance from Ugogo and its encircling deserts, now so abounding in elephants; the trade in cattle is capable of extensive development; and above all, the cultivation of the cotton-plant, which is indigenous in the more fertile regions, and which rivals in fineness, firmness, and weight, the medium staple of the New World, would open up a large and profitable source of wealth. "Here," says our author, "as in Europe, the battle of protection has still to be fought; and here, unlike Europe, the first step towards civilization, namely, the facility of intercourse between the interior and the coast has yet to be created." Nor should we lose sight of the inestimable blessings it is in our power to bestow as christian merchants, naturalists, or philosophers, on the unenlightened African. Recent events in another continent have painfully taught us the truth of Dr. Livingstone's conviction, namely, that "those two pioneers of civilization, christianity and commerce, should ever be inseparable."

For "The Friend."

The Ground of Christian Discipline, &c.

(Concluded from page 387.)

As the writings of our early Friends uniformly concur in maintaining the necessity of waiting for this pure, heavenly wisdom, in order to qualify an individual or a meeting to act consistently with the principles we profess, it might not be improper, upon this occasion, to bring into view the particular sentiments of different Friends, all tending to confirm the preceding remarks. The limits, however, prescribed to these observations, will not admit of many extracts. The following from an epistle of that valuable minister and elder, Charles Marshall, is peculiarly apposite:—

"Set not about the affairs of Truth without some feeling and helping of it (the pure, heavenly wisdom.) For this I have seen; no parts or acquirements whatever, without the guiding, counseling, ins ructing wisdom of the Lord will carry on truly, or effect rightly, the affairs of the Truth, although it be in outward things. And my heavenly Father, whom I have loved and feared from very tender years, has shown me, that in the sensual wisdom stands the strife, and out of that ground arise the exaltedness, haste, rashness, schisms, rents, and sects," &c.

In confirmation of this expressive extract, I may add a recommendation of the Yearly Meeting in London, by its epistle in the year 1706: "And dear friends and brethren, in the name and power of our Lord Jesus Christ, keep all your meetings entirely, both those for his divine worship, and those for good order and discipline in the church, which Divine power we all ought to wait to feel, to prepare and sanctify our minds and spirits, that we may be duly qualified for our share and part of our service therein. And in the same heavenly power and dominion, labour to keep out strife and contention, and stand over all froward and contentious spirits, not in your own, but in the meek Spirit of the Lamb of God."

In perfect unison with this, is also the following advice of the Yearly Meeting held in Dublin, 1814: "Dear Friends, in the words of an eminent servant of the Lord, 'keep all your meetings in the power of God.' Feel after, wait for, the arising of his power in all your meetings, both for worship and discipline. In conducting the weighty affairs of the church, let us not rest satisfied with an acquaintance with the letter, but seek for that life and power which only can qualify us for rightly supporting our christian discipline, either in our meetings, or in our more private labours with our friends; remembering that 'except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.'"

From the preceding observations it appears that agreeably to the standard held up by our worthy predecessors, it was essentially requisite that those who undertook to be active in the exercise of the discipline established amongst them, should have previously experienced the right preparation for service by submission to the sanctifying influence of the Holy Spirit. And as the greatest human abilities, whether natural or acquired, were found insufficient of themselves for the work, they were, in addition to this fundamental experience, to "wait for and depend upon the wisdom and power of God, for counsel and direction," and in their various services, to move under the leadings of his Spirit.

This standard, thus held up, has continued all along unchanged, and still remains to be the standard round which we ought to gather in the present day. To be assured of this point, we need only advert to the many concurring testimonies of Friends of established character, in strict accordance with the various advices which have from time to time, been issued by the body. May all then, to whom the cause of Truth is precious, be encouraged to gather to it, and labour to maintain upon its original basis that discipline, which, founded "in the wisdom and power of God, would, if thus rightly maintained, preserve us people to his praise!

For many years after the establishment of Meetings for Discipline, they were restricted to such as by their religious attainments might be considered as fathers and mothers—such as had in their ow living experience, known those baptismal prepara tions, by which they were rightly qualified to ac minister counsel and encouragement to other From a desire, however, that the youth, and those of less growth in religious experience, might no lose the benefit to be derived from the attendanc of these meetings, they were in process of tim open to all other members of the Society; not, is to be apprehended, in the expectation that thes should immediately, whether qualified or not, tak an active part in their transactions, but that the might enjoy those opportunities of improvemen which such meetings, when conducted under th right authority, are well calculated to afford Through the goodness and mercy of our Heavenl Father, they have been, and still are, favoured a times with the overshadowing wing of Divine pre sence; and to the humble, attentive mind, desirou to be taught, they are then, in an especial manner seasons of deep and-heartfelt instruction.

In these favoured seasons, young persons have no doubt, many opportunities of obtaining muc instruction; and by rightly improving them, ma come to know a preparation for service, and i due time receive ability to supply the places c their elder brethren and sisters, removed fro works to rewards. Thus, by a proper exercise c spirit, these, in concert with their more advance Friends, may contribute, according their measure towards raising into dominion that life which is th crown of our assemblies; participate in the enjoy ment resulting from its presence; and assist, in n inconsiderable degree, in promoting the edificatio of the body.

These meetings are also, it must be allowed, fron the many deficiencies amongst us which are ther brought under consideration, frequently seasons o deep suffering to the faithful; yet it is cause of thank fulness to these, that even in those sufferings, they are favoured to feel a degree of holy assurance that they are therein united to the living body, o which Christ Jesus is the head: and this assuranc begotten in them by the power of God, is an un speakable support to them under every trial.

It is, however, to be feared that many are to b found within our borders, who, instead of contri buting to the circulation of life in our meetings are as weights and burdens. These unwilling to submit to the restraining influence of the Spirit and desirous to preserve their fancied independence are led, through the subtlety of Satan, to call in question the existence of a Divine communicatio to the mind. Thus doubts are excited; and thes once admitted, tend, in proportion to the indulgenc they receive, gradually to close that eye whic can alone enable them to see their real situation and eventually so to darken the understanding that lost to all religious sensibility, they becom "like the heath in the desert, and see not whe good cometh."

What a distressing prospect does the defectio which is to be observed on the part of many, wh ought to be coming forward as standard bearer among us, present to the spiritually feeling mind Where shall we look for a succession of labourer in defence of the noble cause of Truth—a caus for which many of our ancestors sacrificed all that was dear to them in this life—if those who are fa voured with every advantage to qualify them to step into the places of their elder brethren and

sisters, withdraw from the labour of the militant church, desert their proper posts, and basely suffer that standard which their predecessors had nobly erected, to fall into the hands of the enemy? Let this consideration excite you, my dear Friends, who see the state of things, and bear the burden of this eventful day, earnestly to seek to dwell near to the Fountain of all-sufficiency, Christ Jesus, "in whom are hid all the treasures of wisdom and knowledge." Here you will experience preservation; and hence you will derive ability to encounter whatever opposition you may meet with from a contrary spirit prevailing in the hearts of those, who have not been willing to submit to the preparing, sanctifying power of the Spirit of Christ. Greater is He that is in you, than he that ruleth in the hearts of the children of disobedience. Fear not therefore, "be strong in the Lord, and in the power of his might. Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

As you are preserved here, watchful against the many wiles of the enemy, faithful to the various duties of your station, and like good soldiers inured to hardness, patient in bearing every trial —every dispensation alloted by Infinite Wisdom, for your own increased refinement, or for the edification of the body, you will more and more experience a union with Christ in spirit; and though it be your lot to know "the fellowship of his sufferings," you will also "know the power of his resurrection," and partake of that consolation which aboundeth by him. Thus as you advance in years, you will have the satisfaction to reflect that you have done *what you could;* you will be enabled to acknowledge with the apostle: "Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world;" and at the close of your labours, mercifully "know an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."

And now, ye little humble ones, who have known in some measure, the preparing hand of the Lord for service in his church—you in whose eyes He has tarnished the glory of the present world, to whom he has unfolded the beauties of his new creation, and whom he has drawn by the pure influence of divine love, to love himself above all; Oh, how I long for your preservation in simple, child-like obedience, and increased dedication to the cause of truth and righteousness! Be assured, my dear Friends, that the preceding remarks are by no means designed to discourage the feeblest efforts of the least child of the kingdom, who, in obedience to the gentle intimations of the Master, is drawn in diffidence to offer a sentiment in our Meetings for Discipline. Such communications, proceeding from the pure life, will no doubt be received with acceptance, and gradually introduce you to more enlarged services in the church. Your elder brethren will rejoice in the prospect of such a succession of labourers in the vineyard, and hold out to you the inviting language: Come and have fellowship with us, for "truly our fellowship is with the Father, and with his son Jesus Christ."

In this fellowship—this heavenly communion of spirit, you will feel an enlivening and animating support, and be increasingly encouraged to devote yourselves, even without reserve, to the most honourable cause of the best of Masters. And though the prospect before you may be discouraging, so much so that at times you may be almost ready to shrink from the service, yet "fear not, little flock, it is your Father's good pleasure to give you the kingdom." The smooth stones which are gathered in faith from the brook in the valley of humiliation, and cast "in the name of the Lord of Hosts, the God of the armies of Israel," continue to be effectual against the Goliaths, to the present day. Trust only in the Lord, and attempt not to go forth in anything like Saul's armor—in the strength of your natural powers as men. Seek to have your habitation in the light, watching daily at wisdom's gates, and you will be enabled to judge soundly of what is offered by others, see clearly what is required of yourselves, and receive ability to perform it, to your own comfort, and to the glory of the great Head of the Church. Thus you will experience a growing up into him in all things; and, by an honest, steady dedication of heart to his cause, be instrumental in your day, in hastening that period when Zion shall be justly called, "the perfection of beauty"—"the joy of the whole earth."

Before I conclude my observations on the subject of this little work, it may not be improper to make a few additional remarks, which appear to be important, and which may possibly tend to remove difficulties and objections from the minds of some of my readers, and afford a degree of encouragement to others.

It is indeed, as has been already shown, an indubitable and momentous truth, that, in religious matters, we can do nothing that is truly good, and acceptable to our Heavenly Father, without the influence and assistance of the Holy Spirit. The degrees of this influence are doubtless variously distributed to his children and people, to answer his wise and gracious designs in the church. What portion of this sacred influence, will be sufficient to authorize or require any individual member of the society to take an active part in promoting the discipline, it becomes not me to particularize and determine. But we may rest assured that he who possesses an honest, humble, and upright mind, who cherishes in his breast the love of God and the love of men, and who feels solicitious for the true interest of his fellow-members, and for the advancement of a wholesome discipline amongst them, will seldom or never be at a loss to discern, when he is warranted or required to speak or act for the promotion of a cause which he has so much at heart. Is there not rather reason to believe that, in an affair of so much moment, his Heavenly Father will not only give him clearly to see what is required of him, but that he will also furnish the ability to attend to the holy requisition, with an encouraging evidence of peace?

On the other hand I think it may be safely pronounced, without any breach of charity, that the individuals who do not sincerely press after the attainment of these holy and heavenly tempers, evinced by a consistent life and conversation, and who do not feel themselves sincerely concerned for the religious welfare of our society, and the members who compose it, are not rightly qualified to assist in promoting the discipline of the church, whatever may be their talents and qualifications for advancing the civil or general interests of society at large.

Of these Friends, however, a hope may be indulged, that having been educated in the society, and having seen the good works and examples of others, and considered the sound principles from which those works proceeded, they may, in due time, be induced to "go and do likewise;"—to seek for ability rightly to advocate the cause of truth and righteousnes, by a patient submission to the preparing, qualifying influence of the Holy Spirit; and thus in true simplicity of heart, and pious dedication of their talents and advantages, may be happily enabled to glorify their Father who is in heaven.

These to whom I have been alluding, in taking a review of years that are past, may have to recollect repeated invitations of Divine Love, which they have unhappily suffered to remain unregarded, some even to a late hour of their day. May they, however, be encouraged to accept the offers of Divine Goodness, and earnestly seek for reconciliation, while their day of mercy is, in inexpressible loving kindness, lengthened out! To those who shall have been thus favoured to see their situations, and careful, by submission to the power of Truth revealed within, to avail themselves of this continued forbearance of their Heavenly Father, the truly living amongst us will cordially give "the right hand of fellowship," and rejoice with them in their emancipation from that state of subserviency to the world and its spirit, in which they had been held.

Thus a harmonious co-operation of the different classes among-t us would prevail, and without doubt would be attended with blessed effects. The elders would be animated to persevere with increased alacrity in their labours of love;—the youth would be encouraged to imitate their bright and cheering example; and all would happily concur in promoting upon earth the kingdom of God and his Christ—in accelerating the day when "from the rising of the sun even to the going down of the same, the name of the Lord will be great among the Gentiles; and in every place incense will be offered to his name, and a pure offering."

The Art of Not Hearing.

The art of not hearing should be taught in every well-regulated family. It is fully as important to domestic happiness as a cultivated ear, for which so much money and time are expended. There are so many things which it is painful to hear, many which we ought not to hear, very many which, if heard, will disturb the temper, corrupt simplicity and modesty, detract from contentment and happiness, that every one should be educated to take in or shut out sounds according to their pleasure.

If a man falls into a violent passion and calls me all manner of names, the first word shuts my ears, and I hear no more. If, in my quiet voyage of life, I find myself caught in one of those domestic whirlwinds of scolding, I shut my ears, as a sailor would furl his sails, and making all tight, scud before the gale. If a hot and restless man begins to inflame my feelings, I consider what mischief these sparks might do in the magazine below, where my temper is kept, and instantly close the door.

Does a gadding, mischief-making fellow begin to inform me what people are saying about me, down drops the portcullis of my ear, and he cannot get in any further. Does the collector of neighbourhood scandal task my ear as a warehouse, it instinctively shuts up. Some people feel very anxious to hear everything that will vex and annoy them. If it is hinted that any one has spoken ill of them, they set about searching the matter and finding out. If all the petty things said of one by heedless or ill natured idlers were to be brought home to him he would become a mere walking pincushion, stuck full of sharp remarks. I should as soon thank a man for emptying on my bed a bushel of nettles, or set loose a swarm of musquitoes in my chamber, or raising a pungent dust in my house generally, as to bring upon me all the tattle of careless or spiteful people. If you would be happy when among good men open your ears; when among bad, shut them. And as the throat has a muscular arrangement by which it takes care of the air-passage of its own accord, so the ear should be trained

to an automatic dullness of hearing. It is not worth while to hear what your servants say when they are angry; what your children say after they have slammed the door; what a beggar says whom you have rejected from your door; what your neighbours say about your children; what your rivals say about your business or dress.

This art of not hearing, though not taught in the schools, is by no means unknown or unpracticed in society. I have noticed that a well-bred woman never hears an impertinent or a vulgar remark. A kind of discreet deafness saves one from many insults, from much blame, from not a little apparent connivance in dishonourble conversation.

There are two doors inside my ears—a right hand door leading to the heart, and a left hand door with a broad and steep passage, leading out into the open air. This last door receives all ugliness, profanity, vulgarity, mischief-making, which suddenly find themselves outside of me.

Judicious teachers and indulgent parents save young urchins a world of trouble by a convenient deafness. Bankers and brokers often are extremely hard of hearing when unsafe borrowers are importunate. I never hear a man who runs after me in the street, bawling my name at the top of his voice; nor those who talk evil of those who are absent; nor those who give me unasked advice about my own affairs; nor those who talk largely about things of which they are ignorant.

If there are sounds of kindness, of mirth, of love, open fly my ears; but temper, or harshness, or hatred, or vulgarity, or flattery shuts them. If you keep your garden gate shut, your flowers and fruit will be safe. If you keep your doors closed no thief will run off with your silver; and if you keep your ears shut your heart will lose neither its flowers nor its treasures.

A call to individual experience of the ancient and sure foundation; with the danger of being corrupted from the simplicity that is in Christ Jesus.—Assuredly, my beloved friends, a day of trial is approaching, yea, hastening upon the nations, when nothing short of an individual heartfelt knowledge of Him, in whom we profess to believe, will stand unshaken by the storm.

Great is the solicitude I feel on behalf of our highly favoured religious Society, that it may be preserved immoveable upon this its ancient and sure foundation, Jesus Christ—"Christ in you the hope of glory;" which never did, and never will fail those, who in simplicity believe, and faithfully build thereon, nothing doubting. By diligently maintaining the watch in that holy light, bestowed in redeeming love on every individual of the human race, the snares of the insidious adversary, although laid in the most insinuating manner, will be detected and broken; the specious guise of a false religion itself will be penetrated. This has assuredly slain its thousands, who dazzled and distracted by creaturely activity and excitement, have thus been corrupted from the simplicity that is in Christ. "Watch ye, therefore, and pray always; that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Blessed and holy injunction—never out of season—never more needed.—*Daniel Wheeler. F. L., vol.* 7, *p.* 83.

Wrestling of the soul after God, with the awful endlessness of eternity.—Our blessed Saviour gave his life a willing sacrifice on the cross for us, and we must give up our whole hearts—no cross, no crown, is a sure testimony; if we will not bear the cross, we cannot have the crown. Then addressing her children, "Oh! my dear children, may you never rest but in the wrestling of the soul, until he has fully redeemed you, until he has finished the work he has begun in you. Oh! from my dying bed, I beg of you, that it may be the earnest breathing of your souls, that you may be redeemed from the perishing things of time, and that your affections may be fixed upon eternity: upon things that will endure for ever. What would it avail me now (or any at such a time as this) to have the world, or as much as might be equal to our most extravagant desires to possess? we would freely give it up in exchange for a happy possession. Oh! press after it; do not be satisfied in any thing that is sensual or carnal, but Oh! that we may press after an inheritance in that which will endure forever!"

"Oh, eternity! Oh, the length of eternity! Oh, that it may be impressed on every heart, the length of eternity!—*There is no end.*"—*Mary Hagger on the bed of death. F. L., vol.* 7, *p.* 461.

On the Republic of Liberia, its Products and Resources.

BY GERARD RALSTON, CONSUL GEN'L FOR LIBERIA, (LONDON.)

(Concluded from page 388.)

Monrovia, the capital of Liberia, so named after — Monroe, the fifth President of the United States, a great friend to the settlement of Liberia, is beautifully situated on Cape Mesurado, about seventy-five feet above the level of the Atlantic Ocean, in 6.19 north latitude, and 11 deg. West longitude, has a population of about 3,500 souls. Its position is most happy, having, by means of the Mesurado and Stockton, and the St. Paul's and the Junk rivers, the greatest facilities for navigable communication with the interior. Besides being the executive, judicial, and legislative seat of government, it is well furnished with schools, churches, and missionary establishments, a newspaper called the *Liberia Herald*—dating back to 1826—a college, and other evidences of advancing civilization and refinement.

The new college just completed is a magnificent edifice, situated on a most commanding site, on a twenty acre field for play-grounds, granted by the Government, and is due to the liberality of the people of Boston, United States, who not only furnished the funds for the construction of the building, but also have presented a library, geological cabinet, and otherwise endowed it. The Government has also granted 4,000 acres of land, of which 1,000 acres are in each of the four counties of the Republic. This land will become valuable in the course of time. Ex-President Roberts, of Liberia, is the President of the college, and is a Professor of Jurisprudence and International Law. The Rev. S. Alexander Crummell, a graduate and M. A. of Queen's College, Cambridge, England, is a Professor of Moral and Intellectual Philosophy, the English language and its literature. The Rev. E. W. Blyden, a young man of great energy, talents, and usefulness, now the Principal of the Alexander High School for Boys, in Monrovia, and an experienced teacher, is the Professor of Greek and Latin languages and their literature.

To show how entirely sectarian principles are disregarded in Liberia, I may mention that — Roberts is a Wesleyan Methodist, — Crummell is an Episcopalian, and — Blyden a Presbyterian; and there is a prospect of their acting harmoniously together in the advancement of true religion, and the civilizing influences of science and literature which may be expected to flow from the teaching of these excellent men. The greatest benefit to the rising generation is expected from this college, particularly as it will prevent the necessity of sending the youths to England and the United States for instruction. Measures are being taken for the superior education of girls, which has hitherto been neglected, to the injury of the State, for women, as mothers and sisters, exerting a great influence over society, particularly in attending to the youth of both sexes, are, when they are competent, the greatest social improvers. I hope some liberal Englishmen will emulate the liberality of the Bostonians to the Boys' college, by supplying the means for the High School for girls at Monrovia, which should be liberally endowed and made as effectually useful as possible.

The inhabitants of Monrovia are great Sabbatarians. They go constantly to church; and so closely do they respect the Sabbath, that when Prince de Joinville, the captain of the French frigate Belle Poule, came into their port on Sunday and offered to salute the flag, it was declined, because of their unwillingness to have the Sabbath desecrated. So also when Captain Eden, of one of her Majesty's ships, was ordered to call at Monrovia, to salute the Liberian flag, he happened to arrive on Sunday morning, and communicated to the President that he wished to salute the flag provided it would be returned, when he was informed that it could not be done on that day, being Sunday, but it would be returned on the following day, (Monday.) Captain Eden, being pressed for time, saluted on Sunday, with the understanding that the salute would be returned to the first British cruiser that came into port.

Such of the aborigines as have for three years previously adopted and maintained civilized habits are entitled to the elective franchise, and a considerable number exercise this privilege. There are native magistrates and jurors. Two of the magistrates serving in Bassa county, and who act as associate justices in the monthly courts, are Bassa natives.

It is the policy of the Liberian Government to induce American immigrants to settle in the interior—some fifteen, twenty, or thirty miles from the coast— where the surface of the country is undulating and hilly, and more healthy for those freshly arrived than the coast country. Carysburg, White Plains, and Clay Ashland are some of these interior settlements from which good results have already been experienced. When a new settlement is formed, it is customary for some five, six, seven, eight, or ten families of the old residents of Monrovia, or other old towns, to accompany and guide the strangers, and indoctrinate them into the mysteries of their newly commencing Liberian life. This is a wise course. Each settler, on his arrival in the Republic, is entitled to draw a town lot or plantation. If a town lot be drawn, he is required to build a house, of brick, stone, or other substantial materials, sufficient for the accomodation of all the family of the proprietor within two years, and he receives a fee simple deed. If a plantation be drawn, two acres must be cultivated within two years to get a fee simple deed. Every man may have a town lot, or five acres of farm land, together with two more for his wife, and one more for each child that may be with him, provided that no family shall have more than ten acres. Women, not having husbands, may each have a town lot, or two acres of farm land, on their own account, and one acre on account of each child. Unmarried men of the age of twenty-one, arriving from abroad, on taking the oath of allegiance, shall be entitled to draw a town lot or five acres of farm land the same as family men. There is a penalty of five dollars for cutting down palm trees, except by the fee simple proprietor. Each proprietor of farm lands must show his boundaries by erecting posts at the angles of the same.

The English is the mother tongue of the Liberians, and they are extending its use along the coast and into the interior. Nothing is more common than for the native chiefs and the head men and other important persons among the tribes within the jurisdiction of Liberia, and even far beyond, to place their sons at the early age of three, four, or five years, in the family of the American-Liberians expressly to learn English and to acquire civilized habits. Among the natives, to understand English is the greatest accomplishment and advantage; and with some of the coast tribes, a knowledge of English is beginning to be regarded as a necessary qualification for the ruling men of the chief towns. Our language has become the commercial medium of communication throughout not only the African coast, but other parts of the world where ships and steamers carry the civilizing influence of commerce, and in time it will become universal.

The revenue of the republic for the year ending the 30th of September, 1861, was 149,550.11 dollars. The expenditure was for same time 142,-931.11 dollars.

A portion of the receipts and expenditure arose from the recaptured Africans landed at Liberia, and supported by the Government until they can be placed out to take care of themselves.

The import and export duties are the great sources of income. The total product of import and export duties was 44,000 dollars.

The Liberians are under great obligations to the British Goveroment and British people for their kind regards and useful efforts to encourage and aid them in the great task of building up a negro nationality on the coast of savage Guinea. The British Government were the first to acknowledge the independence of Liberia, were the first to present them with a small vessel-of-war to act as "Guarda Costa," and to aid in suppressing the slave trade, and have for many years done all in their power to countenance and foster the growth of this youthful State. The British people also have manifested the most friendly and kindly feelings towards this young people.

The principal materials for building purposes are wood, stone, and brick. The forests abound with suitable timber for houses, as well as ships, but for the reason that wood houses are infested with a destructive little insect, locally known as "bugaboug," stone or brick building materials are preferred by those who can afford the expense. Excellent blue and gray granite, and hard sandstone, as well as clay, suitable for bricks, abound, and innumerable oysters, clams, and snails furnish shells, out of which lime for cement is manufactured.

A great variety of excellent fish are found in all the Liberian rivers, of which the mullet, angel fish, and white boys are preferred. From the sea are taken the barracouta, mackerel, cavalla, and a great number of other fish for frying.

Iron ore abounds all over Liberia, but as yet no copper, tin, zinc, lead, silver, or other useful minerals have been discovered in Liberia. Some old and some indications of coal have been found, and I hope, when the four young men now in Edinburgh and London receiving education, return home, they will discover copper, lead, coal, and other useful minerals, and also to be able to construct the canal or railway between the Junk and Desurado rivers and the breakwater at Monrovia, and other engineering works of prime necessity and utility.

Many persons say that Liberia is a failure—that she has not advanced as she ought to have done, and that the results are far less than we expected. But if we consider the small expenditure upon Liberia—millions of pounds have been spent upon Sierra Leone, thousands of dollars only on Liberia—and that only 16,000 Anglo-Saxon negroes have left the United States, and settled on the coast, and that they have been far more numerous and prosperous, and progressive, in the forty years since they made their homes in this savage country than were the English settlers in Virginia in sixty years after they landed, and have since become a mighty nation of 32,000,000 souls, what may we not expect from Liberia if the four-and-a-half millions of American negroes living most unhappily in their native land should migrate in the next thirty years to the "Land of the Free" on the West Coast of Africa? There can be no doubt that Liberia is far better adapted for the American negroes than Hayti, which has the Catholic religion, and foreign language, manners, and customs—the French; whilst the Liberians have the same Protestant religion, the same language, and the same manners and customs which they left behind them in America. The negroes of the United States should desire to create a flourishing Anglo-Saxon-Negro nationality on the coast of their fatherland, which has been so well commenced by the pioneers who for forty years have been preparing the way for their comfortable residence in Liberia.

The American Liberians, in their Declaration of Independence, use the following language to describe their fortunate change of circumstances by migrating from the United States to this new and improving country. They say, "Liberia is already the happy home of thousands who were once doomed victims of oppression, and thus far our highest hopes have been realized. Our courts of justice are open equally to the stranger and the citizen for the redress of grievances and for the punishment of crime. Our numerous and well-attended schools attest our efforts and our desire for the improvement of our children. Our churches for the worship of our Creator, everywhere to be seen, bear testimony to our piety and to our acknowledgment of his providence. The native African, bowing down with us before the living God, declares that from us, feeble as we are, the light of christianity has gone forth; while upon that curse of curses, the slave trade, a deadly blight has fallen as far as our influence extends. Therefore, in the name of humanity, virtue, and religion—in the name of the great God, our common Creator and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which our condition entitles us, and will extend to us that comity which marks the friendly intercourse of civilized and independent communities."

Then follows the Constitution, one section of which declares, "That there shall be no slavery within this Republic, nor shall any citizen or any person resident therein deal in slaves, either within or without its bounds, either directly or indirectly."

Selected.

Some Account of John Spalding.

I shall pass over the early part of my life, only observing I had been educated in a religious way. I mention this, as at times, when I lived in London, where I served an apprenticeship, in the midst of my dissipation, I frequently felt the reproofs of the Lord in mine heart, but which were soon smothered in the vortex of pleasure. After I had served my apprenticeship, I returned into the country to assist my father in his business of a farrier, at Reading, in the year 1786. A little time afterwards, as I attended the parish church so called, where a celebrated preacher officiated, I found an awakening power, which produced not a little alteration in me. I more constantly attended the services, public and private; joined the more particular professors, and went on for several years as one of them. I also abstained from vain company and conversation which I had before been addicted to, so that I was one of the chief professors; but I found a gradual wearing off of the force of the impressions I had received; less dislike to worldly company; and the power of sin gaining the ascendency; that I at times felt much uneasiness; particularly as, on serious reflection, I felt the strength of my lusts and passions, and the evil propensities of my nature unsubdued; notwithstanding my knowledge of the truths of the gospel, and the profession I made: and observing and conversing with my fellow professors, I found the same great anxiety of mind, and breathings to the Lord, that he would make me indeed what I professed to be; and what I was persuaded by the scriptures of truth, a true christian might be; that is, free from the power, as well as the guilt of sin. Thus I went on till about the year 1792, often feeling the dominion of sin, and desiring deliverence from it; when I was led to consider the people called Quakers, and was soon satisfied there was a manifest difference between them and others, even in outward appearance; which, when I considered, I was convinced was more conformable to christianity than any others I had known; most of whom followed all the fashions of the world, particularly in dress; an inconsistency I frequently observed with much concern. I then sought the conversation of some of them, and still found more simplicity, more like the precepts and practices of Christ and his apostles, that I desired to know the principles from which such superior practices resulted, and inquired for some of their writings. The first book I think that I read was W. Penn's "No Cross, No Crown," which much tendered my spirit, and removed some unfavourable opinions which I had received respecting Friends. I then, in some measure, saw how far what I had known before fell short of what that work directed to; yet I continued attending at the parish place of worship; having the most favourable opinion of the minister there, and a particular esteem for him, as a man who also frequently professed a particular affection towards me. Once I remember, when I had so far deviated from my profession as to go to a horse-race, he sent for me, and kindly admonished me as a friend and overseer. I mention this, as afterwards, when it pleased the Lord to enlighten my mind more clearly, and convince me of the necessity of leaving the form of worship I had been accustomed to, it was a sore trial to me to leave him, in a manner that I apprehended he would feel not a little concerned about. The next book I read, I think was "Barclay's Apology," which opened many things so clearly to me, that I could not but consent to them; nevertheless there were some things that at first reading I could not assent to, particularly respecting public worship. I thought it needful there should be a time appointed, and somebody ready to officiate, that the ignorant might be instructed: and that a man taught as I apprehended, of the Lord, and properly qualified might, at any time exhort or preach to the people. I still attended the old place, going occasionally to Friends' meetings on any particular occasions, when some strangers were expected; whose testimonies, though I could not but approve of them, yet were not able to draw me from my former society; but I found the work of the Lord going on by degrees.

At first, I think, I considered the ordinance of the Lord's supper, as it is called, and was sensi-

ble I had never found any profit in it, from the beginning of my partaking of it; and though I had often heard others speak very highly of it, as finding particular and extraordinary comfort and benefit in it; and I often at the time earnestly desired to find the benefit of as well as others; yet it still remained a dead, unprofitable service: I therefore declined it entirely. The next thing I think I observed, was the public singing. I began to see a great inconsistency in that practice, particularly after sermon. I could feel it had in myself as well as in others, a manifest tendency to lightness of spirit, and removing any serious impressions which might have been received from the foregoing discourse; that I soon left the place immediately after sermon was ended. It was not long, however, before I saw a gross inconsistency in the practice altogether, when I weightily considered the matter contained in what was sung, how impossible it was for a congregation of different kinds of people to join in singing whatever might be given out, whether suitable to their conditions or not; much of which, I was persuaded, could not be said by any, without uttering gross falsehoods; which I could not believe would be acceptable in the sight of the Lord. I was in consequence constrained to give forth some observations on the subject in writing, addressed to the professors of religion attending the place called St. Giles' church.

"*A few observations concerning the custom of singing in public meetings of worship; by one, who has long been convinced of the inconsistency of it, and now calls upon every one who professes to be a follower of the meek and lowly Jesus to lay aside prejudice, and seriously consider the following remarks, which are offered in the fear of the Lord.*

"First. It ought ever to be considered, that God is a Spirit, and they that worship him must worship him in spirit and in truth. In other words, it is the language of the heart which he regards, not words however excellent of themselves. Now I appeal to the witness of God in every heart, considering the variety of conditions, the different subjects of praise, adoration, confession, petitioning, &c., contained in every collection, whether in the fear of the Lord any one, in whatever state or condition he may be at the time, can with propriety be ready to sing whatever may be given out. It appears to me impossible that a whole congregation (even if we accept the ignorant) can be in the same frame of mind, considering the various dispensations of the Lord's providence towards his people; consequently, if that is not the case, it follows, of course, that if all sing, some must utter words with the mouth contrary to the language of the heart, which so far from being acceptable to the Lord, I am persuaded is hypocrisy, and an abomination in his sight.

"Again, it appears to me inconsistent also with regard to the other parts of worship; for if the language of the heart is spoken in prayer, which often precedes singing, and which implies a sense of our wants, doth it not show an indifference whether our prayers are heard and answered or not to begin singing immediately, perhaps very different in matter as well as in manner, to what has been prayed for?

"Again, after preaching, if the Lord's power is known and felt under the word, is it not more likely to profit, if the mind is occupied in serious meditation, than singing, which from my own experience, I can say, has a tendency to divert the mind from solemn, serious reflection? I am now speaking more particularly concerning those, who have attained to a measure of the grace of God. Ask yourselves seriously, is outward singing intended or calculated to please the carnal ears of men, or a holy God? Why such anxiety about tunes, voices, and music? Is the Lord to be pleased with such poor things? Oh! no; you cannot suppose it. Consider from what root it springs, from the old man or the new; and remember the axe is laid to the root, to destroy all that is of the earth, of our fleshly nature. I have considered those passages in the New Testament, where the subject is mentioned, and am confirmed by them in my opinion, of the inconsistency of public singing. The apostle speaks of singing with grace in the heart; of making melody in the heart to the Lord; not making a noise with the tongue unless that proceeds from the heart; which how seldom it does in public singing I appeal to every considerate mind.

"I am convinced in my own mind, considering our situation here, the power and devices of the enemy, our own inbred corruptions, that it is more seasonable to watch and pray, to be ever on our guard, and waiting to feel the light and power of Christ, to discover and subdue the hidden things of darkness; that as children of the light we may walk in the light, and find the blood of Jesus Christ, his spirit and power, cleansing us from all sin; than evidencing that trifling, careless spirit, too commonly, if not always, attending outward singing.

"I could say much more against it, but would not be tedious, particularly respecting those that are without. How seldom can such people, living in open and avowed opposition to God, join in singing without uttering gross, abominable lies: and are we not accessory thereto? Is it not expected when a psalm or hymn is given out, all present who are capable will join? Then let it not be said, how can we help the abuse of it. Ought we not rather to set them an example of truth and righteousness, and not countenance any practice that has a tendency to promote lightness and irreverence? Oh! my friends, this cannot be acceptable to the Lord, who requireth truth in the inward parts. I recommend to your serious consideration what the Lord says in the 1st of Isaiah respecting the ordinances, of his own appointing, when not done in a proper spirit. I perceive every day more and more, an evident departure from the simplicity of Christ. Where is the daily cross borne? Observe the appearance of professors. What difference is there from the world? Sure, my friends, these things ought not to be. Bear with me, I beseech you. I am much concerned for the honour of our profession. If the cross is truly borne, all self-seeking and self-pleasing will be done away, and the fruits of the spirit more evidenced; which I am persuaded will not be in the present practice of public outward singing, often of words, as to the matter, scarce within the bounds of probability: and I am convinced if people would seriously consider the matter, it would appear very inconsistent with the gravity and solemnity of the true christian profession.

"May the Lord set these things home upon every heart, that there may be a concern to offer unto him acceptable sacrifice; which more than once is said to be a broken and contrite spirit.

"'*Blessed are ye that mourn*,' says Christ, (not ye that sing) '*for ye shall rejoice*;' which rejoicing, it may be applied to the present state of the church here, I conceive to be a greatful sense of the Lord's mercies; and showing forth his praises not only with our lips but in our lives. To conclude, my friends, turn into your own hearts: behold, says Christ, the kingdom of God is within you; look not without for what I am persuaded is only to be found within. It is not much hearing or much speaking that brings true peace to the soul: the ear is never satisfied with hearing. As a proof of that, do not we see professors running hither and thither, as though the more they heard the better they should be; encompassing themselves about with sparks of their own kindling, but what saith the Lord? '*Ye shall lie down in sorrow.* I am fully convinced it is for want of this looking in, and waiting to feel the power of the Lord there, judging and subduing sin, that there is so much talk, so much outward parade, and so little spirituality in the lives and conversation of the people.

"J. SPALDING."

(To be continued.)

For "The Friend."

West-Town Boarding-School.

We are apt not sufficiently to prize our privileges; and I have sometimes thought that this is the case with many of us, as respects the inestimable advantage of having in our midst such an Institution as West-Town Boarding-School. Do we sufficiently value it, and appreciate the benefits it has conferred, and, it is to be hoped, will continue to confer, on the members of our Society? It was instituted by our forefathers more than sixty years ago, under a concern for the guarded religious education of the children of the society; and there is good reason to believe that the Divine blessing has rested upon the labours of many of those who have been charged with its care and management. Many discouragements have at times attended these, and some, who have been pupils there, through an unwillingness to submit to that which would have preserved them from evil, have disappointed the hopes of their friends, and neither benefited the Institution, nor derived much advantage from it themselves. Many others, on the contrary, have experienced great and lasting benefits both as to their religious and literary advancement, the latter in many cases furnishing them with the means of making a respectable livelihood. Let all those that have the care of this valuable Institution, whether more immediate or remote, be encouraged to do all that is required of them to promote its efficiency and usefulness; and let the parents and friends of the pupils be careful to avoid doing anything to counteract the concern and efforts of the committee and caretakers, but do what they can to co-operate therewith. We learn there are at present at the school about eighty scholars of each sex, including a few day-scholars. This number is somewhat larger than it has been in the summer session for two or three years past, but it is very desirable that more of the children of Friends should partake of the advantages offered by this seminary. We trust more of our members will send their children there, and that the labours of the committee and others interested will continue as heretofore to be productive of good fruits. This Institution is much to be preferred for the members of our Society to mixed schools, especially those that are not under the care of Friends, and is, we think, becoming more and more efficient as the means of imparting a thorough education, under caretakers who are concerned for the best interests of the children.

At a recent visit, we learned that there were no cases of serious indisposition in the nurseries, and that throughout the present session the health of the family has been as good as usual. The committee have lately agreed that there shall be two examinations in each session instead of three. By this arrangement less time will be taken up with stated reviews, while thoroughness in their studies will also, it is hoped, be sufficiently provided for.

From "The Sunday at Home."

The Afternoon Walk.

OR, THE LAMB IN THE THICKET.

It was one of those beautiful summer afternoons, hich those who are familiar with country life have often enjoyed, that I set forth on a solitary mble. The sun had shown forth during the orning with unclouded splendour, and all nature emed to droop under its powerful influence. The afy foliage of the trees seemed to court the cool-g breeze in vain, for not a breath of air could be t not a leaf moved. The feathered songsters d retired to the shade, and the cattle had left e open field, to enjoy the luxury of the friendly ed, or the umbrageous canopy of some wide-reading tree, there to ruminate listlessly till the ree rays of the sun had passed away. I felt a sire to leave for a while my indoor engagements, enjoy the retirement and pleasure which a walk the country lane at this season of the year af-rds. Crossing two or three small fields for this rpose, I soon reached the lane. It was rather rrow, with a hedge and ditch on either side. e hedge had not been operated upon by the nd of the husbandman for many years, conse-ently the topmost boughs met overhead, and, in-twining with each other, formed a leafy conopy. small rivulet which crossed the lane, with its bbling, cheerful noise, seemed the only contrast the stillness which reigned around. On it went its course, bubbling and gurgling, as ever and on it came in contact with some stone lying in bed, partially obstructing its flow; whilst here d there the busy gambolling minnow sported in e tiny stream.

After pursuing my walk for a short time, I was ddenly aroused from a delightful reverie by hear-g a rustling in the hedge close by my side, ac-mpanied by a low stifled moan. At first I was rtled, but pausing for a moment, I felt assured at it was a sound of distress, and I determined ascertain the cause. I at first attempted to do by looking through the hedge, but this I found be impracticable, as the bank was high, and the ch deep and broad, so that I was compelled to lk a little farther on to the gate which led into e field. On advancing to the spot from which e sounds proceeded, I discovered the cause of my arm to be a lamb, entangled in a thicket of orns, and in such a situation, that it must have ortly perished had not some friendly hand extri-ted it. It was almost strangled, being suspended the neck, with its hind legs only resting very securely on the shelving bank. Drawing my hife, I very soon succeeded in cutting away from e side the thorns and brambles which held the or animal fast, when its own weight caused it to ll forward on the ground. After a struggle or o, it rose to its feet, and walked slowly away to in its companions, who were standing in a sort stupid amazement at some little distance.

On looking round for evidence of the cause of is mishap, I discovered that the little flock had oken out of the field in which they had been stured, and crossing the lane, had taken advan-ge of a gap in the hedge to gain an entrance to is field. There was nothing desirable, however, the change, as they had left a rich pasture for scanty picking in arable ground. This poor un-rtunate lamb had been more eager than the rest, d in its heedless haste had thus become en-ngled. As the little animal regained its fellows, e mute congratulations which he seemed to re-ive, and the gladness which each seemed to feel, ere to me a sufficient recompense for my exertions. Turning from them, I again resumed my walk, this little incident furnishing ample food for thought. I could not help reflecting on the analogy which existed between the wandering lamb and the wanderers of the human family. My mind re-verted to the first wanderers, our common parents, who, although placed in the richest pastures, yet, tempted by the thought of obtaining knowledge like God, wandered far from peace and happiness into the paths of sin and disobedience. This dis-position has become inherent in man, through all the intervening ages of the world to the present time; and can we not look around the circle of our acquaintance, or the more narrow circle of friends, and note one or another who have thus wandered. That bright-eyed girl, the mother's hope, the father's joy; the son, or brother whose countenance beamed with intelligence, and whose wit and vivacity made him the centre of the do-mestic circle. Alas! how many such have wan-dered from the home of their childhood, and have become entangled in the thicket of vicious plea-sures. Some have been rescued, but many have fallen, and the clods of the valley have early cov-ered blighted hopes, ruined prospects, and wasted, unprofitable lives. Had these loved ones prayed for divine guidance, and sought the care of the good Shepherd, they might have been the stay and support of many a widowed mother, the comfort and solace of a father's heart, and many might have "risen up to call them blessed."

Young friends, just setting out on life's journey, listen to a word of counsel. Perhaps you have often written in your copy-books this sentence: "The path of duty is the path of safety." You may possibly have smiled at it, as old-fashioned, strict, and puritanical. Nevertheless, there is truth in it. As long as you walk through this world in the path of duty, trusting in the guidance of One in heaven, and looking to the Lamp of Truth for light to your uncertain footsteps, you will never wander far away. You are quite safe if you walk in duty's path, with such a leader and such a chart. Make Jesus your friend, counsellor, and confidant, and you will never err. May your prayer ever be—

"Lead me, gentle Shepherd, lead me,
Till I reach fair Canaan's shore."

Should any youthful reader resemble this poor lamb; has he wandered from the paths of virtue and rectitude; has he become entangled in the thicket of sinful pleasures and vicious pursuits, let him not despair. Christ, the Good Shepherd, waits to extricate the wandering sheep; and not only is he waiting, but willing and able to do so. My young friend, if thou hast suffered through thy wanderings, and hast partaken of the bitter fruits of sin and folly, now come to Jesus; and while, like the psalmist, feeling that thy former fall has been like broken bones, breathe also like him the peayer, "Hold thou me up, and I shall be safe. . . . Oh, let me not wander from thy commandments."

Trained Hogs.—In some parts of France and Italy hogs are regularly trained to hunt for truf-fles, a sort of mushroom of delicate flavour and highly prized, found beneath the surface of the ground. When the hog scents a truffle he ex-presses his satisfaction by a grunt, then digs up the ground with his snout, seizes the truffle care-fully and carries it to his master, who gives him a handful of grain as a reward. And it is a well-known fact that in the midland counties of England some intelligent breeds of hogs have been trained to hunt for partridges, woodcocks, and other game, and have manifested the valuable qualities of thorough bred and sagacious pointers.

Creaturely activity and excitement corrupts from the simplicity of Christ.—It seemed to me that the minds of too many of our young people have already been so much dazzled with the glare of creaturely activity and excitement, as to have but little relish for the plain but incontrovertible truths of the gospel in their primitive purity. Oh! the beguiling influence of human wisdom! how doth it corrupt from the simplicity that is in Jesus: it strikes at the very life of spiritual Christianity.—*Memoirs of Daniel Wheeler. F. L. vol., 7, p. 293.*

THE FRIEND.

EIGHTH MONTH 16, 1862.

At the suggestion of a valued Friend, we com-mence in this number, a brief memoir of John Spalding. Although it has once appeared in our pages, yet it so well exhibits the ground of our pe-culiar testimonies, and seems so strongly to meet prevailing weaknesses amongst some of the mem-bers of our religious Society, that we doubt not the real lovers of genuine Quakerism will gladly give it another perusal.

Even in the brightest period of the early Chris-tian Church, there were those who were weak in the faith,—those who flinched from suffering for the faith, and even some who denied the faith. In our religious society, from the days of George Fox to the present period, there have been many, who through want of faithfulness to manifested duty, have become the open or secret antagonists of some of the doctrines and testimonies which we assuredly believe were committed by the Great Head of the church to us as a people to bear for his name and Truth's sake. Of these unfaithful ones, the greater part have been content with that kind of opposi-tion which is manifested merely by slighting the testimonies. Such perhaps did not attempt to ad-vocate following the fashions of the world, which yet they were themselves doing. They did not denounce the use of the plain language, yet they were in the world and amongst the world's people, using the customary compliments and the ungram-matical forms of speech of those they associated with. All our members who are flinching from the humble walking, who are disregarding the tes-timonies borne by the faithful amongst us, whether it be in allowing in themselves or their children things inconsistent with our christian principles, are, whatever profession they may make, enemies to the Truth. They may advocate it in words,—they deny it in example. May every one remem-ber, that the most powerful support we can give to the glorious Gospel of our dear Redeemer, is to show by our daily walk and conversation, that we have been made experimental witnesses of its heart-cleansing, softening and elevating effects.

SUMMARY OF EVENTS.

FOREIGN.—News from England to Eighth month 3rd. Earl Russell justifies the vigilance of the Federal cruisers at the Bahamas. The Tuscorora was at Queenstown, watching for a confederate steamer, which had left Liverpool, but put back to Holyhead, and there lost all her men. The *Independence Belge* asserts that France, Russia and England are negotiating a plan of media-tion. The two former have submitted a plan to the latter, which has not been replied to yet It is ru-moured that a British envoy has been sent to Washing-ton to urge President Lincoln to initiate peace measures in order to avoid mediation. Earl Russell recommends that strict attention be paid to the Queen's proclama-tion of neutrality. General Pope's order to subsist upon the enemy is construed as an adoption of the system of rapine. General Forey left Cherbourg on the 29th for Vera Cruz. Troops were being embarked rapidly for the

same destination. The Time's city article, draws attention to the fact that within a short period, United States five per cents have fallen from 80 to 63 and 65, being the lowest point ever touched. The steamer Merrimac, heavily laden with ammunition and stores for the rebels, sailed from Plymouth on the 29th ult., bound to Nassau, via Madeira. The Bank of England has reduced its rate of interest to two per cent. The Liverpool cotton market was firm, at 19d., for fair New Orleans. Stock in port, 161,000 bales, including 37,000 American. The following were the quotations for breadstuffs. Flour, 25s. a 29s.; red wheat, 9s. 9d. a 11s. 5d. per 100 pounds; white, 11s. 6d. a 12s. 6d. Corn 29s. a 33s. 6d. per quarter. Consols, 94.

UNITED STATES.—*The War.*—Orders have been issued from the War Department, by direction of the President of the United States, to prevent all persons liable to be drafted into the army, from leaving the United States for any foreign country. Marshals, Deputy Marshals, and U. S. military officers, are directed to arrest all such persons, and the writ of habeas corpus is declared to be suspended in relation to cases of this class, as well as in respect to persons arrested for disloyal practices. Another order from the War Department, directs the arrest and imprisonment of any persons, who by act, speech or writing, may discourage volunteer enlistments, or in any way give aid and comfort to the enemies of the United States. The U. S. Secretary of State has given notice that until the requisitions of the War Department on the several States for quotas of their militia shall have been complied with, no passports will be issued from this Department for any male citizen of the United States liable to be drafted into that branch of the service. The President, it is reported, positively refuses to employ any negro regiments in the war. Governor Sprague, of Rhode Island, has, however, issued an order declaring that the Sixth regiment from that State shall consist entirely of negroes, and that he will lead them to the field himself. Reports from the various States represent that the enlistments under the first call for 300,000 men to serve three years, were progressing rapidly in most of them, so that their respective quotas would probably be filled without drafting. The 300,000 men for nine months' service, will, it is stated, have to be obtained chiefly by conscription. The quota for the State of Pennsylvania under the two last calls, is 92,841. A few regiments from the Eastern States have already been sent to the seat of war.

Virginia.—A sanguinary battle was fought on the 9th inst., eight miles south of Culpepper, between the armies of Gen. Banks and Jackson. The rebel forces crossed the Rapidan, and were moving towards Culpepper, when the battle commenced by an attack from Gen. Bank's advance column. Generals Pope, Siegel, and M'Dowell, arrived while the battle was in progress. The engagement does not seem to have been decided in its results, and the two hostile armies remained the next day in near proximity to each other. The movement of the rebel generals across the Rapidan, appears to have been unexpected by the Union commanders, whose plan, it is said, was to concentrate their divisions at Orange Court House, and then advance upon Gordonsville. If such was the plan, it was frustrated by the strategy of Jackson, who succeeded in throwing the chief part of his force upon Bank's division, at a place where it could not quickly receive support from the others. A later report from the battle field represents that the rebel army received a severe check in the battle referred to, and was retreating southwards. The division of Gen. Burnside has been sent from James river to Fredericksburg. A reconnoissance sent out by Gen. M'Clelian, advanced to Malvern Hill, ten miles from Richmond, where they routed a rebel force and made a number of them prisoners. It was apprehended at Richmond that the whole Federal army was advancing upon the city, and a strong force was sent down to oppose the movement. The Federal troops then retired to the main army on James river. Although it has been repeatedly stated that two of the rebel iron-clad boats were lying at Fort Darling, it is still doubted whether they have actually left Richmond.

The South.—New Orleans dates to the 31st ult.; Mobile bar, on the 1st inst.; Pensacola, on the 3rd, and Port Royal to the 5th, have been received. The health of the people of Pensacola was good. It was rumoured that the yellow fever prevailed at Key West. Gen. Hunter and Com. Dupont were making preparations to receive the ram from Savannah. The flagship Hartford, with Com. Farragut, together with the frigates Richmond and Brooklyn, and the gunboats Oneida and Iroquois, and the rest of the fleet, arrived at New Orleans on the 29th, anchoring off the city. The steamship Philadelphia had arrrived at New Orleans, from Philadelphia.

A reconnoissance by two gunboats to Manchac and Covington, found everything as Col. Kimball had left it. No bridges had been rebuilt, nor were there other indications of the enemy. The rebel iron clad gunboat Arkansas, which caused so much damage at Vicksburg, has been destroyed. She passed down the river from Vicksburg to co-operate in an attack on Baton Rouge. After passing Bayou Sara, her machinery became derranged, and whilst attempting to adjust it, she was attacked by several of the U. S. gunboats. Escape being impossible, she was abandoned and blown up, the crew reaching the shore in safety.

The West and South West.—Regular hostilities in this region have been succeeded by a guerilla warfare, grevviously harassing to the inhabitants, attended with much waste of life and property, but without any important results. From the many confused accounts we select a few items. General Curtis and Commodore Davis, were at Cairo on the 6th inst., to consult with the War Department at Washington in regard to the future movements of the army of the Southwest and the Mississippi flotilla. It is reported that a rebel force of 15,000 infantry, with a due proportion of artillery and cavalry, was recently at Knoxville, Tenn., expecting to invade Kentucky at an early day. The daring and successful rebel commander, Morgan, in his report of his late invasion of Kentucky, states that he took twenty towns, captured 1200 prisoners, and 20,000 stand of arms, and destroyed property valued at $2,000,000. It is rumored that he intends soon to return with an inreased force of cavalry, and extend his ravages to the banks of the Ohio. A large band of guerillas were attacked and dispersed on the 7th inst., near Kirksville, Missouri, and a number of them killed. In some parts of Missouri, the drafting for the new levy is forcibly resisted by a portion of the people. Various petty collisions in Arkansas and Tennessee are reported, all attended with more or less bloodshed. The Nashville Union says that Governor Johnson has been authorized by the Secretary of War to release the Tennesseean prisoners in the north, and exchange them for the loyal Tennesseeans imprisoned in the south.

Loss of the Steamer Golden Gate.—This steamer, which sailed from San Francisco for Panama on the 21st ult., was destroyed by fire on the 27th. When the fire broke out, the steamer was headed for the shore, which was about three and a half miles distant. On the vessel striking the beach, upwards of 100 of the passengers were washed or swam ashore. The total number on board was 337, more than 200 of whom perished by the flames or drowning. There was $1,400,000 in gold on board, all of which was lost.

New York.—Mortality last week, 568.

Philadelphia.—Mortality last week, 446. Of cholera infantum, 75; debility, 34; typhoid fever, 21; marasmus, 33.

The Ohio Wool crop.—The wool clip of Ohio this year amounts to about 13,000,000 pounds; 2,000,000 greater than that of last year.

Texas.—It is stated from Washington, that a delegation from Texas has arrived in that city, to solicit protection from the government for the Union citizens, of whom there are large numbers in the western part of the State. They have submitted a memorial to the President, urging that his policy of emancipation be applied to Texas.

Imports and Exports.—The foreign trade of the port of New York continues quite large, the imports of last week amounting to $4,598,275, and the exports, exclusive of specie, to more than $4,000,000. Since the commencement of the year, the exports of produce and merchandize from New York, have mounted to $79,767,677, and the exports of specie to $38,237,018, making an aggregate of $118,004,695. During the same period the imports of all kinds have amounted to $107,219,881. It is expected that the imports will soon fall off largely under the operation of the new tariff.

The Markets, &c.—The following were the quotations on the 11th inst. *New York*—Specie in the New York banks, $34,611,069. Premium for gold, 13 a 14 per cent.; silver, 6 a 7; Uplands cotton, 47½; wheat, the various grades of red Western, from $1.10 a $1.36, and white, $1.40 a $1.55; Western corn, 58 cts. *Philadelphia*—Fair and prime red wheat, $1.33 a $1.35; white, $1.40 and $1.55; rye, 81 cts. a 82 cts.; yellow corn, 64 cts.; oats, 46 cts. a 47 cts.; new, by measure, 38 cts. a 39 cts.

RECEIPTS.

Received from John Edgerton, O., per I. Huestis, agt., $4, to No. 13, vol. 35; from Luke Aldrich, R. I., $2, vol. 35.

N. B. By an accidental error, John Brantingham's r ceipt in our last number, reads vol. 56, instead of vo 36.

FRIENDS' SELECT SCHOOLS.

These seminaries will, it is expected, be re-opene after the summer vacation, on or near the first of Nin month next, the Boys' School being situated on Cher Street west of Eighth, and the Girls' School on Seven Street between Cherry and Race Streets.

The course of Instruction now adopted in the Boy School, embraces, besides the ordinary branches, a se lection of more advanced mathematical, scientific an classical studies, on the satisfactory completion of whic the pupil will be entitled to a diploma or certificate c scholarship.

During the winter months, lectures on scientific sub jects are regularly delivered, illustrated by appropria apparatus and experiments.

The course of study at the Girls' School embraces, i addition to the elementary branches,—Algebra, Geo metry, History, Natural Philosophy, Chemistry, As tronomy, Physiology, Natural History, Botany, Physic Geography, Mental Philosophy, Etymology, Rhetori and Composition. Instruction is also given in Trigono metry, Mensuration, and the French and Latin Language

As the proper classification of the scholars, early i the session, is important, it is desirable that those wh intend to enter pupils for the coming term, should do s as early in the season as possible. Application may b made on the opening of the Schools, to Joseph W Aldrich, Principal of the Boys' School, and to Margar Lightfoot, the Principal of the Girls' School.

With the present arrangement, it is believed that thes schools offer unusual advantages to Friends for the libe ral education of their children, and at a very moderat cost.

Their attention is also invited to the Primary Schoo in the Northern and Western Districts, where provisio is made for the careful elementary instruction of chil dren too young to enter the Principal schools.

On behalf of the Committee,

JOHN CARTER, *Clerk.*

WEST-TOWN SCHOOL.

The Committee under appointment to visit the schoo at West-Town, will meet there on Seventh day, the 16t of the Eighth month, and proceed in the examinatior on Second and Third days.

For the accommodation of the Visiting Committe conveyances will be at the Street Road Station on Se venth-day, the 16th instant, to meet the trains that leav Philadelphia at 2 and 4.30 P. M.

JOEL EVANS, *Clerk.*

Eighth month 6th, 1862.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA)

Physician and Superintendent,—JOSHUA H. WORTHING TON, M. D.

Application for the Admission of Patients may b made to the Superintendent, to CHARLES ELLIS, Cler of the Board of Managers, No. 724 Market Street, Phila delphia, or to any other Member of the Board.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Principal and Assistant Teachers are wanted for th Men's and Women's schools. Applications may be mad to ISAAC MORGAN, JR., 622 Noble street,

SAMUEL ALLEN, 524 Pine street,

GEO. J. SCATTERGOOD, Fifth and Callowhill street

TEACHER WANTED.

A teacher competent to give instruction in Readin and other branches, is wanted at the Select School fo Girls in this city. Apply to Sarah Williams, 732 Arc Street, Deborah M. Williamson, 1024 Arch Street, Rebecca S. Allen, 335 S. Fifth Street.

BOOK OF DISCIPLINE OF PHILADELPHIA YEARL MEETING.

Copies of the above are now for sale at the Boo Store, No. 384 Arch Street. Price 50 cts.

WM. H. PILE, PRINTER,

Lodge street, opposite the Pennsylvania Bank.

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Selected.

Some Account of John Spalding.

(Continued from page 398.)

This I sent to the clerk, at the same time I sent me reasons for the apparent change in me, as senting from the sacrament, so called; and ich I desired him to lay before the minister and hers, at a prayer meeting: which he seemed to ject to, supposing me in an error, and having a ry unfavourable opinion of Friends' principles. soon after had some conversation with him on e subject; which rather confirmed me in my inion than otherwise, his arguments appeared so eak against Friends. Thus I went on some little me longer, still attending mornings and evenings; it attending Friends' meetings in the afternoon. bout this time I read "Sewel's History of the uakers," which I think removed every objection, id confirmed me in my opinion of the truth of eir principles. Their severe sufferings, their pa- ence under them, and honest boldness before ngs and rulers, convinced me that nothing but a ivine power could have supported them. I sought e company of some faithful Friends, as I could scover in some I had been with, little more than e form. I desired to know the power in myself, id to be truly taught of the Lord, that I might ot do any thing by imitation, or because others d so; but retired often alone, to be instructed of e Lord, what to do and what to leave; and, glory his name, he was found of me, and made those ttirements precious and profitable to me, revealing s will unto me by degrees, as I was able to bear. I now became acquainted with some solid riends, and was occasionally in company with em, which excited the attention of my friends id neighbours; so that there was much talk about e, and various reports were propagated respect- g it, most people thinking it very strange I should rn Quaker.

About this time I met with a considerable trial, e death of my father whom I dearly loved. I ad long been persuaded in some measure of the anity and inconsistency of wearing black clothes n such occasions, knowing it to be only a worldly istom; and had often said to myself during my ther's illness, I would not put it on for any one except him; but there appeared so many reasons hy I should conform on his account, that it was ot till a little time before his death, that it pleased e Lord to remove my scruples respecting it, and strengthen me to bear such a public testimony, as of necessity that event occasioned. And indeed much opposition I met with on account of it, but the Lord supported me through all. I then constantly attended Friends' meetings.

About this time also I was concerned to write an address to some who usually met on First days, from different parts of the neighbouring country, to hear the minister, at a private house; where I had occasionally attended, with other professors of the town. I also wrote to the clerk, and sent him "No Cross, No Crown;" soon after, "Barclay's Apology;" and to another intimate friend, who was very zealous, I wrote and sent, "Beavan's Primitive Christianity Restored." And though I desired in what I wrote to individuals, as well as the society, that it might be put about for the perusal of any, I found little notice taken by any, I thought they seemed rather to avoid me. One steady experienced man, in a little conversation, observing, he hoped I did not look for that in myself, which was only to be found in Christ, I was concerned to write to him some little time after on the subject; and sent him at the same time, "No Cross, No Crown." While I was exercised towards the society I had left, I met with some more trials from other quarters; my relations complained of my silence, putting unfavourable constructions upon it. Indeed I had so much upon my mind, that I had little desire to speak much: for being often in my way of business with people of consequence in the neighbourhood, most of whom had always shown me much attention and favour, now observing such a change, though only in dress at first, they began to look rather strangely upon me. The enemy of souls was not unmindful of my situation, and raised many difficulties in my way; as the loss of their favours, and, of course, my business; the great offence my conforming to other things not yet done would give them, such as the ceremony of the hat, the language, and their titles so highly valued; these seemed indeed so great discouragements, that my mind was at times sorely distressed.

I had some time felt an uneasiness respecting the performing some part of my business, such as nicking and cropping horses, &c., punishing them for the sake of appearance, to please the fancies of men. When I began to mention my scruples, much opposition was made, as the consequence must of course be the loss of much business. I know not whether I was not too hasty in this matter, beginning in mine own strength, and not waiting the due time; for I found when I was required to do it, I gave way, which brought trouble upon me; till at last I was enabled to refuse several, among whom was one for whom I did much business, who, on my objecting and telling him my reasons, seemed very angry and reproached me for changing my religion, &c. He asked me to recommend some one to do it, but I told him I could not recommend another to do what I thought not right to do myself.

This event occasioned some uneasiness; I was blamed highly on the supposition that I should soon lose my business; but I answered in the words of our Lord, "*Except a man forsake all that he hath he cannot be my disciple.*" I saw, more and more, how people could follow the ways, customs, and fashions of the world, and use means not always the most honest to get its riches: so true is our Lord's saying, "*Where your treasure is there will your hearts be also.*" Oh! how few really deny themselves and take up the cross.

About this time came the quarterly meeting of a society I helped to establish, called "The Sick Man's Visitor," to relieve the wants of those in distress, conducted by the chief and most serious of the professors, a committee of whom met every week to transact the business of it, and to hold a prayer meeting as they called it, at the same time singing, reading, &c. Being the time I used to serve on the committee, I took the opportunity to write to them, giving my reasons why I could not join in the services performed at those times; also something more respecting the principles, &c., of Friends, with what was upon my mind besides; observing if any were desirous of more information on the subject, or had any objections to propose respecting Friends' principles, I was willing to receive them.

Hitherto there had not been any material alteration in my dress, except what I wore on First days; I still wearing a modern hat; but now I found it required of me to make an alteration there; which, as it was more conspicuous than any I had made, I found very trying; nature being unwilling to bear the cross; but it pleased the Lord to strengthen me; and indeed it caused much gazing, admiration, and ridicule, as I could perceive and hear, though little was said directly to me, but the Lord preserved me, and I thought I found rather a kindness of behaviour among the more considerable of my neighbours when I attended in the course of my business, particularly from the chief justice Eyre, where I had apprehended not a little discouragement, but I found through the mercy of my God, a very favourable intercourse. And here I may observe respecting these things, I felt a little at a time required of me; and as I was willing to give up, the Lord was pleased to afford me strength to be faithful to him. Now I am aware these things, respecting dress, &c., are, in the eyes of man's wisdom despised, and thought of no consequence: indeed of themselves, I am persuaded they are of no consequence, or if done from a wrong motive may be rather injurious than otherwise; yet when the Lord commands, it becomes his creatures to obey, and not reason about it, whether it is of consequence or not. When I felt a desire to reason about it the example of Naaman the Syrian was brought to my remembrance. When the prophet ordered him to wash seven times in Jordan, his pride and wisdom were offended; he wanted some great thing done, somewhat pompous, and agreeable to the ideas of his worldly mind; and had not his servants been wiser than their master; he might have continued in his disease; but the event proved, how despicable soever the means appeared, it fully answered all he could wish; therefore it is good for any one who feels occasionally the judgment of the Lord, against any

thing however trifling it may appear, not to consult with flesh and blood, not to reason about it, but give up in simplicity of mind; and then I am persuaded it will be found of more consequence than was apprehended; for if we are not faithful in the little, how can we expect the greater will be committed to us. And, indeed, in this matter I have been mentioning, I found not a little advantage; for before, when my appearance was not very different from the world, my acquaintance would enter into familiar converse with me; which too often had a tendency to divert my mind from that seriousness I wished to preserve, and leave unpleasant reflections afterwards; but when they saw (in their eyes) my uncouth appearance, it operated as a kind of check to lightness, and preserved me from the snare of unnecessary worldly conversation, so that I had the advantage of more retirement, which I trust I can say I have found the most profitable seasons. The apostle saith not in vain, "*If any man love the world, the love of the Father is not in him.*" And a follower of Christ will not be conformed to the world, nor uphold whatever is of it, either in himself or others: not merely because it is witnessed against in the scriptures, but being influenced by the same spirit, which was in them, he is taught by it to testify against the same the disciples of old did in their day.

It was a great grief and concern to me to consider, that as it was a day of so great profession, many walking miles to hear what they supposed the gospel preached, our steeple house being generally crowded by people from the other parishes; I say it grieved me, that my leaving the fashions of the world which they all professed to deny, should cause such amazement as it appeared to do even in the professors; which helped to confirm me in my opinion, that how much soever they could talk about religion, very little of the power thereof was known: indeed, had I not felt a want of the power of godliness, I should not have left them, as there were many ties which held me both to the priest and people. But it was that Divine power I longed for; and nothing short of it could satisfy me, and sure nothing but that could have supported me in the different trials I soon had to encounter; but the battle was the Lord's and his was the victory over every appearance of mine adversary, and to him be all the glory.

For several months my mind was much exercised on various occasions, the enemy assaulting me continually with reproaches from without and fears within. My business seemed to decline, and I was reproved for over acting my part, and informed that some of the society had said so. It was great grief to me to observe some friends for whom I entertained great esteem, not so faithful against worldly titles, as Esq. ——; Sir such a one; Mr. ——, &c., as I believed was required and practised by ancient Friends. It gave the enemies much occasion against me.

About this time peoples' minds were much agitated on political subjects, the French having overturned all orders and distinctions, which gave great offence to people in general; they called their days, &c., as do Friends, instead of the old names. I mention this because the adversary assailed me with the suggestion that I should be deemed of their spirit. I could expect little favour, though politics was a subject I thought little about, and spoke less; believing as our blessed Lord said, "*My kingdom is not of this world;*" every true disciple being influenced by the same spirit, the attention as well as the affections will be engaged in things above, not of this world, more than needful; and it had been sometime before a concern to me, to observe some of the Society of Friends meddling with such matters, more warmly than I thought consistent with their profession.

(To be continued.)

English Habits of Early Times.

Everybody, not excepting the royal family, rose as early as the light would let him. In the romance of *Hiron de Bordeaux*, one of the heroes is accused of laziness, because he was in bed after cock-crow. Breakfast was a very substantial meal indeed. So late as 1512, we learn from the *Northumberland Household Book*, that even on fish or fast days "the breakfast allowances were as follows: For my lord and lady—a loaf of bread in trenchers, two manchets, a quart of beer, and a quart of wine, two pieces of salt-fish, six baked herrings, or a dish of sprats; for the two elder sons—half a loaf of household bread, a manchet, a bottle of beer, a dish of butter, a piece of salt-fish, a dish of sprats, or three white fresh herrings; for the two children in the nursery—a manchet, a quart of beer, a dish of butter, a piece of salt-fish, a dish of sprats, or three white herrings; and for my lady's gentlewomen—a loaf of bread, a quart of beer, a piece of salt-fish, or three white herrings." Even in this noble family two persons had only one plate between them, but then, what a quantity of beer!

Dinner was always a great institution in England. Trumpets and music announced it in great families, and servants, headed by a principal domestic, brought it in in stately procession. Swans and peacocks with gilded feet were not uncommon dishes even at dinners that were not banquets. The meats were eaten from slices of bread, however, in lieu of plates, and these were afterward thrown into vessels called *coulaures*. The number and character of the courses depended upon the wealth of the entertainer. The number of courses was, however, generally three.

There were lavatories in the dining-hall itself, or just outside it, where the guests washed their hands before and after meals; and very necessarily so, since there was, as we have said, only one *tranchoir* between every two, and the use of forks was unknown in England until the reign of James I., when it was imported from Italy. The carving was performed, as at modern fashionable feasts, by a professional person, who was enjoined "never to set on fysche, flesche, beest, nee fowle, more than two fyngers and a thombe; but the entertainment was by no means *à la Russe*, so that the guests were obliged to contemplate this performance. Meat which was not eaten was generally thrown upon the floor, where there were always expectant cats and dogs, to play with which, however, was held to be bad manners. It was also not considered good-breeding to spit upon the table—

> "If thou spit on the bord or elles upone,
> Thou shall be holden an uncurtayse man:"

nor to blow the nose with the hand that was acting as fork; nor to pick the teeth with a knife, or clean them on the table-cloth. The ladies (who appear to have been rather attached to the pleasures of the table) are especially enjoined, when eating with their neighbour, to turn their nicest bits toward him, and not to select the finest and largest for themselves, "which is not courteous." They are also warned not to choke or burn themselves with too large or hot a piece, and entreated to wipe their mouth well, so as not to make the cup unpleasant for the person who shared it with them. The ladies are further and particularly recommended not to utter falsehoods during conversation. When knives are not laid, it is requested that guests will not bring "knyfes unscoured" to the table, or, in other words, that they will see that the knife is clean which each man carried i a sheath at his girdle. The table was merely board placed upon trestles, and the seats wer commonly but benches, the cleanliness of which is recommended you should make sure of befor sitting down. As for the state of the rush-strew floor, let us simply remark, without going into de tails, that it was filthy.

Among the less obvious rules of a good beha viour are these: Do not leave your spoon in th platter; nor eat much cheese, nor more than tw or three nuts; nor play with your knife; nor ro your napkin into a cord, or tie it in knots. Th dinner was almost always accompanied by musi and afterward any wandering *jongleur* or minstre was excessively welcome.

The going to bed must have been an unpleasar piece of business with our mediæval ancestor Even so late as in the reign of Elizabeth we rea in Holinshed's Chronicles this unpromising accoun of bedroom accommodation:—"Our fathers (yes and we ourselves also) have lien full oft upo straw pallets, on rough mats, covered onelie wit a sheet, and with a good round log under thei heads instead of a bolster. If it were so that ou fathers, or the good man of the house, had, withi seven years after his marriage, purchased a mat teres or flocke bed, and thereto a sacke of chaff to rest his heade upon, he thought himself to be a well lodged as the lorde of the towne, so well wer they contented. Pillowes, said they, were though meete onelie for women. As for servants, if they had anie sheet to cover them, it was well, for sei dom had they anie under their bodies to keep them from the pricking straws that ran oft throug the canvas of the pallet, and raised their hardene hides." A description like this could only apply t the lower classes in society, however, who had a yet participated but little in the march of socia improvement. Our Norman forefathers of goo estate had a quilt of feathers with sheets of silk o linen, and a coverlet of badgers' skins; but ther were generally two or three beds in the same roor for privacy was very little considered. Curiousl enough, however, while no care whatever wa taken to cover the body—night-gowns being quit undreamed of—the head was carefully wrappe about at night with a handkerchief. A truckle bed was always found in the chamber of a perso of consequence, upon which his attendant slept a his feet; and this was pushed under the large bed during the day.—*Chambers's Journal.*

Remnant of the Samaritans.

Priest Amran took me one day (says Mis Rogers) to the Samaritan quarter of Nablus. I is an irregular cluster of two-storied houses in th most crowded part of the town. We passe through white-washed passages, and ascended crooked, uncovered, steep stone stairway, leadin into an open court, where a large glossy-leave lemon-tree grew close to an arched door, throug which we passed after "putting off" our shoes. found that I was in the synagogue. It is a simple unadorned, vaulted building, in a rather dilapi dated state. Amran introduced me to the chie priest, his aged father, Selameh. He received m very courteously. After a short conversation abou Jacob esh Shellahi, (the only Samaritan who eve travelled so far west as to England,) he said, "I an very old; but I shall die in peace, thanking Go that he has let me live to see my people under th protection of the English Government."

A mat was spread on the stone floor, and ther I rested, listening to the slowly and earnestly ut tered words of the aged priest. He wore a loos blue cloth robe, lined with crimson, over a yellov

ad red striped satin kumbaz, which is made like dressing-gown. His large turban and his long ard were white. He directed my attention to e vail of the temple. It was a square curtain of hite damask linen, ornamented with *applique* ork; that is, pieces of red, purple, and green ben were sewn on to it, forming a beautiful patrn of conventional ornament. He supposed it as six or seven hundred years old; but I imagine cannot be more than half that age. After I ad copied the design of the vail, Amran carefully ew it aside and revealed a deep recess where the lls of the law are kept. Then his father rose id with trembling hands brought out the celeated copy of the Torah, or Pentateuch, which is id to have been written by Abishiu, the son of hinehas, the son of Eleazar, who was the son of aron. It is kept in a cylindrical silver gilt case, hich opens on two sets of hinges; and on its red tin cover Hebrew inscriptions are embroidered ith gold thread. When Selameh had carefully turned this precious roll to its place, he showed e several later copies of the Pentateuch, some in e Samaritan, others in the Arabic character; a iuted collection of psalms or hymns; several ommentaries on the law, of different periods; history of the community from the Exodus to e time of Mohammed; and a very curious manuript called the Book of Joshua, which begins ith an account of the journeyings of the company spies who were sent into the promised land by loses, and concludes with fabulous stories of e life of Alexander. This seems to be rather a vourite book. It is written in Arabic, but the roper names and certain other words are in the amaritan character. It is said to be of Syriac, ot of Hebrew origin.

A number of the neighbours came into the nagogue to see me, and invited me to their ouses; and fair little children crowded round. I ook leave of the aged Selameh, and he gave me is patriarchal blessing. . . . . I visited several ouses, and on the whole was favourably impressed ith the appearance of the Samaritan community. he men were generally handsome, tall, healthyooking and intelligent; but very few of them ould read or write. The women are modest, and e children very pretty and thoughtful, yet full of fe and activity. I am told that the Samaritans ve to a great age, and generally escape the epiemics which break out in Nablus. Perhaps this owing to the simplicity of their lives, and their rupulous cleanliness. They observe the ceremoial laws of Moses. Three times a year they go a solemn procession to the summit of Gerizim, Jebel-el-Tor,) repeating portions of the law as hey ascend; and they still proudly proclaim to ilgrims and travellers, "Our fathers worshipped in his mountain."

They do not receive any part of the bible except he Pentateuch. They say the other books are orgeries, and regard 2 Kings xvii as a cruel calmny. The Jews, on the other hand, declare that his portion of the bible is rejected by the Samarians simply because it records their true history, nd testifies against them.

The Samaritans declare themselves to be the hildren of Manasseh and Ephraim; and their riest is said to be lineally descended from a ranch of the tribe of Levi, by whom their services ave been conducted throughout all generations. Amran explained this to me, and then said, "Alas! have no son! I have no son to whom to teach he holy language, no son to assist me in the serices, no son to inherit the priesthood. God forid that I should be the last of my race, and leave ny people without a priest!"

It was a cause of bitter sorrow to the Samaritans when, some time ago, the last male representative of the Aaronic family died: for he was the last of their hereditary high priests—the last to offer sacrifices for them. They are obliged now to limit their ministrations to such rites as may legally be performed by Amran and his father, who represent the tribe of Levi; of whom it is written that the Lord spake unto Moses saying, "Present them before Aaron the priest, that they minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle." (Num. iii, 6–8.)

Knowing the character of the Samaritans, their belief in the true descent of their priests, their implicit faith in the divine inspiration of the Torah, and their reliance on the efficacy of ceremonial services, I can well imagine their desolation when they buried the last of the anointed sons of Aaron. With that house, the celebration of the highest offices of their religion ceased. No sacrifices can be offered now, and there is no one "to make atonement for the people."

During the days of unleavened bread the Samaritans live in tents on the mountains near to the ruins of their ancient temple. "On the 15th day of the first month,"—the whole congregation, men, women, and children, (except such as are ceremonially unclean,) being assembled—the priest stands forth on a mound and reads, with solemn and impressive voice the description of the exodus.

In a trench ten feet long by two feet wide, previously prepared by labourers, a fire is kindled, and two caldrons of water are placed over it. A round pit is dug in the form of a well, and it is heated to serve as an oven. Then lambs are brought in sufficiency for the whole community. Seven is now the usual number. At sunset seven men, in white dresses, take each a lamb before him, and at the utterance of a particular word in the service appointed for the day, all seven lambs are slain at the same instant. Every member of the congregation then dips his hand in the blood of the dying victim and besmears his forehead with it.

Boiling water from the caldrons is poured over the fleece, which causes the wool to leave the skin without much difficult. It is plucked off with great nicety. The bodies of the lambs are examined, lest there be any blemish. The right shoulder and the hamstrings are cut off and thrown upon the heap of offal to be burned with the wool.

The seven bodies are then spitted and forced into the hot bake-oven. A trellis-work is then placed over the top of the oven, which is covered with grass and mud to keep in all the heat. A few hours after sunset they are withdrawn; and the Samaritans, each "with his loins girt and a staff in his hand," eat hastily and greedily of the food thus prepared. The scraps of meat, wool, and bone are carefully sought for and burnt on the heap, that not a morsel may remain.

The Feast of Tabernacles is also kept "in this mountain." It happens in the early part of the autumn, when tent life is very pleasant and refreshing. The people "take the branches of goodly trees," such as the evergreen oak and the arbutus, and they "make booths," roofing them with interlacing willows, pliant palm fronds, and boughs of the glossy-leaved citron and lemon trees, with the green fruit hanging from them in clusters. For seven days the people dwell there, rejoicing and giving thanks to God.

Sometimes the Samaritans, to their great distress, have been obliged to celebrate their festivals elsewhere and in secret, owing to the fanaticism and persecuting spirit of the Moslems of Nablus. But priest Amran said: "Now that the English word has been spoken for us we shall no longer fear; and, notwithstanding the civil war, the Paschal lamb will this year be slain on the mountain where our fathers worshipped. The time is near at hand, O lady. Tarry with us until the Passover, and we will make a pleasant tent for you on the mountain, that you, with the consul, may witness the celebration of the festival and eat of our unleavened bread."

The women were simply dressed, in trousers and jackets of Manchester prints, and coloured muslin handkerchiefs and vails. When out of doors they shrouded themselves in large white cotton sheets; and though the former were faded and the latter patched, their poorest garments looked clean. I saw very little jewelry, except on the head dresses of the most recently married women. They nearly all, however, wore glass bracelets; and some of the children had anklets made of tinkling silver bells. The girls had a few small coins sewn to the edges of their red tarbouches, just in front.

Curious Mirror.—Among the curiosities exhibited at the last Paris Exposition, was a huge concave mirror, the instrument of a startling species of optical magic. On standing close to the mirror, and looking into it, it presents nothing but a magnificently monstrous dissection of your own phisiognomy. On retiring a little, say a couple of feet, it gives your own face and figure in true proportion, but reversed, the head downward. Most of the spectators, ignorant of anything else, observe these two effects and pass on. But retire still further, standing at the distance of five or six feet from the mirror, and behold, you see yourself, not a reflection—it does not strike you as a reflection—but your veritable self standing in the middle part between you and the mirror. The effect is almost appalling from the idea it suggests of something supernatural; so startling, in fact, that men of the strongest nerves will shrink involuntarily at the first view. If you raise your cane to thrust at your other self, you will see it pass clear through the body and appear on the other side, the figure thrusting at you the same instant. The artist who first succeeded in fashioning a mirror of this description brought it to one of the French kings—if we recollect aright it was Louis XV.—placed his majesty on the right spot, and bade him draw his sword and thrust at the figure he saw. The king did so; but seeing the point of a sword directed to his own breast he threw down his weapon and ran away. The practical joke cost the inventor the king's patronage and favour; his majesty being afterward so ashamed of his own cowardice that he could never again look at the mirror or its owner.—*Late Paper.*

For "The Friend."

The War—Enrolment in the Militia.

No well informed and dispassionate observer of public affairs during the last eighteen months, can reasonably doubt that the present wasting and cruel war has been brought upon our beloved country by most wicked and outrageous means. Unprincipled, ambitious politicians have regarded mainly their own selfish and party policy, until those at the South, foreseeing that the slave power which had long ruled the nation, and ministered to their aggrandisement, was likely to lose its ascendency; in the midst of unexampled prosperity throughout the land, suddenly made a wanton and inexcusable attack on the Union, strove to break up the organization of the government; lawlessly seized its property, and recklessly commenced hostilities against it.

The annals of history will be searched in vain for the record of a war, the pretences for which are more hollow and groundless, or more thoroughly at variance with the religion, morality and civilization of the age. All the excuses adduced in extenuation of it, are too flimsy to be long urged; and the immediate agents of the dreadful evils which now afflict our once happy country, have avowed the real causes of their treasonable and murderous proceedings, to be the maintenance and extension of the abominable system of human slavery.

The government of the United States has been placed in a most painful and trying position, and has strong claims upon the sympathy of its citizens, and their sincere prayers that it may please the Most High to rebuke and cast out the evil spirit of discord and rebellion, and incline the hearts of all *peaceably* to submit to the salutary restraints of law and order.

Though the long established and well known testimony of the religious Society of Friends to the peaceable nature of the Messiah's reign, prohibits us from joining in warlike measures, or in any wise abetting them, yet we believe there is no religious body which has been more loyal in its feeling toward the government, or more deeply regretted the difficulties which have beset it, and earnestly craved for it the guidance and protecting care of the sovereign Ruler of the Universe, from whom alone we can hope for deliverance or safety.

While no human power, nor any emergency, however extreme, can release us from the obligation steadfastly to adhere to our conscientious scruples against all war and fighting, it is incumbent upon us to do so in a meek, quiet and peaceable spirit; and so to demean ourselves that it may be apparent to all, that we love our country and its excellent form of government, deeply deplore the trials which have overtaken it; and, grateful for the protection and other benefits we enjoy under it, are willing and ready liberally to aid it in any way we can which does not conflict with our well known religious principles. To violate these would add nothing to its real strength, while it would deprive the mind of that calm and peaceful reliance on Divine protection, which is the greatest safeguard and support in every hour of danger.

To use the language of a recent document put forth by the society: "He is the best citizen and the truest patriot whose life is regulated by the law of Christ, and conformed to his pure and holy example; and we can never advance the real welfare of our country, by disregarding these."

Under the authority of the President of the United States, a draft of men is ordered to fill up any deficiency there may be in the 300,000 volunteers called for in the army; and for 300,000 more to fill its wasted ranks. Citizens, between twenty-one and forty-five years of age, are now being enrolled in the military lists out of which these drafts are to be made. A number of Friends have been so enrolled, and will be liable to be selected in the drawing, unless they promptly claim exemption.

The second section of the sixth article of the Constitution of the State of Pennsylvania declares that "those who conscientiously scruple to bear arms, *shall not be compelled to do so*, but shall pay an equivalent for personal service."

Friends are not likely to be drafted, consistently with this article; but, holding liberty of conscience to be a great natural and indefeasible right, which no government can take from them, or abridge, they equally object to paying a pecuniary equivalent for being permitted to enjoy that right, as it would be a direct acknowledgment that government had power over conscience, and might sell the enjoyment of it at a price fixed by itself.

In claiming exemption from enrolment in the militia, or from any draft, if this portion of the Constitution is pleaded, it will seem more clear and candid to state explicitly the scruple either to bear arms or to pay an equivalent, so that the ground may be clear, and future complication avoided.

The law of our State provides that within a certain number of days after notice of enrolment in the militia, the party claiming exemption from military service, shall leave with the assessor an affidavit stating the ground of such claim. Probably, in the case of Friends generally, it would be sufficient to state on this wise, viz: "The undersigned having received notice of his enrolment in the militia of Pennsylvania, and being a member of the religious Society of Friends, and conscientiously scrupulous against bearing arms, claims exemption, on these grounds, from performing military duty."

This declaration must be signed, and affirmed to, before a magistrate, and handed to the assessor within the time specified in the notice of enrolment.

It is a period of much trial to Friends, and what may yet be before us, none know. Should the war be permitted to continue, we of the North cannot reasonably expect to escape a share of the calamities which always attend this mighty evil; and shall doubtless find need of all the strength and help we can derive from united feeling and harmonious action, for the mutual aid and encouragement one of another.

The state of warfare will be likely to bear with especial force upon those of whom the law requires military service, and the younger class will peculiarly need the tender sympathy, christian counsel and aid of their more experienced brethren. We trust they will not fail to receive them. We would encourage such to seek the advice of their friends, freely to unfold their difficulties, and cherish a disposition to value and to follow the mature and christian counsel given them.

In a time like the present, important duties devolve upon elder Friends, as respects their younger brethren, who have not grown up to much stability and experience in the Truth, and yet have a sincere love for it, and who desire to walk in it. The good in these is to be nourished and cherished; their crude or erroneous views corrected in love, and their minds informed and instructed. Patience and forbearance are virtues especially valuable in treating such; and tenderness and kind consideration often leave an impression which exerts a salutary influence through life, draws them nearer to the society, and, sometimes, wins them over to a religious life. It is very desirable the younger members should see that their elder friends have an affectionate christian interest in their preservation and welfare; that they sympathize with them in their difficulties, are willing to give up their minds to listen to, and ponder them; and, as far as they may be able, to help them over them, in a loving and tender spirit.

And it is no less important that the younger should strive to keep near in feeling to their older brethren; not merely to seek but to follow their counsel, and endeavour to evince by their profiting, that they appreciate the privilege of being under the care and partaking of the sympathy and christian regard of those of riper experience, more mature judgment, and greater stability in the Truth than themselves. Thus we believe the different ranks in our religious Society would be bound more closely together, in united concern for each other, for the prosperity of the body, and for the faithful maintenance of all its religious principles and testimonies; the spiritual welfare of the members would be promoted, vital religion increased and our light would shine more conspicuously, to the glory and praise of our Father who is in heaven.

Selected.

A PRAYER.

Lord! let my heart still turn to Thee,
In all my hours of waking thought;
Nor let this heart e'er wish to flee,
Or think, or feel, where Thou art not!

In every hour of pain or woe,
When nought on earth this heart can cheer,
When sighs will burst, and tears will flow,—
Lord, hush the sigh, and dry the tear.

In every dream of earthly bliss,
Do Thou, dear Jesus, present be;
Nor let a thought of happiness
On earth intrude, apart from Thee!

To my last lingering thought at night,
Do thou, Lord Jesus, still be near;
And e'er the dawn of opening light,
In still small accents wake mine ear.

Whene'er I read Thy sacred word,
Bright on the page in glory shine;
And let me say, "*This precious Lord*
In all his full salvation's mine."

And when before the throne I kneel,
Hear from that throne of grace my prayer;
And let each hope of heaven I feel,
Burn with the thought to meet Thee there.

Thus teach me, Lord, to Look to Thee,
In every hour of waking thought,
Nor let me ever wish to be,
Or think, or feel, where Thou art not!

Selected.

WHO IS MY NEIGHBOUR?

Thy neighbour? it is he whom thou
Hast power to aid and bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbour? 'tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and comfort him.

Thy neighbour? 'tis the heart bereft
Of every earthly gem,
Widows and orphans, helpless left;
Go thou and shelter them.

From the Leisure Hour.

Anecdotes of the White Bear.

The following anecdote was related to me by a naval officer, at one time engaged in the search for the late Sir J. Franklin, and will serve to throw some light upon the powers of the white or Polar bear, (*ursus maritimus.*) Accustomed to see those creatures caged and cramped in the Zoological Gardens, with only a small pond to swim in, we can form no idea of the swiftness with which they move either on land or in the water. The great breadth, length, and flatness of their paws afford a large surface whereby to apply their immense muscular power in progression, and is admirably adapted to the yielding surface of the snow, or to the safe passage over newly formed ice: were it not for this provision, the unwieldly weight of their bodies would be an insurmountable obstacle in pursuing their prey.

From the deck of one of the Arctic ships, a white bear was seen cautiously approaching from the southward over the uneven surface of land ice, stopping from time to time and raising his black-tipped muzzle to sniff the air. The bear's sense of smelling is highly developed, the bones and membranes upon which the nerve of smell is spread being unusually large in proportion to his other

rgans of sense, and hence we find him trusting nore to it than to sight. This is the cause of the eculiar attitude they assume when doubtful of bjects before them. The head is thrown back, he nostrils dilated, the breath forcibly drawn in, nd the body swayed from side to side.

One of the officers snatched up his rifle and tarted alone to shoot the animal. In order to void being seen, he made a circuit to obtain the helter of some elevated portions of ice, and by so oing was a considerable distance from the ships efore he came within rifle-shot. Many officers ad by this time come upon deck, and two of them, eeing their comrade single-handed, hastened to oin him. Before they were many yards on their vay, he fired. The white bear turned and dashed owards him at full gallop. There was no time to eload, and nothing left but to run for his life. Away he went over the floe-ice at a terrific pace, he bear after him, greatly infuriated from the light wound he had received in the skin of the ack. The sight from the ships was one of great nxiety, although the officer was one of the best unners in the vessel. The bear gained rapidly pon him. His two messmates, who had gone orth to make a diversion, also ran as fast as they ould, with the hope of coming within rifle-shot efore the victim should be overpowered. The uspense of the next few minutes was intense, and xclamations of "Run, run for your life," and God help poor P——," were heard from many ps. "Not the shadow of a hope, unless C—— an pick the animal off at a few hundred yards ith his rifle," said an old quarter-master. Every ye is steadily fixed upon the chase, till at last he bear is within a few yards of P——. Now he s close, his ponderous paw is raised in the air, Crack went C——'s rifle, and the brute was rrested in his course for a moment, and the lower aw of the animal, or rather the front part of it, s seen hanging down. The ball had taken effect, nd at all events would prevent the use of his eeth; still, a blow from the fore paw would prove ufficient to destroy life if aimed at the head, and his is the point they attack in the seals, drawing he head backward and breaking the neck. The ear now turned in his agony, and, seeing his ther antagonist, rushed towards him. A deep reath was drawn by all the spectators, the relief vas so great when the animal turned away from his breathless enemy. His new assailant was rmed with a double-barrelled fowling piece oaded with ball. The distance grows less beween them, and no report as yet reaches the ear. About twenty-five yards, and still no report. Can his gun have missed fire? no: he is now coolly dropping upon one knee, and taking deliberate aim. Ah! there is the flash and now the report! he creature is down and has rolled over. Look, he is up again, but only raised upon his fore legs. Now the officer is going close to him; ah! there is another report, and the bear lies full length upon the floe-ice, incapable of further mischief. And now the three hunters meet over the body of their victim. "Ah man?" said P——, "I felt my heart knock against my ribs as if it would beat a hole there; for I began to think it was all over with me, when I could hear the bear's snort, close at my heels. But for that shot of yours, C——, I should be in a poor case by this time." From that period, an order was given that no one should leave the ships unarmed or alone.

The Polar bear is capable of getting a living even when blind, as the following anecdote will prove. A travelling party had encamped for rest. The men were all of them stowed away in their blanket bags, beneath the wolf-skin coverlet in their small tent. Suddenly a shock was given to their flimsy house, and presently down it came upon them with a great crash. In a moment they scrambled from beneath the coverings, and beheld a large white bear, quietly poking his nose amongst the articles upon the sledge. Not a moment was to be lost; an old bombardier of marine artillery dived beneath the fallen tent and brought out a loaded gun, and placing it close to the bear's head, stretched him lifeless upon the ice. The party was much astonished at the animal's standing inoffensively to be shot at. On examination he was found to be totally blind, from cataract in both eyes, and must for some time past have procured a living by scent alone.

A sailor who belonged to the crew of a ship employed in the whale fishery, once undertook to attack a large Polar bear which he saw on the ice at a distance. It was in vain that his companions tried to persuade him to give up his design. He laid hold of a whale-lance, and approached the bear; the bear was, however, as brave as the sailor, and stood waiting for the attack. The sailor, seeing him so bold and powerful an animal, grew faintheartedness, and, after standing for some time motionless, took to his heels. The bear pursued him, with monstrous strides, when the sailor dropped the whale-lance, his cap, and then his gloves, one after another, to prevent the bear from following him. Bruin examined the lance, tore the cap in pieces, and tossed the gloves over and over; but, not being satisfied with his spoil, he still pursued the sailor, whom he would, without doubt, have torn in pieces, had not the rest of the crew, seeing the danger of their companion, sallied forth to rescue him. The affrighted sailor ran towards his comrades, who opened to him a passage, and then prepared to attack the bear. The bear, was however, as prudent as he had proved himself to be brave; for, after surveying the force of his enemies, he effected an honourable retreat. The valiant sailor, who had fled before his courageous enemy, never stopped for a moment in his flight until he had reached the boat, preferring to be laughed at for a coward, rather than remain to encounter a bear. Let the young remember that fool-hardiness is not real courage.

The Polar bear of average length, when full grown, appears to vary from six feet to seven; there are, however, instances on record of a much greater magnitude; for example, the specimen in the British Museum, brought home by Sir J. Ross from one of his northern expeditions, measured seven feet eight inches, and its weight, after loosing it is calculated thirty pounds of blood, was eleven hundred and thirty-one pounds; and another individual is described by Captain Lyon as measuring eight feet seven inches and a half, its weight being sixteen hundred pounds.

The first and most striking character of the Polar bear, which distinguishes it to the eye of the non-scientific observer, is its colour, which is of a uniform white, with a tinge of straw-colour more or less prevailing. In its figure, though the limbs have the massive thickness peculiar to its race, there may be easily traced a striking distinction, referable, no doubt, to its almost aquatic mode of life. The contour of the body is elongated; the head flattened, with a straight profile; the muzzle broad, but the mouth peculiarly small. The neck, which forms a most remarkable feature, is continued twice as long and as thick, if not thicker than the head, which is thus thrown out far from the shoulders, so as to give it a poking air. The paws are of huge dimensions, and covered on the under side with coarse hair, whence it derives security in walking over the smooth and slippery ice. The fur is long and woolly, except about the head and neck, but of fine texture and considerable value.

On the inhospitable shores where the polar bear resides, there are no forests to shelter him in their recesses; he makes the margin of the sea or the craggy icebergs his home, and digs his lair in the snows of ages. His *habitat* may be considered as bounded by the arctic circle, below which he does not willingly pass; the northern and western winds, however often drift numbers on floating islands of ice to the coast of Siberia and the shores of Nova Zembla. On the northern coast of America also, down to Hudson's Bay, the present species is by no means uncommon.

For "The Friend."

The selections in No. 47 of "The Friend," made by S. C., from the correspondence of J. Kendall, together with his remarks thereon, were peculiarly interesting and grateful. They show how similar the principles and religious exercise of all true Friends have been in the different periods of the society; and we believe they will continue to be so, as long as there remains such enlightened and faithful members, living in the Truth. We may suppose that there is no Yearly Meeting destitute of such concerned ones, and if so, they must mourn over the alienation which has separated Friends in heart so greatly from one another, and obstructs the intercourse, which, from the rise of the society, was maintained among all its branches. When the question was put to the prophet: "What dost thou here, Elijah?" he replied, "They have forsaken thy covenant, thrown down thy altars and slain thy prophets with the sword;" and such was his opinion of the universal degeneracy, that he thought he only was left, and that they sought his life also. But what was the answer of the Lord to him? "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." If such a man as this prophet, in his zeal for the Lord of hosts, was mistaken in the number of true believers then preserved, is it not possible that many zealous ones now, may be wrong in their estimate both of the uprightness, and the number of the faithful preserved among us in this day of degeneracy and departure from our primitive faith.

After pertinently speaking of the importance of certain testimonies, J. Kendall says, "that as that which first formed us to be a people was *love*, so it will be the support of the society when all other supports fail and come to an end." A profession of our doctrines and testimonies however sound, without that divine love to God and for one another, must then fail to uphold the society, and prove not to be a sufficient foundation to preserve us a living body which we were designed to be.

Much has been said and done by which many have been beguiled and turned away from the Truth, as held by humble and sincere Friends from the first; but had those who got wrong in principle, through unwatchfulness and the deceitful workings of Satan, maintained a proper regard for their brethren, would they not have had their ears opened to listen to their remonstrances against error,—and would not all those who had escaped unsound doctrine, as they encouraged a similar feeling, have had their hearts softened by the love of Christ, so as to feel tenderly for those who had missed their way, praying for their restoration, and avoiding an uncharitable spirit towards them. Experience of late years has proved, that the unity of a religious society is much more easily broken, than recovered after it has been lost. A violation of its principles and its discipline, whether by meetings or individu-

als, will always tend to weaken the bond of true unity, and to divide and scatter. It is a dangerous thing to tamper with sound doctrines, the established discipline of the society, or with the rights of members. These cannot be infringed or disregarded with impunity, but the consequences will sooner or later come back upon the authors of such violation, and will produce distress and suffering.

A practical return to the ancient, christian faith of the society, with minds imbued with love to God, and to one another, would reunite the members in the bond of true peace. So long as those incontrovertible doctrines are rejected or the requirements of the discipline disregarded, Friends will remain at variance and in danger of breaking up into fragments, a state which cannot glorify the Head of the church, nor promote the blessed cause which He first formed us to sustain in the world.

An ancient epistle, written to Friends in York, by an eminent servant of Christ, speaks decidedly of the building up and preservation of Friends in the adorable Head and foundation, and the circulation and efficacy of the precious love and fellowship which bound them together in the unity of the spirit. We profess to be the same people, contending for the same doctrines and testimonies; let us examine whether the same love and fellowship subsist in our hearts and lead us to desire and pray for one another's welfare.

He says, "And inasmuch as there had been some hurt done in that place, by some that were gone out of the unity of Friends, it was upon me to write a few lines to that meeting to exhort them to keep in pure heavenly love," which brings into and keeps in the true unity. Which was thus:

"*Dear friends and brethren in Christ Jesus,*—Whom the Lord by his eternal arm and power hath preserved to this day, all walk in the power and Spirit of God that is over all, in love and unity; for love overcomes, builds up, and unites all the members of Christ to him the Head. Love keeps out all strife, and is of God. Love, or charity, never fails, but keeps the mind above all outward things, and strife about outward things. It overcomes evil, and casts out all false fears. It is of God, and unites all the hearts of his people together in the heavenly joy, concord, and unity.

"The God of Love preserve you all, and establish you in Christ Jesus, your life and salvation, in whom ye have all peace with God. So walk in him, that ye may be ordered in his peaceable, heavenly wisdom, to the glory of God, and the comfort one of another. Amen."

"G. F."

If we are christians indeed, we must labour earnestly to fulfil all the requisitions of the gospel dispensation. Our Lord said to his disciples, "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another."

"By this shall all men know that ye are my disciples, if ye have love one to another."

Dieting.—Some persons eat themselves to death, others are dieted to death. When a man is sick he is weak, and concludes that, as when he was well he ate heartily and was strong, if he now eats heartily he will become strong again; well-meaning but ignorant friends are of the same opinion, and their solicitations to eat become one of the greatest annoyances of a sensible invalid. Nature purposely takes away the appetite under such circumstances, and makes the very sight of food nauseating. A sick man is feeble; this feebleness extends to every muscle of the body, and a stomach being made up of a number of muscles, has its share of debility. It requires several hours of labour for the stomach to "work up" an ordinary meal; and to give it that amount of work to do when it is already in an exhausted condition, is like giving a man worn out by a hard day's work, a task which shall keep him labouring half the night. Mothers are often much afraid that their daughters will hurt themselves by a little work, if they complain of not feeling very well; and yet if such daughters were to sit down to dinner and shovel in enough provender for an elephant or a plowman, it would be considered a good omen and the harbinger of convalescence. A reverse procedure would restore multitudes of ailing persons to permanent good health; namely, to eat very little for a few days; eat nothing but coarse bread and ripe fruits, and work about the house industriously; or what is better, exercise in the open air for the greater part of each day on horseback, in the garden, or walking through the woodlands or over the hills, for hours at a time. Objectless walks and lazy lolling in carriages are very little better than nothing.

The effect of interested, absorbing exercise, is to work out of the system the diseased and surplus matter which poisons it; this relieves the stomach of the burdens imposed upon it, and allows it time to gain strength, so as more perfectly to convert the food eaten into well-made, pure, and life-giving blood. A weakly but faithful servant, in the effort to get through with a specified amount of work, may perform it all, but none of it is thoroughly done; whereas, if a moderate task had been assigned, all of it would have been well done; so a weak stomach, indicated by a poor appetite, may be able to convert a small amount of food into pure, invigorating blood; but if too much is eaten, the attempt to "get through it all" is made, blood is manufactured, but it is an imperfect blood, it is vitiated, and mixing with that already in the system, at every beat of the heart, the whole mass is corrupted, and "I am ailing all over" is the expressive description. In another set of cases there is a morbid appetite; the unhappy dyspeptic is always hungry; and finding that he feels best while eating, and for a brief space afterward, he is always eating and always dying. To hear him talk, you would imagine he could not possibly live long, and yet he does live and grows old in his miseries. Such may reasonably expect a cure:—1st. By eating very moderately at three specified times each day, and not an atom at any other; then in less than a fortnight sometimes these distressing cravings will cease. 2d. Spend a large portion of daylight in agreeable out-door activities. *Hall's Journal.*

For "The Friend."

Support of the Discipline.

I noticed with satisfaction, in the columns of the Friend, some remarks on the institution of the excellent system of church government and organization, which, under Divine guidance, has been established in the religious Society of Friends. No one who reads, with an unprejudiced mind, the history of its origin and gradual progress, can reasonably doubt that it owes its rise and development to the wisdom and will of the great Head of the church. This view is fully confirmed by the fact that its faithful maintenance has eminently contributed to the preservation and prosperity of the society; while the neglect of it, or the attempt to pervert it, or to set it aside in order to promote private ends or party purposes, though under very high professions, has always been clearly shown to spring from a defect, secret or open, in christian faith and practice, and has produced confusion and schism.

Several instances of this kind are on record, as solemn warnings to succeeding generations, from the days of Wilkinson and Story, Perot and Keith, down to the Free Quakers, and more recently, and within the memory of many now living, in the course pursued by the followers of Elias Hicks. Individuals, finding the provisions of the discipline to interfere with, or directly to thwart the carrying out of their own cherished opinions, and determined to attain their ends; either openly attacked the opposing rules, and endeavoured to break them down and have them done away, or claimed the right to act independently of them, and adverse to them, under pretence of spiritual guidance immediately vouchsafed to *them*. Others, while professing a high regard for the discipline, assumed to put a construction upon its language so entirely contrary to its obvious meaning, and to common sense, as wholly to nullify it; and in nearly if not all these cases, the alleged object or motive was, the carrying out of principles, or the attainment of some good, which, it was said, justified the alteration or evasion.

If we trace the results growing out of such courses, we shall find they have always been bad. An alteration made to accommodate one notion, prepared the way for other changes,—arrogating divine authority for disregarding one injunction, led to a light esteem of the whole; while the perversion of obvious meaning and common sense by professed advocates of the discipline, to suit their own purposes, tended to bring contempt upon the entire government of the church.

And where are now the malecontents? Driven into separation by their determination to have their own way, and to rule or rend, they and their deluded adherents withered and dwindled away, until they are no longer known save by the sad record of their schisms; except in the case of the Hicksites, whose principles and condition present no inducement to follow them in their aberrations from the discipline of Friends.

John Griffith, speaking of the establishment of the order among Friends, says:—"Divine wisdom was wonderfully with those worthies first sent and engaged in this blessed work; directing their steps with true judgment, as well as opening the minds of a numerous people of various growths, to receive the manner and form of government and order, which those of the clearest sight discovered in the true Light, to be best adapted to promote the glory of God, and the preservation of his church and people. Yet there were some opposers, as in the primitive times, even of their own body or society; men of perverse spirits, who troubled the church for a time with litigious jangling, and corrupt disputations. But the Lord, who knows how to put a stop to the rage and cunning devices of the enemies of his church, brought a blast upon them, which has exposed the names of the leaders to ages and generations to come. Thus the faithful were enabled to carry on the great work, designed for the defence and preservation of God's people, in defiance of all those who were permitted to rise up against them and their godly undertaking."

The introduction to the discipline of Philadelphia Yearly Meeting, sets forth its objects in these words, viz.: "for the exercise of a *tender* care over each other; that all may be preserved in unity of faith and practice, answerable to the description which the ever blessed Shepherd gave of his flock; 'By this shall all men know that ye are my disciples, if ye have love one to another.'" Again it says: "If any member be found in a conduct subversive of its order, or repugnant to the religious principles and testimonies which we believe we are entrusted with for the promotion of truth and righteousness in the earth, it becomes our indispensable duty to treat with such, in meekness and brotherly com-

assion, without unnecessary delay or improper exposure; according to the direction of our Lord to is church, viz.: 'If thy brother shall trespass gainst thee, go and tell him his fault, between thee nd him alone. If he shall hear thee, thou hast ained thy brother. But, if he will not hear thee, hen take with thee one or two more, that in the outh of two or three witnesses, every word may e established. And, if he shall neglect to hear hem, tell it unto the church. But, if he neglect to ear the church, let him be unto thee as a heathen an and a publican.'" Matt. xxiii. 15, 16, 17.

It is worthy of especial notice, that the care xercised is to be *loving* and *tender*,—that if any ember be noticed in conduct subversive of the rder of the Society, he is to be treated with in *eekness* and *brotherly compassion* without needss exposure, and that he is to be first privately old of his fault, then in presence of two or three thers, and then by the church, before he is rejected; nd surely, if this christian, brotherly course is to e pursued to a single individual, it is no less nesssary where several or many are alleged to have eparted from established order or principle.

No offender, real or imagined, is to be hastily hidden, or upbraided, or vaunted over, nor his failings unnecessarily exposed; but in lowliness and ender compassion, sought and admonished for his elp, according to the command of the apostle: Brethren, if a man be overtaken in a fault, ye hich are spiritual *restore* such an one in the spirit f meekness, considering thyself, lest thou also be mpted." Friends have a beautiful conventional xpression that aptly conveys the true spirit in hich all church labour is to be performed,—it is, *The restoring love of the gospel*,"—not to crush r overwhelm, or to cut off—but to reclaim and ather back into the bosom of the church, to be ourished, and cherished, and instructed there.

Where the heart is thoroughly imbued with the ove of Christ, it is more severe and earnest in judging itself than others; and being kept humble and ender, with the eye single to its Divine Master, a resent sense of its own frailty and constant need f Divine forgiveness, while it is firm to the truth, reserves it from all censoriousness, and harsh and asty condemnation of others. The influence of uch a spirit and example, in those who attempt to eal with others, has generally a most salutary ffect; opening the mind of the delinquent to receive the counsel imparted, convincing him that a esire for his real welfare is the actuating motive, nd precluding the suspicion of self-exaltation or arty spirit.

An increase of this heavenly love throughout the orders of our widely extended Society is most desirable, seeing it is the fulfilling of the whole law, nd the holy cement which binds together both the hilitant church on earth, and the glorious church riumphant in heaven. Whatever other religious ttainments we may reach; though we have the ift of tongues or of prophecy, understand all mysteries and doctrines, and zealously contend for them; hough we have faith which would remove mountains, nd a benevolence which would bestow all our goods o feed the poor, yet without this love, the scriptures f truth assure us, they will profit us nothing; will rove our profession to be as sounding brass or a inkling cymbal. But "Love never faileth," "for ow abideth faith, hope and charity," or *love*, (as he same Greek word is usually rendered,) "but the reatest of these is love."

In making a serious examination how far our pirit and conduct are seasoned by this primary hristian grace, we may all be helped in coming to right decision, by carefully pondering the description given of its characteristics, by the inspired apostle, viz.: "Charity suffereth long and is kind —charity envieth not—charity vaunteth not itself —is not puffed up—doth not behave itself unseemly—seeketh not her own—is not easily provoked—thinketh no evil—rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things."

THE FRIEND.

EIGHTH MONTH 23, 1862.

The calamities of war are pressing more and more heavily upon the nation. Tens of thousands have fallen victims to its baleful presence, and the shadow of death darkens the dwellings of high and low throughout the land. Suffering and sorrow, the inseparable companions of this unchristian game, are making sad impress upon the recently joyous face of our country, while its resources of men and means are being lavishly poured forth to meet the demands of the deadly conflict. The sword seems insatiate of blood. The papers teem with accounts of battles furiously contested, where brother meets brother in hostile array, and the earth is soaked with the life stream, shed by each others hands. The hospitals erected at numerous points, are crowded with the wounded and maimed, who perish speedily, or drag out a wretched existence, crippled for life; while disease, contracted in noisome camps or on protracted marches, sweeps off thousands to untimely graves. Truly the judgments of the Lord for sin are resting heavily upon our beloved country, and cry aloud to the people to humble themselves under his mighty hand, repent sincerely of their transgressions, and turn from the evil of their ways.

It is a lesson which man is slow to learn, but which individual and national experience must sooner or later confirm, that sin and suffering are more or less closely united, and however hidden or lengthened out may be the mysterious links which fasten them together, they are indissoluble. While basking in the sunshine of prosperity the nation forgot this truth. It looked upon its vast territory, its various material riches, its unexampled resources, its ingenious, industrious and enterprising population, and in the pride and arrogance of its heart virtually exclaimed, as the haughty king of old, "Is not this great Babylon which *I have built* by the might of my power." The goal of supreme national greatness seemed within easy attainment; and the different parties which struggled for supremacy, disregarding the restraints of religion, hesitated at no means which appeared calculated to advance their selfish interest. Little heed has been given to the warning voice which was again and again raised to stop the downward career, and bring the people to reflect that national sins must sooner or later call down national punishment. But a blow has come from an unexpected quarter, and the nation is staggering under its dreadful force. Our pride and boasting are being sharply rebuked, and we are being taught in the school of affliction, the vanity of trusting to human might and wisdom, and the folly of glorying in our wealth.

All classes have need to inspect their standing, and inquire honestly whether something is not called for at their hands in order to prepare the way for the restoration of peace. Friends have perhaps had as little to do in bringing about the terrible convulsion in which church and state are rent in twain, as any body of citizens; but yet, we believe, the afflictions of the times seriously admonish them to strive for a more general recurrence to a practical exhibit of the pure principles of the Gospel which they profess. Would that they would universally be willing to search out the causes of the divisions and disunity which exist throughout the society, and in that spirit which seeks the good of all, labour to have those causes removed.

We may be sure, that were we living in accordance with the principles we profess, none of these disagreements and separations would exist. There would be no disposition to try new paths, no attempt to modify our faith in order that the cross may be shunned, none to disregard the order and discipline of the society, that we might escape from suffering or from control. True Quakerism, chastening the spirit, and governing the actions of those who profess it, would remove all this, and bring the society back to that noble and dignified standing which it occupied when personal suffering and trial tested the sincerity of those who acknowledged it before the world.

Nothing more is wanting then, than for each one of us to carry into practice those principles which we profess to be binding upon us, and for which we may have been strenuously contending. We may be sure there can be no growth in the Truth where the heart harbours ill-will and uncharitableness? where we are more anxious to convict of and condemn for error, than to strive for that spiritual mindedness in which we may hope to restore in the spirit of meekness that which has gone astray. Every one who has any right sense of his own heart, must be sensible how much, and how often he requires forgiveness; if we would experience this essential mercy extended to us, we must seek to have the heart clothed with the Spirit of Him who dispenses it, when sitting in judgment upon others. Not that we are to approve or connive at error, but constantly to consider ourselves, lest we also be tempted.

There is no way in which Friends as a body, could more effectually promote their own well-being, or give more potent aid to our beloved country in this, her hour of sore trial, than by thus striving to come back to be the humble, self-denying people it was and is the design of the Almighty they should be; showing to surrounding professors, the meekness, the gentleness and the purity of those who are true disciples of the lowly Jesus, the Prince of Peace; and being qualified unitedly to supplicate the Great Disposer of events to spare the nation, cause the sword to be put up in its sheath, and more effectually to visit the people with the Day Spring from on high.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 7th inst. It is rumored that several of the European sovereigns will soon meet at Cologne.

Garibaldi's irrepressible call to arms has been met by a counter-proclamation from the King of Italy, threatening the rigor of the law against all who disobey. He adds that he himself will move in the matter of Rome at the proper time. The *Siecle* and *Opinione Nationale*, while blaming the course of Garibaldi, insist upon the necessity of promptly solving the Roman question, by delivering Rome up to Italy. It is stated that Garibaldi has about eight hundred and fifty followers with him, who are but poorly armed.

A rumor is current at Madrid, that Prince Murat is intended to be made King of Mexico.

R. Rostrion & Co., of Manchester, have stopped. Their liabilities amount to £400,000.

A desperate battle has been fought between the Turks and Montenegrins, both parties claiming a victory.

The St. Petersburg Journal, denies the rumors that Russia had joined France in a proposition to England for a recognition of the Southern Confederacy.

The London *Times* argues editorially against interference, as calculated to prolong the contest indefinitely. The Queen in her speech proroguing Parliament, says: "The civil war, which for some time has been raging in America, has, unfortunately, continued in unabated intensity, and the evils with which it has been attended,

have not been confined to the American continent; but her majesty, having from the outset determined to take no part in the contest, has seen no reason to depart from the neutrality which she has steadily adhered to." A London paper condemns the continued aid given the rebels, notwithstanding the proclamation of neutrality. It declares that Liverpool is a kind of Confederate dock, wherein the rebels not only put up their vessels, and obtain cargoes of arms, but even supply their navy with vessels.

The Liverpool cotton market had advanced ¾d. a ⅞d. Breadstuffs had slightly declined. *Two days later.*—It is stated that Slidell has had an interview with the French Emperor, upon whom he urged the recognition of the Southern Confederacy as an independant power by the goverument of France. Napoleon is said to have admitted the cogency of the arguments adduced in favor of such a course, but said that the greatest barrier to the recognition of the South, had been the objections of England. Lord Palmerston, in a speech delivered at Sheffield, again advocated non-interference in American affairs.

United States.—*Virginia.*—The army of General M'Clellan, which has so long occupied positions near Richmond is, it is stated, about to be removed to another field of operations. It has recently suffered greatly from sickness, the number of persons on the sick list throughout the entire army, amounting, at one time, to as much as eleven per cent. of the whole. All the men not capable for immediate service, have been sent down the river in transports, in order to be conveyed to some proper places to recruit their health. It is understood that the great body of the army are retreating to Yorktown, while a portion are leaving the river in vessels. M'Clellan's army will, it is supposed, either be united to Pope's command or co-operate with it. A despatch of the 17th says, that the last of the United States troops had crossed the Chickahominy, and the advance was at Williamsburg. The movement had thus far been made successfully, but an attack upon the rear guard on its march was thought not improbable. The supplies and property of all kinds were brought off safely. Gen. Pope in his report of the battle near Culpepper, states the loss of the United States army, to be about 1500, in killed wounded and missing. He supposes the loss of the rebels to have been much greater. The Richmond papers, on the other hand, claim a victory for the Confederate arms. A newspaper correspondent, writing from Gen. Banks' corps says, that the returns of killed, wounded and missing, from the different United States regiments engaged in the battle, will show an aggregate of twenty-two hundred men. Jackson's army has been reinforced, and amounts to from 60,000 to 70,000 men. After the battle he retreated across the Rapidan, and occupied a position near Gordonsville with a large part of his forces. Gen. Burnside's army reached Culpepper on the 16th, and a general advance of the United States forces in the direction of Gordonsville, was in progress. The Richmond Dispatch says, that the officers taken prisoners by Gen. Jackson on the 9th instant, had been put in prison, and will, in a few days, be separately confined, to be tried, and finally punished as felons, should the "recent offensive and uncivilized orders of Gen. Pope remain unrepealed." These prisoners were twenty-seven in number, including Gen. Prince. The number of privates taken prisoners by the rebels was about 330.

Kentucky.—Governor Magoffin's message to the State legislature, condemns the invasion of the State by Morgan, and says, the Southern Rights men of Kentucky disaprove of it. He reviews the present position of the Federal Government, and recommends the adoption of the Crittenden resolutions as a standing proposition of peace and settlement. Magoffin has resigned as Governor, and his place has been filled by James F. Robinson, Speaker of the Senate. Information has been received, that Morgan with a large cavalry force was about entering Kentucky a second time, and active measures were being taken to oppose his progress. On the 18th inst., it was reported that three thousand rebel cavalry were at Richmond, twenty-five miles south of Lexington. They were supposed to be the advance guard of a larger body.

Tennessee.—On the 9th inst., an engagement took place at Tazewell, near Cumberland Gap, in which the rebels were defeated with a loss of 250 killed and wounded. The Federal loss was eight killed and fifteen wounded.

Missouri.—A large band of guerillas in Chaillon county, was attacked and dispersed by the United States troops on the 14th inst., many of the guerillas were killed and others wounded.

The South West.—A letter from Memphis to the Chicago Times, represents the condition of affairs in the South West as very critical. The Confederate army has been swelled by the conscription to formidable dimensions, and is rapidly organizing into a well equipped force. The number of rebel troops in Mississippi alone, is believed to be not less than 120,000 men.

Louisiana.—New Orleans dates to the 10th inst. have been received. On the 5th inst., Baton Rouge was attacked by John C. Breckenridge, with an army of 5,000 men. It was defended by Gen. Williams and 2,500 men. At first the Federal troops lost ground, but afterwards rallied and repulsed the rebels with severe loss. Gen. Williams was killed, and 285 of his command killed and wounded. The loss of the rebels was very heavy, amounting it is said to about 1000 men, including three generals and many officers of lower rank. The celebrated rebel steamer Arkansas, was destroyed the day after the battle With a view of obtaining funds for the relief of the suffering poor of New Orleans, Gen. Butler has issued an order levying assessments upon those merchants who assisted the New Orleans Committee of Safety in resisting the authority of the United States. An assessment is also laid upon the cotton brokers for the same purpose, the entire levy amounting to several hundred thousand dollars.

South Carolina.—Late advices from Port Royal state that the negro brigade proved to be a failure, and had been disbanded.

Rebel Prisoners.—Among those at Indianapolis who were about being sent south, are 2200 Tennesseeans, who refuse to be exchanged, and ask to be allowed to take the oath of allegiance to the United States. The matter has been referred to the disposal of Governor Johnson of Tenoessee.

Illinois Cotton.—The attempt at cultivating cotton this season in southern Illinois has been quite successful. The crop is estimated at 25,000 bales. It would have been much larger if seed could have been procured at the planting season.

Capture of a British Steamer.—The steamer Columbia, which sailed from Nassau, with a large and valuable cargo of munitions of war for the rebels, was captured whilst attempting to run the blockade; she was loaded with Armstrong guns, Enfield rifles, powder, shot, shell, &c.

New York.—Mortality last week, 685.

Philadelphia.—Mortality last week, 542. Of sunstroke, 16; typhoid fever, 38; debility, 37.

Arkansas.—A severe battle is reported near Clarendon, Arkansas, which resulted in the defeat of the rebels, and the capture of seven hundred prisoners.

North Carolina.—The Newbern, (N. C.) Progress, in speaking of the election which was held in that State on the 7th, says, "the final result of the election has been received, indicating the defeat of Johnson, the secession candidate for Governor, by the unparalleled majority of 40,000 The Union Opposition party have elected nearly every member in both branches of the Legislature by still greater majorities. Every candidate who advocated a continuation of the war and a separation from the Union, has been defeated in every instance."

The Markets, &c.—In New York on the 18th inst., the premium for gold was 15 per cent. The supply of capital continued large, the rate of interest on call was 3 a 4 per cent., and for prime paper 4 a 5 per cent. The specie in the New York banks had increased to $35,-301,788. The imports of the previous week amounted to $1,957,397, and the exports of merchandize to $3,-697,657. The exports of specie are falling off, the amount for the week being only $700,431. The following were the quotations in the Philadelphia market on the 18th. The receipt of wheat moderate, with an active demand for good dry lots. Fair Pennsylvania and western red, a $1.25 a $131; southern, $1.33 a $1.35; white, $1.40 a $1.52; rye, 81 cts. a 82 cts.; yellow corn, 63 cts. a 64 cts.; old Pennsylvania oats, 52 cts. a 54 cts.; new Delaware, 39 cts. a 40 cts.; clover seed, $5.00 a $5.50. The cattle market was very dull, and prices lower. Rates ranged from 6 to 8½ per cent. according to quality, the bulk of the sales being between 7 and 8 per cent.

RECEIPTS.

Received from F. Owen, N. Y., $2, vol. 36; from E. Hollingsworth, Agt., O., for R. Penrose and J. Dewees, $2 each, vol. 35, for Wm. Harmer, $2, vol. 34.

FRIENDS' SELECT SCHOOLS.

These seminaries will, it is expected, be re-opened after the summer vacation, on or near the first of Ninth month next, the Boys' School being situated on Cherry Street west of Eighth, and the Girls' School on Seventh Street between Cherry and Race Streets.

The course of Instruction now adopted in the Boys' School, embraces, besides the ordinary branches, a selection of more advanced mathematical, scientific and classical studies, on the satisfactory completion of which, the pupil will be entitled to a diploma or certificate of scholarship.

During the winter months, lectures on scientific subjects are regularly delivered, illustrated by appropriate apparatus and experiments.

The course of study at the Girls' School embraces, in addition to the elementary branches,—Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Physiology, Natural History, Botany, Physical Geography, Mental Philosophy, Etymology, Rhetoric and Composition. Instruction is also given in Trigonometry, Mensuration, and the French and Latin Languages.

As the proper classification of the scholars, early in the session, is important, it is desirable that those who intend to enter pupils for the coming term, should do so as early in the season as possible. Application may be made on the opening of the Schools, to Joseph W. Aldrich, Principal of the Boys' School, and to Margaret Lightfoot, the Principal of the Girls' School.

With the present arrangement, it is believed that these schools offer unusual advantages to Friends for the liberal education of their children, and at a very moderate cost.

Their attention is also invited to the Primary Schools in the Northern and Western Districts, where provision is made for the careful elementary instruction of children too young to enter the Principal schools.

On behalf of the Committee,

JOHN CARTER, *Clerk.*

FRIENDS' SCHOOL, GERMANTOWN.

Since the opening of this School, in Ninth month, 1858, the buildings have been enlarged and improved, for the accommodation of Friends' children, and others who conform to the regulations of the School. The situation is pleasant and healthful, adjoining and communicating with Friends' Meeting-House premises, on Germantown avenue. The course of study embraces the usual branches of a good English education; also, the French and Latin languages.

Terms for Tuition.—From $8 to $20 per Session of five months, according to the ages of the pupils, and the branches taught,—French and Latin, $8 each per Term.—Application may be made to Alfred Cope; Ezra Comfort; John S. Haines; Lloyd Mifflin; Samuel Morris; George Jones; Elliston P. Morris,—or to Amy and Sarah H. Albertson, at the School.

Eighth month, 1861.

N. B.—A limited number of scholars can be accommodated with board in the dwelling on the premises. Access may also be had by the Scholars to a valuable Library, belonging to the Preparative Meeting.

FRIENDS' ASYLUM FOR THE INSANE.

NEAR FRANKFORD, (TWENTY-THIRD WARD, PHILADELPHIA.) Physician and Superintendent,—Joshua H. Worthington, M. D.

Application for the Admission of Patients may be made to the Superintendent, to Charles Ellis, Clerk of the Board of Managers, No. 724 Market Street, Philadelphia, or to any other Member of the Board.

EVENING SCHOOLS FOR ADULT COLOURED PERSONS.

Principal and Assistant Teachers are wanted for the Men's and Women's schools. Applications may be made to Isaac Morgan, Jr., 622 Noble street,

Samuel Allen, 524 Pine street.

Geo. J. Scattergood, Fifth and Callowhill streets.

BOOK OF DISCIPLINE OF PHILADELPHIA YEARLY MEETING.

Copies of the above are now for sale at the Book Store, No. 384 Arch Street. Price 50 cts.

Died, on the 8th of the Fifth month, 1862, in the Seventy-ninth year of her age, Sarah W. Smith, a member of the Monthly Meeting of Friends of Philadelphia.

——, on the 16th of the Eleventh month, 1861, John Haworth, in the seventy-sixth year of his age. And on the 29th of the Sixth month last, his sister, Susanna Haworth, in the seventy-ninth year of her age, both members of the Northern District Monthly Meeting.

WM. H. PILE, PRINTER,
Lodge street, opposite the Pennsylvania Bank.

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Selected.

Some Account of John Spalding.

(Continued from page 402.)

I was at times so sorely pressed, so burdened in spirit, that I seemed as though my strength was broken, and was ready to cry out, "*The children are come to the birth, and there is not strength to bring forth;*" but still my desires were to the Lord, who had hitherto supported me, that I might still experience him a God near at hand, and not afar off; for I felt how unable I was to move a step without his divine assistance. So low was I reduced, that though I received several reviling letters, which were clearly against the Truth, I had not power to answer them; being taught to leave the cause to the Almighty, and not be anxious to justify myself before men, but which may be an encouragement to any who may experience similar trials, I felt a secret upholding, a consoling assurance that the Lord would plead his own cause, and in his own time bring forth judgment unto victory; and I desired that his hand might not spare, neither his eye pity, till his work was accomplished to his own glory, however it might be with me. This continued some time, till it pleased the Lord to revive me; when though I had little business in comparison to what I had heretofore, yet I was abundantly satisfied with an enlivening sense of the Lord's presence; which infinitely surpassed all worldly goods, so that in measure I knew the truth of our dear Lord's promise, that whoever may be enabled to leave anything for his name's sake, shall receive an hundred fold even in this life, either in kind or in kindness; and sure the comfortable sense of the approbation of the Most High, is of infinitely greater value than any thing this world can afford. Oh! that the people, particularly the Lord's professing people, may be encouraged to be willing to part with every thing, however near and dear to flesh and blood, that stands in the way, which obstructs that divine communion with him we are taught to expect; for true it is, except a man forsake all that he hath, he cannot be Christ's disciple; and he is not a hard master, doth not require any thing to be parted with, but what would really be injurious to our spiritual welfare; though to man's carnal apprehension it may seem in some cases in a different light. Man naturally loves ease. The Cross of Christ is not pleasant to flesh and blood: but, my friends, if ever we know the truth of what Paul declares, that "they who are Christ's have crucified the flesh with its affections and lusts;" and the more readily we submit to the yoke, I am persuaded we shall the sooner experience that subdued, which dislikes the cross: then we shall know what our Lord said, that his yoke is easy and his burden light.

A fear had arisen in my mind, lest I should be beholding the mote in my brother's eye and not attending sufficiently to that power which could alone remove the beam out of my own; and though my spirit was frequently grieved on hearing vain conversation, and often seemed to feel a desire to reprove, yet I was afraid to cast a stone, feeling myself not without sin, and I had to remember and to desire to practise what is recorded; to study to be quiet and mind my own business; and I think I can truly say, that in stillness and retiredness I experienced a degree of peace, and I trust a growth in grace: and I must acknowledge with humble thankfulness, the condescending kindness of my Heavenly Father, in favouring me with much opportunity of retirement; having comparatively but little wordly business, for I sorrowfully found in those lawful engagements, a very great difficulty of keeping in that straight line of duty, which I believed was marked out for me. In the course of conversation words would occasionally drop, which, afterwards, on reflection, brought distress on my mind, and I desired to be thankful that I was enabled not to desire much of this world's goods, but rather the reverse, and to be content with food and raiment. It was a concern to me to observe among Friends, on a young man's beginning business for himself a conformity in some things with the world, I thought to gain their favour and custom; it appeared to me paying very dear for their assistance; and I believed I could prefer working hard as a servant, to the most profitable situation on such terms; and fervent desires would frequently arise in my mind, that all who profess to be followers of Christ, particularly Friends, who profess more than most, would be concerned to practise our blessed Lord's advice, to seek first the kingdom of God and his righteousness; yea, and seek nothing else till they had found it; then I believed by attending to that, they would be divinely directed in temporal concerns; and preferring it above all things, would be preserved from the too prevailing snare of flattering the world for their support. I have thought that people are often led to such practices, by engaging in concerns which bring extraordinary expense upon them; which requiring more of the things of this world, a greater difficulty is experienced in bearing a faithful testimony against what they may be convinced is evil. These considerations, through divine assistance, induced me to be careful in confining my expenses in as narrow a compass as I believed consistent with my situation; and though for many years I had strong inclinations to enter into the marriage state, I now experienced a check to every desire of the kind: believing it was my duty to keep myself as much as possible from the cumbers of this world, and as a faithful soldier to be ready for whatever my great Lord and Master should require of me.

Near the close of the year 1793, I wrote to the Friends of the Monthly Meeting, to be admitted a member of society; which Friends in due season expressed their unity and compliance with: and here I would observe, that from my first acquaintance with Friends, I could not but approve their caution, in not hastily admitting any into membership; differing from most societies, who, I have perceived, evince a kind of exulting eagerness in adding to their numbers. And I can say that I did not feel an anxiety to be received into membership; but rather to know that power which first gathered Friends into a society; to experience an union of spirit with the faithful, than any name or outward relationship: and though a little before I wrote to the Monthly Meeting, I had some apprehension of being drawn for the militia, which would have probably exposed me to some severe trial, not being of the society; yet convinced of the necessity of bearing my testimony against wars and fightings, I was mercifully enabled to be still, and leave the event, whatever it might be, to the Lord, who had hitherto supported me, and not apply for admission any sooner on that account.

The first Meeting for Discipline I sat in, I felt a powerful concern to speak on a particular subject, but considering my state of childhood in the society, and a fear lest I should appear forward, I endeavoured to get rid of it, and avoid speaking; yet it seemed rather to increase than diminish, till just at the close I expressed a few sentences, and found in a little time the burden relieved, at least in a degree.

I was often sorrowfully concerned to observe in the nomination of Friends to Quarterly and Yearly Meetings, a disposition to make excuses; believing those meetings were established under the influence and power of Divine Wisdom, I thought if there was a proper attention to the guidance of the same, Friends would be directed in their nomination; that the great Lord of the harvest would choose whom he pleased to employ in any particular service; and I thought there might be danger in lightly and hastily making excuses, lest it should be a disobeying the call of the Most High. It appeared to me, that worldly concerns had too much influence; that it was considered whether it would be convenient or not. Now I knew from my own experience, that if an ear was open to listen to excuses, enough would be presented against many services or duties, as attending week day meetings, and others, in times of business. But I saw or felt it was safer and better to have a single eye, to have only one object in view, what the Lord required of me; than to look on temporal concerns, whether it was convenient or not, but simply give up and leave the consequence; and I can with humble thankfulness and gratitude acknowledge the inconveniences, or losses I might have apprehended would be the consequence, were changed into a comfortable sense of divine approbation, and an abundant reward of peace.

The 28th of the Second month, 1794, being appointed by government to be observed as a general fast and humiliation before Almighty God, and the mayor of Reading sending out a bill, desiring all sects and parties to observe it as required: I felt

a concern to write a few reasons, &c., why we, the religious Society called Quakers, could not observe it as required; which were copied and handed about in manuscript. One copy I sent to the clerk of the parish, desiring him to lay it before their ministers, and as many of the people as might be.

"*A few reasons why the religious Society called Quakers, cannot observe, as required, the day appointed for a general fast and humiliation (so called) before Almighty God.*

"*That the magistrates and people may know it is not from any contempt of authority, nor in rebellion against government, but that they may preserve a conscience void of offence towards God and towards man.*"

"First, Because we believe that the Lord alone hath a right and authority to enact and require how and when he will be worshipped. That all worship whatsoever performed in the will of man, and which the Spirit of Christ doth not lead into, is not acceptable unto the Lord, who hath declared, that "*in vain do they worship me, teaching for doctrines the commandments of men;*" and that "*the true worshippers must worship in spirit and in truth.*' Therefore we believe that it doth not belong to man to impose modes and forms of worship, and if in compliance with the will of men, any should conform to such pretended worship, the conscience not being clear, nor the heart rightly engaged in the service, it would be hypocrisy in the sight of God, and sin to the person so complying: for '*whatsoever is not of faith, is sin.*'

"Secondly, Because we believe it is not the fast which the Lord hath chosen, or will approve of, according to what he hath declared by the prophet Isaiah, and elsewhere, as for man to afflict his soul for a day, and to bow down his head as a bulrush. And our Lord called those hypocrites who desired to appear unto men to fast; and commanded his disciples to anoint their heads, and wash their faces, that they might not appear unto men to fast, but unto Him who seeth in secret; who doth not look on the outward appearance, but upon the heart, and who requireth truth in the inward parts. And by the prophet he declared, that the fast which he had chosen, was to loose the bands of wickedness, to feed the poor, clothe the naked, &c., that then he would accept their prayers.

"Thirdly, Because it is required to implore the blessing of Almighty God for the success of our arms, which we believe is repugnant to the spirit of christianity; as Christ is the Prince of Peace, who did not come to destroy men's lives, but to save them; and commanded his disciples not to resist evil, but to love their enemies, and to do good to them that hate them. Therefore, in obedience to these commands, through the influence and assistance of the Spirit of Christ, we cannot willingly think or do evil to any whatever they may intend to do unto us; but are enabled to commit ourselves to divine protection, without the use of any carnal weapons, assuredly believing the Lord will preserve all those who faithfully confide in, and obey him.

"For these reasons, and not from obstinacy, or perverseness, or any disrespect to those in authority, we cannot keep our shops shut, or in any manner directly or indirectly, uphold or countenance such a custom.

"It is believed by a remnant, who are secretly mourning for the abominations of the land, and travailing in spirit, that truth and righteousness may abound, that there is great cause for fasting and humiliation before Almighty God; for the transgressions of the people are multiplied against him, so that there is reason to expect that the Lord will visit with his rod even this highly favoured country; and it is their secret desire that as the judgments of the Lord are in the earth, the inhabitants thereof may learn righteousness. But, friends, your pretended humiliation for a day, with your lips confessing your sins, and again returning to your old course, is only mocking God who will not hear, though you make many prayers, and cause your voice to be heard on high, while your hands are full of blood, while you are desiring the destruction of your fellow creatures; for that spirit is not of God, for God is love, and whoever are led by the spirit of God, will love their fellow creatures, and not desire their harm. Therefore, friends, consider what spirit you are of, before you presume to draw near to the Most High, who is not to be honoured with the lips, while the heart is far from him, which it is and ever must be, while defiled with the pollution of sin; but seek for that new heart and new spirit which God hath promised; and remember a language of old, to those who pretend to honour him with their lips, while their hearts are far from him; '*Wash ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.*' Then (and not till then, though you make never so many prayers, and afflict yourselves never so much,) the Lord will hear your prayers and regard your petitions.'

(To be continued.)

From "The Leisure Hour."

My Little Tenants.

Perhaps I ought rather to call them squatters upon my property, for they neither pay me any rent for the abode they occupy, nor have they tendered any, though they have resided upon it for the last two years. The first information I received of their intention to settle was conveyed by the presence of waste building materials, of no great value certainly, for they consisted only of mud and straw. It will be perceived from this, that the intruders were very humble in their notions, and intended only to employ the same materials as the Ancient Britons once used to construct their habitations with.

On seeing these intimations of the presence of strangers on my property, I began to look about for the builders, and, having cunningly ensconced myself in a snug corner, I soon discovered them. They were a newly-wedded pair, remarkable for personal beauty, and an example to married couples generally; for they worked together, and were evidently of one mind in all they did. So prepossessing was the appearance of these young people, that in spite of their audacious intrusion, I could not find in my heart to disturb them by a notice to quit, but contented myself by keeping a strict watch on all their motions, that I might check a too intrusive disposition should it display itself.

But soon every other feeling was absorbed in sympathy for the young architects, who were evidently inexperienced, and very unfortunate in the quality of their materials. The straw was all right enough; but alas! for the earth which should have formed the walls in combination therewith. The season was particularly dry, and the earthen walls, instead of adhering, as they ought to have done, crumbled and fell once and again, to the great dismay of the little builders, who were anxiously endeavouring to prepare for the advent of an anticipated family.

I suppose, by this time, my readers will have guessed that I do not tell of unfeathered bipeds, but of a couple of newly-wedded swallows commencing housekeeping for the first time. The place they had chosen as the scene of their matrimonial cares and pleasures was an out-house, formerly used as a stable, with a door, of which the upper half was generally open. This out-building is now my coal-house, and, being rather spacious, serves also as a receptacle for my gardening tools and various odds and ends. On a shelf which runs along the side are deposited my empty flower pots and sundry invalided dishes, such as a housekeeper in town would cast aside as useless; for they would not be fit to place on a table, even were the leaks stopped with white paint, as is sometimes the custom with us thrifty country folk. Well, two years ago, amongst other matters, a cracked willow-pattern pie-dish was resting from its culinary services, and awaiting some more humble sphere of usefulness, on the shelf in the old stable. As I said before, my young builders were unlucky as regarded materials. In vain did they bring earth; in vain did they work and knead it with their dainty little beak-trowels. Their tiny mouths did not furnish sufficient moisture to supply the deficiency which the hot sun had caused. The walls would not stick, and I was filled with pity when I saw them suspend their labours and watch the crumbling ruin fall for the second time to the ground. They had found *me* out before this happened, and used to twist their pretty necks and peer curiously out of their bright eyes, to see if I were manifesting hostile intentions. But they soon became convinced of my pacific disposition, so far as they were concerned, and never ceased their labours on my account after the first three days.

When, a third time, their attempts to form a habitation proved abortive, I thought I should lose my new tenants and that they would betake themselves to some locality where the clay was of a more suitable temper for their purpose. To my delight, however, I found they were too well satisfied with their landlady's treatment to leave her unceremoniously. They accordingly gave up all thoughts of building on the rafters, and took possession of my cracked pie-dish as a more suitable and convenient place.

But it must not be supposed they were satisfied to make no display of their architectural powers. Following the promptings of instinct, they brought pellets of earth, with which they duly plastered the bottom and sides of the dish—as a cook prepares hers for the reception of birds by lining it with dough. Then a beautifully-woven circlet of hay was placed upon the earth foundation, a lining of feathers added, and the habitation was ready for its tenants. Have any of my readers ever seen such little architects at work? I dare say there are but few who have never handled a bird's nest, and wondered at the amazing skill and beauty displayed in the work of these heaven-taught builders. But in the great towns and cities, people have neither leisure nor opportunity to mark the way in which the wondrous structures are put together. I wished that every lover of nature, and of nature's God, could have seen my little tenants choosing their place of abode, then coming with their tiny bills full, the one of clay the other of straw. How rapid was the motion of the beak as it worked the clay, reminding one of an apothecary tempering the material for pills on a marble slab. My swallows deposited their clay in roundish lumps about the size of a pill, then stuck a straw or two upon that, and again brought more pellets to make it adhere.

All the while the pie-dish nest was in preparation, the young couple roosted side by side upon the shelf; but as soon as it was completed the lady took possession, and during the process of incubation her lord reposed upon a long nail, which

was in the wall at the opposite side of the stable. I used to peep into the dish every morning and I saw five eggs deposited there one after another—such dainty little eggs, of a warmish creamy colour, with light brown spots; so fragile-looking too, that they seemed too delicate to be touched. But no profaning finger of marauding boy was ever allowed to poke itself into *my* pie, though doubtless many would have liked to have one there.

While the lady was diligently engaged in hatching her little family, the gentleman was apt to take advantage of her pre-occupation, and to stay out rather late at nights, reminding one of the human husband under similar circumstances. Even as the unfeathered male biped is apt to stay an hour or two later at his club when the house mother is away, so did my master swallow stay twittering on the roofs, and gossiping with his neighbours, until I was compelled to threaten that I would lock him out. I remonstrated with him by dint of rattling the stable door, and I thus managed to inform him that, being in the habit of going to bed early myself, I expected all dwellers under my roof to be in by half-past nine P. M. at the latest.

After clattering the door, I used to retire into the house for a minute or two, and on my return was pretty sure to find that my obedient gentleman had taken up his station on the nail, when I shut the pair in for the night. To his credit be it spoken, I never found it necessary to do more than remonstrate with my tenant, though I must own, until I saw for myself, I thought that swallows went to bed at an earlier hour than half after nine.

In about twenty days, five little gaping mouths might have been seen over the rim of the dish. The father and mother had a busy time of it then. It required all their industry and diligence to keep up such a continuous supply of food as would satisfy the little clamorers in the pie-dish. My motherly sympathies were stirred at the sight of the hard-working pair, and I thought I would help them. So I began fly-catching, and went with the poor fluttering insects to tender them to the baby swallows in the pie-dish. But, no thank you. My bribes and blandishments were of no avail. However widely the little beaks might be distended, they were always instantly and firmly closed against every dainty that I could offer. They would be fed only by their natural caterers.

It was curious to see how these five pairs of little legs were twisted and interlaced like a very piece of network; and the beautiful little heads were placed one over another when they slept, till we saw but a mass of young life rather than so many distinct creatures. As they grew, the dish became literally filled to overflowing—wanting only an upper crust, as I used to say, to complete the pie.

One afternoon, having a young friend with me who had, like myself, taken great interest in my tenants, I lifted down the dish, to take a better view of its contents. I had often done so before, without giving offence; but on this occasion I ventured further. I introduced my hand amongst the network of legs, and disentangled them, when to my dismay, out scrambled the whole party, and fluttered off in various directions. What a clatter there was; doubled in an instant by the voices of the old birds, who indignantly remonstrated against this breach of contract.

My friend and I set to work, and with due penitence and apologies, though not without much chasing and fluttering, succeeded in restoring four of the youngsters to their disconsolate parents. The fifth rather came to grief, and had his temper and feathers a good deal ruffled while scrambling in and out amongst the fire wood in the corner of the stable. I should say that, though the most friendly relations and perfectly neighbourly feelings existed between my tenants and myself, they never would feed their young in my presence. They would come with their bills full of insects, and wheel round and round, in and out; but I was always compelled to retire ere they would administer the rations to the impatient brood. It appears that, if *I* were not sufficiently well-informed to abstain from intruding upon them at meal times, they were by no means disposed to permit such a breach of good manners. But when able to stand on the roof, I have often seen the young ones feed, always equitably in turn.

Soon after our unfortunate escapade with the youngsters, the parent couple began to teach their young to fly. Then we had a clamor indeed! Such twittering, such examples of aërial swallow gracefulness for ambitious juveniles to follow, until at last the whole party flew out in search of food together. I had been told by a friend of mine—a great lover of natural history—that after the young ones are able to fly, the parent birds continue to feed them thus: The old one with laden bill, meets its offspring in the air, and, without checking the flight of either, the food is rapidly transferred to the beak of the young swallow; but I never, until to day, was fortunate enough to see this pretty and graceful feat performed.

After my little feathered friends were able to fly, they did not return to the dish, but for a short time used to roost with their heads nestling lovingly one over another, on the prongs of a rake which lay upon the rafters in the old stable. But I soon lost sight of them; for the old birds drove them out of the stable one evening, with a prodigious noise, and I never saw the brood there again. The cause of this ejectment was manifested on the following day. My tenants, resolved to be house proprietors, had commenced building again, and their labours were crowned with success this time. I regret to state that they were not very honest; for materials, in the shape of a heap of bricklayer's mortar, lay conveniently near and these they appropriated to their own purposes without compunction.

I had all the old scene over again; but the second brood consisted only of three instead of five. In the early part of autumn, when the days began to shorten, my swallows intimated their wish to commence their labours earlier in the day, and made such a clatter that I was fain to slip on my dressing-gown, and come down every morning at four or five o'clock, to open the half-door and allow their egress. The watching of these little creatures beguiled many a weary hour, and when they migrated to other lands for the winter, I was sorry to lose my tenants, never supposing that I should see them again. But I was mistaken; for they are here now. They came back at the usual season, and this year have reversed operations; first rearing three young ones in a new nest; while at the very time that I write, (July 24th, 1860) there are again five eggs towards a new "family pie" in the old cracked willow-pattern dish, to which, or any other locality they may choose on my premises, I make them heartily welcome.

We cannot observe animate or inanimate nature in any shape, without feeling new reverence for Him who taught the swallow where to find "a house for herself." But the doings of my bonny pets seemed to give me a lesson of perseverance also, and to advise me, when circumstances sometimes prove adverse, that, as *they* contented themselves with the cracked pie-dish instead of a handsome specimen of swallow architecture, I, too, must endeavour to be satisfied with, and make the best of, those blessings which my Heavenly Father has placed within my reach.

Blessings of disappointment.—A man hurries breathless to the wharf, in order to reach a departing steamer. He is a few minutes too late! The plank is drawn; and as he watches the stately vessel plough her way through the blue waters, she seems to be ploughing through his very heart. "How provoking!" he exclaims to the half-smiling, half-pitying, bystanders. He goes home sulky, he retires sulky to bed, and wakes up to read in the morning paper that "a few hours after leaving port, that steamer took fire, and when last seen, was floating on the water a burning wreck!" He fancies himself clinging in despair to a sinking billet of wood, and his very blood runs cold when he thinks how near he came to being on board that death-freighted vessel. And yet the very next time the man is thrown out by Providence in some favourite plan, he is slow to apply the lesson of the past, and thank his Heavenly Father for a disappointment.

I do not pretend to be a very apt learner, but many of my best lessons through life have been taught me by the same stern old schoolmaster, *disappointment*. And one lesson I learned was, that *this world was not made only for me*. If it had been, the sun would have shown just when my hay needed it, and the rain would have fallen only when my garden needed to be watered. But God goes on, and orders things as pleaseth him best, without consulting us. And when our schemes were thwarted, the stern schoolmaster said: "The world was not made for you alone. Don't be selfish. Your loss, perhaps, is another's gain. The rain that spoils your new-mown hay, makes the blade of corn to grow faster in your neighbour's field. The fall in grain that cuts down your profits, will help the poor widow in yonder cottage to buy bread cheaper for her orphan babes. So don't be selfish."—*Late paper.*

Chinese Immigration to the United States.

Our country seems to have received the special and difficult mission to settle forever the important question of the mutual relations of the different races. The Negro Question is still distracting the country and fomenting one of the fiercest and most expensive wars of modern times, and already we are warned by California with the danger of a new kind of involuntary servitude—that of the Chinese. For some time past, the people of our Pacific States have become alarmed by the increasing influx of Chinese immigrants, who not only threaten to come into dangerous competition with the white labourer, but also, by their utterly degraded condition, to corrupt public morality to so great an extent as to require precautionary measures.

The Legislature of California, at its last session, enacted a law imposing a heavy tax on every Chinese immigrant, and adopted a memorial to Congress appealing for protection against the contingency of an overwhelming incoming of Mongolians. The memorial predicts that unless the influx of these people is arrested, a new system of slavery will be engrafted upon the institutions of the State, as the people are not inclined to tolerate a race so degraded on equal terms, and in competition with the labour of white citizens. As to the prevalence of vice among the Chinese, the memorial says:—

"Whilst the influence of slavery is losing territory in our Eastern sister States, the unrestrained settlement of Mongolians in California is slowly but surely building up such social relations as will soon place the two races practically in the position of

masters and unfree servants. A race so degraded, that it is stated by the committee of this legislature appointed to confer with the Chinese companies at San Francisco, that according to the information from these leaders of the Chinese, there are *but one hundred respectable families*, that is, married women with children, among a population of 50,000 Chinese, a large proportion of which number consists of females—a race *so devoid of a sense of truth* and veracity, that the testimony of ever so many individuals to the same facts has no weight upon the minds of our juries—such a race can certainly not reside long in our midst without awakening all those selfish interests which desire the introduction of cheap labour, and the immediate cultivation of articles heretofore produced by slave labour in the south, even at the cost of an irradicable system of involuntary servitude."

The memorial anticipates another danger from the peculiar social organization of the Chinese, to which it refers as follows:—

"The Chinese population among us forms a State within a State; they are under the secret control of the five organizations, which are known as companies, whose orders and decisions they implicitly obey. All indications tend to show that there exists between themselves a relation of involuntary servitude, but the slavish subjection of the Mongolian to his social system, and the fear of the revenge of his superiors, are so great, that nothing can induce him to disclose the nature of the power which holds him to strict obedience, even against the police and judicial authorities of this State."

It is to protect itself from evils like these that California now invokes the interposition of Congress. The subject is certainly one of importance. The establishment of another kind of involuntary servitude is out of the question. The people of California themselves, we hope, would never vote for such a barbarous measure, and even if they would, the Federal government would never allow its execution. Whether it is possible or even expedient, to prohibit Chinese immigration altogether, is at least very doubtful. But one thing is certain, that as long as there are any Chinese on the Pacific, and especially if they are allowed to come in large numbers, they call more urgently for the opening of missionary operations among them than any other class of our population. Christianity has raised many a degraded race before, and the success of the Protestant and Roman Catholic missions in China itself, sufficiently demonstrates that the Chinese are not inaccessible to the ennobling influences of religion. Let there be a prospect of the Chinese immigrants becoming moral and industrious inhabitants of our country, and the whole question of difference of races will admit, we believe, of an easy and peaceable solution.

For "The Friend."

The Landslip at Goldau.

During the last year, a work entitled "The Alps, or Sketches of Life and Nature in the Mountains, by H. Berlepsch," was translated into English by Leslie Stephen, M. A., and published in London. From this publication we purpose making some extracts for "The Friend." The first is taken from chapter VI., which bears the above heading.

"The framework of the earth is in a state of uninterrupted ruin and renovation. That great cycle of creation, which we recognise best in the germination, growth, death and decay of plants, because they recur in a period within the grasp of our perceptions, takes place equally in the very fabric of our earth, although its epochs embrace thousands of years. Here, however, there is a change rather of form than of material.

"If we contemplate the ground upon which we walk, the garden and arable land which bears our corn and our wood for burning and building, or the dust of the roads which the wind whirls and confounds high in the air, if we examine it carefully in the microscope, and divide it into its simple elements, we shall find amongst innumerable particles of half or quite destroyed animal and vegetable organisms, amongst scarcely recognisable infusoria and snail shells, as many and even more small fragments of ancient mountains. A varied mixture of glassy splinters of quartz, and coloured flakes of schist, glistening crystals of mica, and angular grains of porphyry, transparent stones of felspar, and dense particles of limestone will appear, which have been crushed to atoms, and are going through a process of restoration.

"This transforming energy and the continual change of our earth's crust can best be recognised where the moving powers are developed on the largest scale in the service of nature,—on the sea-shore, and in the mountains.

"On the sea-shore, on that of inland lakes and even of rivers, we see new deposits of earth and stone which are called littoral formations. New islands spring up from the depths of the ocean to enlarge the region of firm land, whilst in other places the uninterrupted working of the waves and the surge is continually washing away solid walls of rock, and submerging them in the depths.

"The levelling process shows itself far more strikingly in the mountains. Every rapid melting of the high snows in the spring, every thunderstorm with its vehement shower of rain, every glacier as it slides down, is sending yearly innumerable ruins of rock from the hills to the valleys, to the Alpine meadows and lowlands, and to the lake basins at their feet. If we could calculate their probable influence, we should find that in a vast period of time the atmospheric influences would lead to a complete levelling of hill and valley, were it not that now and then catastrophes occur, which would cause an interruption in the reckoning.

"The dweller in the Alps calls such events and the districts they lay waste, 'Rufe,' 'Steinruseten,' 'Gante,' or 'G'schutten,' and in all the broader valleys of Switzerland, Tyrol, and the Alpine countries shut in by steep mountain-walls, such deserts of ruin may be seen bare of vegetation, resembling streams turned into stone. In violent storms they have in a few hours covered with sand, and with their detritus, valuable cultivated or meadow land, and destroyed its power of bearing for many years.

"These are not to be confounded with the proper rock falls and landslips, which from time to time visit the Alps, and belong to the most fearful of natural occurrences. Almost all are produced mediately or immediately by the action of water. Either the water continually and unceasingly pierces, gnaws away and bursts the narrow joints in the very hardest rocks; penetrating into them imperceptibly, freezing in the winter, and tearing them open like a wedge by the expansive power of the frost, till the masses of stone, separated from their parent rocks, and completely loosened from their natural base, at length, when the summer comes, and the penetrating ice melts, lose their equilibrium and fall into the valley; or else the superposition of different beds and the slight coherence of the adjacent layers and the direction of their 'dip' as geologists call it, are causes of the landslip. This last can only happen in those Alps which are not formed of crystalline rock, granite gneis, mica, schist, porphyry, syenite, like the central Alps, but only of sedimentary deposits. Here the action of water is direct, especially of the rain and snow water, which penetrates in great abundance into the earth between layers of rock, and dissolves their connection.

"This is especially the case in mountains whose lowest mass consists of compact and impervious layers, into which the water can sink but slightly. When decaying and easily destructible material is placed above those, such, for example, as red marl, and above this again a considerable thickness of a different kind of rock of less density, such as sandstone and nagelfluh, or still more any rock through which the water easily percolates, it follows as a natural consequence that either the water trickles through till it comes to the lowest and densest rock, and runs off in subterranean canals according to the dip of the strata, to appear again somewhere as a spring, or if it cannot find a sufficient outlet, it completely loosens and dissolves the intermediate layers, and changes them into mere soft slime.

"It now depends upon the course of the weather and the nature of the locality, what is to become of this half fluid layer of earth. If very dry weather occurs after lasting rains, it grows hard again, the water is gradually evaporated, the mud dries up, and the threatened danger is averted. But if the west wind continually drives new masses of rain into the hills, and if no lasting dam has been opposed by nature herself to the weakened layer, the whole mass breaks away, and a schlammlauine (slime avalanche) is the result. Wherever it directs its devastating uncontrollable course, it overwhelms, fills up, immures, and often covers for fathoms in depth, whatever stands in its way, like the lava of a volcano. Whatever it reaches is irrevocably destroyed. By such a stream of mud, a great part of the charming village of Wäggis, by the lake of Lucerne, was annihilated and overwhelmed in July, 1795. It was announced on the night of the 15th, by a singular monotonous roar, which to the fancy of the people seemed to come from the cellars. When day began, the inhabitants saw with horror a thick dark red stream of mud, several fathoms high, and perhaps a mile broad, rolling down towards the village. Its motion was so slow that all the portable possessions of the villagers could be carried away. It lasted a good fourteen days, till the travelling stream of mud reached the lake shore; but a number of houses and excellent pieces of land were a prey to the catastrophe.

"Such mud avalanches, when they find no outlet, are indirect causes of falls of rock. The layers of rock, resting at great inclinations on these layers of mud, tear themselves loose by their own weight, and slide down the slippery earth to the valley.

"A storm in the ocean, a mountain spitting fire, the blaze of primeval forests in America, the simoon in the desert, may all chill a man's blood in his veins; but no storm in the open sea, no breaking forth of a volcano, no burning of a forest, can cause greater horror, than is felt at the fearful moment, when the mountaineer calls to his wife, children, and neighbours to 'run, for the mountain is coming!'

"There is only one phenomenon which can be compared to a mountain fall, for appalling danger, and that is the earthquake. When a mountain comes down, all that lies before its crushing power, is doomed to death, almost at the same instant that it is warned of danger. Only think of those stable mountain masses which, since the memory of man, have been enthroned above men's heads in death-like, indifferent calm, as it were a building raised by nature for time everlasting, suddenly deprived of their supports by an invisible hand, set in mo-

ion, wavering, tearing themselves loose, and storm-
ng down with lightning speed, into the peaceable
alley below.

"Such a fearful event destroyed the villages of
oldau, Rötten, Busingen and Lowertz, in a few
inutes, by the descent of the Rossberg, lying
orth of these places.

"The years 1804 and 1805 had been very rainy,
nd the year which followed them, continued to
ischarge unusual quantities of rain upon the Al-
ine land. Midsummer was quite remarkable for
s continuous rain which, towards the end of Au-
ust, and especially on the first of September,
hreatened to take the form of an absolute de-
uge.

"The landscape of a plain country looks dismal
nough after four weeks of rain, in its saturated,
ooded state, but it cannot be compared to a moun-
ainous land after the same period.

"From every gorge and retired valley, destruc-
on peeps forth, and is everywhere shaking and
ating away what resists. The earth-stained and
wollen waters flowing from every mountain-slope,
oam and roar in channels and runlets cut out by
hemselves. All the hollow ways are deep in
ater, and the variegated, hieroglyphically-mar-
led pebbles, deprived of the cement in which
hey were embedded, shine out so transparently
right, that they present a natural mosaic. We
nay see the bare root-network of the pines and
arches, of the sycamore, of the Alpine alder, of
he bristly juniper, whilst other trees standing by
he wayside hang drooping over. Wherever the
ction of the water has borne away the soil from
he forest, the proud stems, patricians of the ve-
etable world, sink down by their own weight,
hilst their trunks encumber the free passage.

"Still more torn, pulled down, exhausted and
piritless, are the forest fern, the blooming, burning
ed lights of the epilobrum, the hieraciæ which
peem to be peering so curiously forward. It is as
f some mischievous boy had been waging war
gainst the plants; only the sappy stalks of the
rchideæ grow fat in the overflow, and those squires
f the vegetable world, that warrior troop, armed
vith arrow and lance against all offence—the
harp-spiked family of thistles—in spite of the
eating storms of water, set up their sharp angles
nd spikes in heroic resistance.

"Now the creeping grasses, the broad shield-
eaved fescules, the airy copper-coloured bent, the
lumy calamagrostes, the fat-leaved millets with
heir lofty umbels, the tender hair grass and tough
oceæ, all lie completely prostrate. Their elastic
ower of resistance, the muscular power of their
hin blades, is broken. Smoothly combed down by
he incessant rain, they cling slavishly to the
round. The rain has shown that he is their mas-
er. The quantity of rain on the mountain is dif-
erent from that which falls on the level plain.
Whilst the high level plains of Southern Germany
have a yearly rain fall of from twenty-four to twenty-
ive inches, and the low plains of the north, of
wenty-two inches, the amount in deep Alpine val-
eys is fifty-four inches, and on the St. Bernard,
ccording to the average of seven years, it is se-
enty-three inches.

"This is not, however, sufficient to mark the
eculiar character of the lasting wet weather in the
nountains. Something like it may be seen after
teady rains in the low country. One thing which
ives a more dismal character to the phenomenon
n the mountains, is the profound melancholy in
vhich the whole landscape is sunk. The high
peaks are invisible; clouds have hung their gray
nourning cloaks upon their shoulders. It is not
are for strangers in such weather to be attacked
by anxiety and foreboding, as if some awful misfortune was impending over them.

"The valley of Goldau was in this condition, when unexpectedly, in the forenoon of the second September, (1806,) the rain ceased, whilst the melancholy horizon remained monotonously clouded. In the early morning, the people on the Gnypenburg, the eastern part of the Rossberg, and on the Spitzenbuhl, remarked fresh yawning clefts in the soil and on the walls of rock. The sods of turf were in many places pushed over each other; and in the neighbouring forests, a dull sound like that of file-firing was heard from time to time, as though the roots were being forcibly torn asunder. At the same time a shower of nagelfluh pebbles came down from the cliffs over the 'Gemeinde-Marcht;' but as such showers often take place when the snow melts in the spring, and at all seasons after long-continued rain, and the inhabitants had long been accustomed to such noises and fallings, little attention was paid at this time to the warnings. The falling of fragments of rock, however, and the ascent of clouds of dust increased from hour to hour. The air trembled with constant oscillations, and the inhabitants of the Rossberg began to feel the shaking of the ground over a wide area. People who were busied digging potatoes, hewing wood, or tending cattle on the neighbouring heights, looked towards the Rossberg with increasing alarm.

"Late in the afternoon,—it had struck a quarter to five on the church clock at Arth, suddenly a vast chasm opened half way up the gentle slope of the mountain in the 'Ruthe' meadow, which grew broader, deeper, and longer. The surrounding turf turned over, so that it showed the red soil as if it had been plowed. At the same time the pine forests on the same level, became unnaturally animated. At first the tall slender pine trunks waved gently to and fro as if touched by an invisible hand, much as in summer the wind produces waves in the half ripe corn. This wave-like motion increased, but in opposing lines, so that the stems and tree-tops struck against and through each other with an irregular and vehement motion. With harsh cries, ravens, crows, jays, and other birds that harboured in the woods, flew upwards and hastened in a south-westerly direction to the forests on the slopes of the Rigi. Now the vibrating and jerking motion, the wave-like rising and falling, passed on to the grass-covered land. It looked as if gigantic moles were burrowing under it. At the same time a gentle sliding and slipping of the whole upper slopes commenced, and became constantly plainer and more rapid. The pine forests struggled to follow the hurried motion, and looked—according to the expression of people who watched the whole terrible phenomenon from beginning to end—something like hair stroked against the grain.

"These alarming phenomena steadily increased. In ever larger circles, meadows and grass lands, orchards, houses and stables with men and cattle, were drawn along into the fearful descent. The people who saw the ground on which they had been born and grown up, give way under their feet, started up in horror, and fled from their homes. Then was heard a thundering roar, as if the old foundations of the earth's crust had given way. The Steinberg-cliff, a rocky wall of millions of cubic fathoms with all the forest upon it, and the nagelfluh wall of the 'Gemeinde-Marcht' had given way. This was the signal for destruction,—then began a tragedy which can be compared with no other phenomenon for its fearful sublimity. In the wildest confusion, blocks of rock and splinters of stone, mud and turf, foliage and trees, sometimes whirled up into the air, sometimes enveloped in clouds of dust, chased each other over the mountain shoulders to the valley of Goldau. One huge fragment seemed trying to overtake another. The chaotic fall of vast masses, the speed of their descent, the universal confusion, increased every moment. Mountain-blocks, as big as houses, with pines fixed to them, hurried as if slung through the air.

"In a few minutes, hundreds of dwelling-houses, and as many stables and sheds were destroyed. The whole slope of the Rossberg, almost up to the Gnypenspitz, was at that time dotted over with detached houses; and beneath in the valley, between the lakes of Zug and Lowertz, lay the rich villages of Goldau, Busingen, and Lowertz. Under the ruins, four hundred and fifty-seven men found a common grave."

(To be concluded.)

Selected.

"All is vanity and vexation of spirit."—Eccles. ii. 17.

Let wit, and all her studied plots effect
The best they can;
Let smiling fortune prosper and perfect
What wit began;
Let earth advise with both, and so project
A happy man;
Let wit or fawning fortune vie their best;
He may be blest
With all the earth can give; but earth can give no rest.

Whose gold is double with a careful hand,
His cares are double;
The pleasure, honour, wealth of sea and land
Bring but a trouble;
The world itself, and all the world's command,
Is but a bubble.
The strong desires of man's insatiate breast
May stand possest
Of all that earth can give; but earth can give no rest.

True rest consists not in the oft revying
Of worldly dross;
Earth's miry purchase is not worth the buying;
Her gain is loss;
Her rest but giddy toil, if not relying
Upon her cross,
How worldlings droil for trouble! that fond breast
That is possess'd
Of earth without a cross, has earth without a rest.

Quarles.

Ridicule and Repartee.—The fatal fondness for indulging in a spirit of ridicule, and the injurious and irreparable consequences which sometimes attend the too prompt reply, can never be too seriously or too severely condemned. Not to offend, is the first step toward pleasing. To give pain, is as much an offence against humanity as against good breeding; and surely it is as well to abstain from an action because it is sinful, as because it is unpolite. A man of sense and breeding will sometimes join in the laugh which has been raised at his expense by an ill-natured repartee; but if it was very cutting, and one of those shocking sort of truths, which, as they can scarcely be pardoned in private, ought never to be uttered in public, he does not laugh because he is pleased, but because he wishes to conceal how much he is hurt. As the sarcasm was uttered by a lady, so far from seeming to resent it, he will be the first to commend it; but, notwithstanding that, he will remember it as a trait of malice, when the whole company shall have forgotten it as a stroke of wit. Women are so far from being privileged by their sex to say unhandsome or cruel things, that it is this very circumstance which renders them more intolerable. When the arrow is lodged in the heart, it is no relief for him that is wounded to reflect that the hand which shot it was a fair one.—*Hannah More.*

Human existence is short, and the few fleeting years allotted to man to live, soon pass away.

An Interesting Fight.—A gentleman, while walking in the fields at Trough, in Clare, England, recently, in company with a friend, was attracted by a noise in a field bordering on the road. On mounting a bank which hid the field from view, he says:—"I became an interested spectator of the following novel fight:—A fine ewe, with two lambs, one on each side of her, was standing resisting the attacks of a large dog-fox, who was attempting to get at the lambs, no doubt with the intention of treating his wife and family to a nice lamb supper. For nearly ten minutes my friend and I stood watching, with breathless astonishment, this strange scene. At one time the fox would make a dash at one of the lambs, when the ewe, forgetting its usual timidity, and inspired with courage in defence of its young, would put down her head, and butt savagely at her natural adversary. The fox, baffled in his first attempt, would then run round and try to seize the other lamb; but the mother, quick as thought, would then turn round, and again meet her adversary with her hard and woolly head. The fox then retired a short distance, sat on his brush, and commenced barking, with the evident intention of frightening away the mother, so that he might secure at least one lamb for domestic purposes. At this moment the male parent of the two innocents, attracted to the spot by sly Reynard's musical bark, made his appearance, and seeing at a glance what had happened, made a rush at his enemy, put down his head, and would, no doubt, have destroyed him, only Reynard, seeing his new foe, and fancying the numbers too many for him, and that discretion was the best part of valour, ran away, leaving the ram the undoubted victor of the field."

For "The Friend."

The New Order for Enrolling and Drafting.

Since the military enrolment was commenced by the assessors, another order from the War Department, dated the 9th inst., has been issued, prescribing regulations for taking the names of citizens and drafting for the army, which give the movement some new aspects. As it may be useful to some of the readers of "The Friend" to know the purport of the regulations, I will endeavour to give a summary of such parts as will be likely to affect the members of our religious Society.

The 3rd Section directs the Governors of the several States to cause an enrolment to be forthwith made by assessors, or other duly appointed officers, in each county, of all able bodied male citizens between eighteen and forty-five years of age, giving the name, age and occupation of each.

Where there is no special statutory provision made in a State, for carrying the draft into effect, it is ordered that the lists when completed are to be forthwith filed in the sheriff's office of the county where the enrolment is taken.

The Governors of the several States are to appoint a commissioner for each county, who, after the enrolment is completed, is to give notice by hand-bills posted in each township of his county, of the time and place at which claims of exemption will be received by him; fixing the time for draft within ten days of the filing of the enrolment; and all persons claiming exemption from the draft, shall *before the day fixed for the draft*, make proof of such exemption before the commissioner, who shall decide on the same.

Instructions are then given the commissioners to strike from the lists certain classes of persons, among which are, "*all persons exempted by the laws of the respective States from military duty.*"

Each person drafted is to be served with a notice of the fact and of the place of rendezvous.

These are the principal points of the order. Friends will be likely to be called upon and enrolled, in common with their fellow-citizens, and I believe it will be most consistent with christian candor, to avoid all evasion and insincere excuses, and honestly give the information asked for. Our ancient Friends did not court suffering; but they never shrunk from it in support of their religious principles; and refused not to obey any requisition of the Government merely to escape persecution. With innocent boldness and constancy, they openly met together for Divine Worship, while others assembled in secret; and when their religious assemblies were rudely entered by the officers, and their names demanded, they readily gave them; though they knew that the spoiling of their goods, or imprisonment, or both, would follow. They learned the great christian lesson of treating with meekness and gentleness, and even praying for, those who persecuted or evilly entreated them, and thus commended to all their religious profession of being the lowly followers of the suffering Saviour.

Where Friends are enrolled they should ascertain the name of the commissioner appointed for the county to receive applications for exemption, and be careful to present their claims in writing, before the ten days allowed therefor expire.

The words of the Constitution of Pennsylvania, "Those who conscientiously scruple to bear arms shall not be compelled to do so;" seem to present an insuperable obstacle to the drafting of such persons; as it would be absurd to draft men for the army, of whom the fundamental law of the commonwealth declares that they shall *not* be compelled to bear arms, and who solemnly declare that they cannot conscientiously do so.

The Constitution of Pennsylvania also says that "the free *men* of this Commonwealth shall be armed and disciplined for its defence,"—and the State Militia Law authorizes the enrolment of citizens between the ages of twenty-one and forty-five only. The clear inference is, that persons under twenty-one years are exempt from enrolment, as fully as those are who have passed forty-five. This seems so obvious as to admit of no question.

The order of the War Department, as I have before shown, directs the commissioners to strike from the militia lists, "all persons exempted by the laws of the respective States from military duty," and as the above two classes are clearly exempted by the Constitution and laws of Pennsylvania, it follows that they are so by the order of the War Department.

The question is asked by some, If a Friend is drafted, can he avail himself of the liberty given in the 7th section of the Instructions of the War Department, to offer a substitute? The answer would certainly be that he cannot. If a Friend cannot conscientiously go to war himself, he cannot employ another to do so; for that which a man does by his agent he is as much accountable for, as if he did it himself. The substitute, too, might commit great atrocities in war; and his principal would seem to be implicated in the guilt of them; or he might be slain, wholly unprepared for the last great change, and his death with all its sad consequences, rest as a heavy burden on the conscience of the one who induced him to enter the army.

As a Friend, then, can neither procure a substitute, nor pay any fine or equivalent for exemption from military duty, the query is put, What will be the consequences? We need not be anxious to determine this; nor will it increase our strength, or our peace and quietude, to be dwelling upon consequences. It we endeavour in a meek and christian spirit, faithfully to discharge our present duty to our heavenly Father, we may safely commit the future into his hands, in the humble assurance that whatever he may permit to attend us, as we submissively receive it in obedience to his will, shall ultimately work for our good.

Our fathers suffered great obloquy, imprisonment, and the taking away of much of their property, because of this noble testimony; but they patiently endured it rather than violate their consciences; and He to whom they thus showed their fidelity, graciously sustained them in all their afflictions and losses; made a way for them where they could see none; and brought them safely and peacefully through and over all. The testimony against all war and fighting is as precious now, and of as great obligation, as ever it was. The Divine arm is not shortened that it cannot now deliver, nor is His ear heavy that he cannot hear the prayers of his children; and, if Friends are but faithful in supporting their religious principles in life and conversation; they may look on high for help, calmly relying on Him who is omnipotent, and in reverent confidence adopt the language; "The Lord is on my side—I will not fear what man can do unto me."

NOTE.—Since the foregoing was in type, we learn that the day for drafting is postponed from the third to the fifteenth of next month.

The Sleepless Night.—The following well-authenticated anecdote of the late Sir Evan Nepean carries the mind back to the sleepless night of Ahasuerus, in the palace of Shushan. Sir Evan, when Under-Secretary of State, related to a friend of his that one night after retiring to rest he experienced an unaccountable degree of wakefulness. He was in perfect health, had dined early and moderately, had nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning never closed an eye. It was summer—twilight was far advanced; and, to dissipate the ennui of his wakefulness, he resolved to rise and breathe the morning air in the park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home Office several times, and at last without any particular object, resolved to let himself in with his pass-key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him—"A reprieve to be sent to York for the coiners ordered for execution the next day." It struck him that he had had no return to his order to send the reprieve, and he searched the minutes but could not find it. In alarm, he went to the house of the chief clerk, who lived in Downing-street, knocked him up, (it was then past three,) and asked him if he knew anything of the reprieve being sent. In great alarm, the chief clerk could not remember.

"You are scarcely awake," said Sir Evan.

"Collect yourself; it must have been sent."

The chief clerk said he did now recollect; he had sent it to the Clerk of the Crown, whose business it was to forward it.

"Good!" said Sir Evan; "but have you his receipt and certificate that it is gone?"

"No."

"Then come with me to his house: we must find him, though it is so early."

It was now four, and the Clerk of the Crown lived in Chancery Lane. There was no hackney coach, and they almost ran. The Clerk of the Crown had a country-house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the Under-Secretary at such an hour, he was still more so at his business.

With an exclamation of horror, the Clerk of the

own cried, "The reprieve is locked up in my sk!"

It was brought. Sir Evan sent to the post-fice for the trustiest and fleetest express, and the prieve reached York as the prisoners were as-nding the cart.

Oriental Crows.—Ceylon has upwards of three andred and twenty species of birds; and their odigious numbers, particularly the myriads of ater-fowl, form one of the marvels of the island. he melody of their song bears no comparison with at of the warblers of Europe; and in beauty of umage they are surpassed by the birds of South merica and Northern India; but they have sin-ular grace of form, and utter clear and musical ells in rich and melodious tones. Of all the Cey-n birds in the same order, the small, glossy crows e the most familiar and notorious. The Dutch, uring their sovereignty, enforced severe penalties ainst any killer of crows, thinking them useful; id they now frequent the towns in companies, id domesticate themselves in the close vicinity of ery house. They are the flying thieves of the ace; and no article, however unpromising its uality, can with safety be left unguarded in any partment accessible to them. They despoil la-es' work-baskets, open paper parcels to ascer-in their contents, will undo the knot of a napkin it inclose anything eatable, and have been known remove a peg which fastened the lid of a basket, order to plunder the provender therein.

For "The Friend."

There is much in the following letter of that eply experienced christian, I. Penington, which plies to the state of things in many parts of our ligious Society. It is to be feared that many rofessing with Friends, are striving to substitute ripture study and scripture readings, with or ithout commentaries, and often formal praying id preaching, for "waiting on the Lord for the ches of his Spirit, and in returning back to the ord, by his own spirit and in the virtue of his vn life, that which He pleaseth to bestow upon em." We offer it for insertion in "The Friend," the hope it may put all its readers upon their uard against this fearful delusion.

"Because my not praying in my family, accord-g to the custom of professors, seemed to be such great stumbling-block to thee, it sprang up in my part to render thee this account thereof.

"I did formerly apply myself to pray to the ord, morning and evening, (besides other times,) elieving in my heart, that it was the will of the ord I should so do. And this was my condition en:—sometimes I felt the living spring open, and e true child breathe towards the Father; at ther times, I felt a deadness, a dryness, a barren-ess, and only a speaking and striving of the natu-al part, which I, even then, felt was not accepta-le to the Lord, nor did profit my soul; but, ap-rehending it to be a duty, I durst not but apply yself thereto.

"Since that time,—since the Lord hath again een pleased to raise up what he had formerly be-otten in me, and began to feed it, by the pure iving forth of that breath of life which begat it, which is the bread that comes down from heaven aily to it, as the Lord pleaseth freely to dis-ense it,)—the Lord hath shown me, that prayer his gift to the child which he begets; and that stands not in the will, or time, or understanding, r affectionate part of the creature, but in his own egetting, which he first breathes upon, and then breathes again towards him;—and that he work-th this at his own pleasure, and no time can be set him when he shall breathe, or when he shall not breathe; and that when he breathes, then is the time of prayer, then is the time of moving to-wards him, and following him who draws. So that, all my times, and all my duties, and all my graces, and all my hopes, and all my refreshments, and all my ordinances, are in his hand, who is the spring of my life, and conveys, preserves, and in-creases life of his own good pleasure.

"I freely confess, all my religion stands in wait-ing on the Lord, for the riches of his Spirit, and in returning back to the Lord, (by his own Spirit, and in the virtue of his own life,) that which he pleaseth to bestow on me. And, I have no faith, no love, no hope, no peace, no joy, no ability to any thing, no refreshment in any thing, but as I find his living breath beginning, his living breath continuing, his living breath answering, and per-forming what it calls for. So that, I am become exceeding poor and miserable, save in what the Lord pleaseth to be to me by his own free grace, and for his own name's sake, and in rich mercy. And, if I have tasted any thing of the Lord's good-ness sweeter than ordinary, my heart is willing, so far as the Lord pleaseth, faithfully to point any others to the same spring; and not discourage or witness against the least simplicity, and true desire after God, in them. But, where they have lost the true living child, and another thing is got up in its stead, (which, though it may bear its image to the eye of flesh, yet it is not the same thing in the sight of God;) and, where this nourisheth itself by praying, reading, meditating, or any other such like thing, feeding the carnal part with such a kind of knowledge from Scriptures, as the natural understanding may gather and grow rich by; this, in love and faithfulness to the Lord and to souls, I cannot but testify against, wherever I find it, as the Lord draweth forth my spirit to bear its testi-mony.

"And this I know, from the Lord, to be the general state of professors at this day. The Spirit of the Lord is departed from them, and they are joined to another spirit, as deeply and as generally as ever the Jews were; and that their prayers and reading of the Scriptures, and preaching, and du-ties, and ordinances, are as loathsome to the soul of the Lord, as ever the Jews' incense and sacri-fices were. And this is the word of the Lord con-cerning them. Ye must come out of your know-ledge, into the feeling of an inward principle of life, if ever ye be restored to the true unity with God, and to the true enjoyment of him again. Ye must come out of the knowledge and wisdom ye have gathered from the scriptures, into a feeling of the thing there written of, as it pleaseth the Lord to open and reveal them in the hidden man of the heart.

"This is it, ye are to wait for from the Lord; and not to boast of your present state, as if ye were not backslidden from him, and had not en-tered into league with another spirit; which keeps up the image of what the Spirit of the Lord once formed in you, but without the true, pure, fresh life.

"From a faithful Friend and lover of souls."

I. P.

Cottonized Flax.—During the past year a series of experiments, mechanical and chemical combined, have been made in Rhode Island, the object of which was to provide, as a substitute for cotton, a material that could be manufactured without any alteration of machinery now in use. The object has been attained by the production of a material which is properly named cottonized flax. The flax is pulled by a machine which does the work of forty men. Either manufactured flax or flax not in seed may be used. As flax is cultivated for the seed a double crop may thus be produced—a crop of seed as well as of flax. The dried flax as gathered from the field, is first cut by machinery into suitable lengths, representing the staple of upland cotton about 1½ inch long. The process is performed by automaton machinery with great facility and at little cost. The material is subjected to a steam-ing process in large vats, and is then dried by ma-chinery, rapidly revolving. Next, it passes through what may be called a ginning process, whereby the woody husk or chives is separated from the fibre. By chemical process, the fibre is then exploded longitudinally, and assumes the required fineness of cotton. The whole process is rapid, simple, and cheap. In this form the material is successfully carded, spun, and woven. Beautiful specimens of flax cotton, drawings, rovings, yarn, and also of the flax mixed with cotton, have been exhibited to the Secretary of the Interior and others, by Ex-Governor Jackson, of Rhode Island. As a mate-rial for mixture with wool the cottonized flax is vastly preferable to cotton. It combines in the carding process with greater facility. The yarn is stronger. The cloth is very durable, even more so than if made wholly of wool. The lustre of the cloth is improved. Flax wool also receives a dye with the same facility as wool itself.—*National Intelligencer.*

Locomotion.—A new discovery in locomotion has been made in France, and it is considered to be of so much importance that a commission has been appointed by the Emperor to examine and report upon it. M. Girard has constructed the model of a railway adapted for runners like those of a sledge. The runners move in a sort of clog; between this and the rails water is introduced, and thus almost all friction is avoided. Should this plan prove successful on a large scale, much wear and tear, not only of the carriages, but of the pas-sengers' nerves, will be saved. How delightful it will be to slide smoothly over a surface of water, instead of having one's bones dislocated by being rattled over uneven rails, and one's head stupefied by the perpetual clatter.—*London Guardian.*

THE FRIEND.

EIGHTH MONTH 30, 1862.

SUMMARY OF EVENTS.

FOREIGN.—News from England to the 14th inst.

Agents are now in England making contracts in be-half of the United States Government, for a supply of arms, &c. The contracts are proposed with a clause that they shall be null and void in case of a war with England.

The St. Petersburg Journal declares that it is the de-sire of the Russian Cabinet to see the civil war in the United States ended by prudent and honorable com-promise. Russia's desire is not to divide, but to bring together and re-unite adversaries, who ought always to remain brothers.

The movements of Garibaldi have created great ex-citement and enthusiasm throughout Italy. The people were rallying to his standard, and it was supposed he would soon be at the head of a large army. He has taken possession of Roova and Palmita. The Govern-ment had not taken any further measures against him. In a recent speech, Garibaldi declared, "The present state of affairs cannot continue. I go against the Go-vernment because it will not let me go to Rome. I go against France because she defends the Pope. I will have Rome at any price. Rome or death! If I succeed, so much the better. If not, I will destroy the Italy which I made myself."

Two Confederate steamers had sailed from England, having both succeeded in escaping from the United States steamer Tuscarora, which was watching them.

The returns of the harvest in France were favourable. The French expeditionary force for Mexico is very large. A number of gun-boats form part of the expedition.

The Manchester market had an upward tendency with small sales. The Liverpool cotton market was steady and firm, at unchanged rates for American, but easier prices for India. Breadstuffs quiet and steady.

UNITED STATES.—*Virginia.*—During most of last week, considerable uneasiness prevailed in regard to the military operations in this State. General M'Clellan was permitted to withdraw his army from the peninsula without molestation, but it appears that as soon as the rebel commanders discovered his intentions, they took prompt measures for sending the great bulk of their forces from Richmond to operate against Gen. Pope. The various divisions of the rebel army occupying the range from Fredericksburg to Gordonsville, are reported to number from 150,000 to 200,000 men. Gen. Pope was obliged to retreat before the overwhelming force brought against him, and, on the 21st inst., had fallen back as far as Warrenton Junction. During the retreat, there appears to have been a great deal of skirmishing all along the lines, though no serious engagement. In one of these skirmishes, about one half of a Federal cavalry regiment was captured by the rebels. A part of Gen. M'Clellan's army had landed near Acquia Creek, and it is believed the main body has effected a junction with the forces of Pope and Burnside. Heavy reinforcements have arrived at Fredericksburg for the Union army. Another movement of the rebels up the Shenandoah valley is apprehended.

North Carolina.—The President has authorized Gov. Stanley to order an election for representatives to Congress in the first and second districts of this State. The Richmond papers, in commenting on the late election for Governor and members of the Legislature, say that there is no difference between the secession and so-called Union party of North Carolina, in regard to the prosecution of the war.

Louisiana.—All the property of John Slidell has been confiscated by order of Gen. Butler. An order from Gen. Butler commands the turning over to the U. S. authorities of all arms in New Orleans. Count Megraw, the French Consul, had written a letter to Lieut. Weitgel, Assistant Military Commandant, expressing a desire that the French citizens might be allowed to retain their arms for fear of a servile insurrection, to which General Butler replied to the effect that the protection of the United States will be given in such a case, and insisting on all the arms of the inhabitants, white and black, being under his control. Reverdy Johnson, of Maryland, has made his report to the Government upon the points in the administration of affairs in New Orleans, he long since went thither to investigate, and the President has approved its conclusion. It is understood that he recommends the return to the Consul of the Netherlands of the eight hundred thousand dollars seized by General Butler, in his hands; that the seven hundred and sixteen thousand be returned to the French Consul; also, that a large amount of sugars and other merchandise be relinquished to the Greek, British and other foreign merchants domiciled in New Orleans, as these seizures cannot be justified by civil or military law.

Kentucky.—More than 10,000 troops from Indiana have entered Kentucky. A despatch from Cincinnati says, there is too much importance attached to the rebel raids in Tennessee and Kentucky, and the current statements of the strength of the rebels in that section are said to be much exaggerated. The Grenada Appeal, however, asserts that a general movement of the Confederate armies of the West is about being made, and that Kentucky and Tennessee will be soon in possession of the South.

Tennessee.—It is stated that Cumberland Gap has been abandoned by the Federal forces, who have retreated to Barboursville. The rebels have burned two Federal steamers, fifty miles above Fort Henry. Clarksville has been captured by them, and 340 Federal troops taken prisoners. In an engagement with Morgan's cavalry near Gallatin, the U. S. forces, under Gen. J Imson, were defeated with a loss of 300 prisoners, including Gen. Johnson. On the 20th inst., two thousand guerillas passed through Raleigh, in the direction of Memphis, and retraced their steps the same day, burning the bridges, and destroying all the cotton they could find. Various other ravages by roving bands of rebels are reported.

Missouri.—In a battle near Lexington, between the State troops and a large body of rebels, the former were defeated, with a loss of 200 men killed and wounded. Later intelligence states that Lexington had been secured against attack, and that the rebels were retreating, pursued by the U. S. troops.

Arkansas.—Gen. Curtis's army at Helena, is said to have been increased to 30,000 men. A considerable fleet is also collected there, it is supposed, for a movement upon Vicksburg. Its efficiency is, however, greatly impaired by sickness, about half of the crews, it is stated, being disabled from this cause. In the camps also, much sickness prevailed, which is attributed to the use of unwholesome water. Intercepted letters from Gen. Hindman to the rebel War Department, state that he has 18,000 well armed infantry, 6,000 cavalry and 54 pieces of artillery, at Little Rock. He purposes awaiting an attack from Gen. Curtis instead of attacking him at Helena.

The Mississippi River.—The steamer Acacia, recently ran on a snag, fifty miles below Memphis, and sunk in a few minutes. About forty persons perished, most of whom were U. S. soldiers. The U. S. ram, Sumter, grounded opposite Bayou Sara. The rebel authorities demanded her surrender, but the crew and stores were put on transports, and the Sumter blown up.

Minnesota.—A serious outbreak on the part of the Sioux Indians has taken place at the Lower Sioux Agency. The Indians being exasperated at the non reception of the annuities due them by the Government, attacked the whites in the town of Acton, murdering men, women and children, indiscriminately. They afterwards extended their outrages, and according to the reports, have destroyed several hundred persons.

Colonization.—A colony of colored persons to settle in Central America, is being raised in the District of Columbia. The project is encouraged by the Administration. The Government proposes to send out the emigrants in good steamships, and provide them all the necessary implements of labour, and also sustenance until they can gather a harvest.

Exchange of Prisoners.—On the 23rd, about 3,000 rebel prisoners were sent to Cairo to be exchanged; several hundred Tennesseans and Kentuckians preferred taking the oath of allegiance, and were sent home. It appears that the rebels hold more prisoners than the U. S. authorities have in their possession. This was not at first supposed to be the case, but large as were the numbers of rebel prisoners taken in the spring, they have since been overbalanced by the numerous disasters to the Federal arms in Virginia, Tennessee, and other places.

Southern Items.—Late Richmond, Va., papers, critizise the management of the war with much freedom. The Examiner calls the Confederate President "a weak, opinionated and headstrong man," who has wasted away the Southern army in inaction, and indecisive battles. The rebel Congress has re-assembled at Richmond, and the Examiner says "It will be for Congress to repair, as best it can, the mischief done the public service by a weak and impracticable Executive." The message of Jefferson Davis to the rebel Congress, is a document of small literary or value. It furnishes but little information and presents no new views in relation to the rebellion. The Richmond correspondent of the Charleston Mercury states that the total losses of the Southern army in the late battles near Richmond, amounted to between 18,000 and 20,000 men. The mortality among the wounded is stated to have been frightfully great, in consequence of the great heat of the weather which followed the engagements.

New York.—Mortality last week, 520, including 324 children under five years.

Philadelphia.—Mortality last week, 371.

The Markets, &c.—The imports at New York last week amounted to $3,664,070, and the exports, (including $787,000 in specie,) to $3,695,316. The total exports of specie, since the beginning of the year, have been $38,623,776. The specie in the New York banks on the 22nd inst., was reported to be $25,588,486. Premium for gold, 15½ per cent. The following were the quotations of the grain market on the 25th. *New York.*—Red western wheat $1.28 a $1.32; white Michigan, $1.29 a $1.34; rye, 79 cts. a 80 cts.; oats, 56 cts. a 58 cts; corn, 60 cts. a 62 cts., for western yellow. *Philadelphia.*—Prime red wheat, $1.30 a $1.35; white, $1.35 a $1 50; rye, 75 cts. a 80 cts.; yellow corn, 64 cts.; oats, 56 cts. a 57 cts., for old Penna.; new Delaware, 37½ cts. a 40 cts.

RECEIPTS.

Received from John Fawcett, Agt., O., for L. B. Walker and John French, $4 each, vols. 33 and 34, for Benj. Antram and Danl. Test, $4, vols. 34 and 35, for Nathan Armstrong, $4, vols. 36 and 37, for Isaac Carr, Isaac R. Carr, [illegible] and M. Cadwalader, $2 each, vol. 35; for Jas. Taylor, $2, vol. [illegible]; for Barton Dean, O., $2, to 27, vol. 37; for [illegible] Knowles, Agt., N. Y., for Henry Knowles, 10, $2, Vol. 36.

MARRIED, at Friends Meeting House, Goshen, Chester Co., Pa., on the 8th of Fifth month, 1862, HENRY WOOD of Rahway, N. J., and HANNAH FORSYTHE, of the former place.

DIED, on the 5th inst., aged sixteen months, JOANNA SOPHIA, daughter of Dr. J. H. and Mary M. Worthington.

WM. H. PILE, PRINTER,

Lodge street, opposite the Pennsylvania Bank.